

Chaldeans, Hierophants of the Aryan Root-Race



Abstract and train of thoughts¹

Who were those dark-skinned, mysterious Chaldeans?

Were they Chaldean Vedas or Vedic Chaldees?

Synonymous terms: Akkadians, Asideans, Chaldeans, Chaldees, Kaldis, Kasdeans, Kasdim. 6

The Chaldeans were a pastoral nation and a priestly caste initiated in, and entirely devoted to, the sciences of Astrology and Magic. 7

They were the aborigines of Western Europe and our distant ancestors — black and far blacker, perchance, than any of those we now look upon as the races to us inferior — the Asiatic Ethiopians! 9

Eusebius declares that the Ethiopians came from India. Arabia was the ancient Ethiopia, and Arabi were placed at the mouth of the Indus, on the western bank. 9

They preceded the Turano-Akkadians, who themselves anticipated the Hamitic nation brought along by Nimrod. Though dark-skinned, the Chaldeans were not necessarily Negroes, nor even Hamites. 10

The dead letter of Chaldean Magic — useless and absurd incantations, ceremonial prayers and talismans — have passed part and parcel under the guise of exorcisms, holy water, ceremonies, pope-blessed amulets, and images of angels and saints, into the Catholic Church. 13

The Chaldeans were a pre-Babylonian Brotherhood of Hierophants from Kashmir, Tibet, Mongolia, Tartary, China, and India

They spread westward, from the plateau of Pamir, cradle of the Elect of humanity's Fifth Root-Race.

Occultism is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Aryan Brahmans at the head of arts and sciences, as Astronomers and Seers, confabulating with the stars, and receiving instructions from the concealed deity. Their sanctity of life and great learning made their name for long ages a synonym of Divine Science. 18

The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldeans are accused of Sabæanism and Sun-worship, cults which were simply those of the uneducated masses. 20

Clemens Alexandrinus testifies to the existence of 30,000 additional volumes of the Books of Thoth, placed in the library of the tomb of Ozymandias, over the entrance of which were inscribed the words, "A Cure for the Soul." Extant fragments of works by Mercury Trismegistus, Berossus, Pherecydes of Syros, etc., are rolls that escaped the holocaust of the great Alexandrian Library. 21

¹ Frontispiece by Amanda Sage.

More! The writings of the elusive Hermes Trismegistus spring from the same fountain and source: for they are the faithful echo and expression of the most ancient verities. Scattered fragments are being discovered in the sanctuaries of Chaldea, India, Phoenicia, Egypt, and Central Asia.

22

Amplifications and Elaborations

Seek for the Lost Word among the hierophants of Tartary, China and Tibet.

The Aryan Chaldeo-Tibetan Wisdom-Religion and the trans-Himalayan Esoteric Doctrine are one and the same. The Chaldeans were a hieratic caste of Hindu-Brahmans, now called Aryans; their vernacular language was the Sanskrit of the Vedas; they instructed the Babylonians in the Mysteries and taught them the sacerdotal or Mystery-language which, even today, is used by Hindu fakirs and initiated Brahmans in their magical evocations.

29

The population of Ur of the Chaldeans, where Magism flourished before the days of Abraham, is related with those of Central and North America.

30

The cauldron of Christian Trinity has always been North-East of the Indus River, where the Chaldeans worshipped the trinity of Deus-Lunus manifesting in three phases, and completing the quaternary with the fourth.

30

And since Babylonia was situated on the way of the great stream of the Hindu emigration, its peoples were the first to benefit.

30

The Chaldæan Moon-Worship, however, is likely to mislead the profane student who fails to grasp the esoteric dimensions of archaic symbols.

31

The pioneers of humanity's Fifth Root-Race, the Aryan, came out of Central Asia.

The so-called "Akkadians" were no more a "Turanian" race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and yet absent from history. Belonging virtually through their original connection with the Aryan, Central Asian stock, the old Aeolians were Atlanteans, not only in virtue of their long residence in the now submerged continent, but also by intermarriage with them.

32

The classification of ancient nations into Akkadians, Turanians, Semites, etc., is at best arbitrary. The word "Chaldean" does not refer merely to a native or an inhabitant of Chaldea, but to "Chaldeism" itself, the oldest science of Astrology and Occultism.

33

The Zoroastrians are the true heirs to Chaldean wisdom, "the light which shineth in darkness," though modern "darkness comprehended it not," and today's Parsis know nothing of it now.

33

The Aryan and Arhat doctrines agree perfectly in substance. The secret doctrine of the Jewish Kabbalists is merely a late offshoot of these, suggests Subba Row.

35

As the Vedas came from the Manasarovara Lake in Tibet, and the Brahmanas from the far North, the trans-Himalayan esoteric doctrine is Aryan Chaldeo-Tibetan Universal Wisdom-Religion, confirms Blavatsky.

36

The country called Si-dzang by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fokien, as the great seat of occult learning in archaic ages. Emperor Yu the Great established a system of theocracy, the first one in China to unite ecclesiastical power with temporal authority from Si-dzang. That system was the same as that of the old Egyptians and Chaldees, has existed in the Brahmanical period in India, and exists now in Tibet.

36

Nebu is an abstract quality personified. It is man's seventh and highest principle, and the synthetic attribute of Seven Chaldean Gods — the Planetary Spirits.

37

By the powers of goodness in man and nature, the Chaldean Magi performed the most wonderful miracles.

37

Unlike the Roman Catholics, who invented a Devil endowed with a power equalling that of the Supreme Deity, and who allegedly transforms himself into wolves, snakes, and dogs to satisfy his lust and procreate monsters. 38

Chaldean Magic was based upon a profound knowledge of the powers of simples and minerals. It was only when the Theurgist needed divine help in spiritual and earthly matters that he sought direct communication with pure spiritual beings. 39

To dare, to know, to will, and to remain silent, were their constant rules.

To be beneficent, unselfish, and unpretending, were some of their spontaneous impulses. 39

All the discoveries of modern Astronomy were contained within the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldean made his calculations, revealing to the world of the profane no more than it was fit to receive. 40

Cyprian of Antioch, a penitent sorcerer, had studied in Chaldea the true power of the air, saw the planets as dissimilar as the plants on earth, understood that stars that were like armies ranged in battle order, and learnt the Chaldean division of Ether into 365 parts. 40

The Kabbalah of the Jews is but the distorted echo of the Secret Doctrine of the Chaldeans

The key to the real Kabbalah is the Chaldean Book of Numbers.

The Mysteries of the Jews are identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them from the Chaldeans, who got them from the Aryans, from the Atlanteans, and so on, far beyond the misty days of the Fourth Race. 41

The Greeks learned Occult Cosmology from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmans of the Esoteric School. 41

A small tribe of presumably Egyptian runaway slaves obtained their primitive ideas about creation from Moses, who compiled their Genesis and first cosmogonic traditions from the Chaldeo-Akkadian account. 42

Their Kabbalistic literature can be traced only from the time of the Captivity, yet from the Pentateuch down to the Talmud the documents of that literature were always written in a kind of Mystery-language — a series of symbolical records which the Jews had copied from the Egyptian and the Chaldean Sanctuaries, only adapting them to their own national history, if history it can be called. 42

Hebrew is considered to be a very old language, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldea. The Hebrew known to the philologists does not date earlier than 500 BCE and its characters belong to a far later period still. 43

The original and authentic Gospel of Matthew was written in the Chaldaic language but with Hebrew letters, says Jerome. 43

The Jewish Talmudists and the Christian Fathers borrowed many occult terms, such as Virtue, Iao, Abraxas, etc., from the Chaldeans. 44

In the Chaldean or Jewish Kabbalah, Kosmos is divided into seven worlds: Original, Intelligible, Celestial, Elementary, Lesser (Astral), Infernal (Kāma-loka or Hadēs), and Temporal (of man). 45

The old Chaldeans were a Brotherhood of pre-Babylonian Philosophers and Theurgists.

Their knowledge and teachings emerged much later in a caste of learned Kabbalists. 45

To sum up, the Kabbalah of the profane Jews is but the distorted echo of the Secret Doctrine of the Chaldeans. The Chaldean Book of Numbers, now in the possession of some Persian Sufis, is the only key to the real Kabbalah. 46

**ON THE HIEROPHANTS OF THE FIFTH ROOT-RACE
ABSTRACT AND TRAIN OF THOUGHTS**

If Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he is most likely the author of Genesis and other “scrolls.” 46

When the Asmonean period began, the chief supporters of Law were called Asideans or Kasdim (Chaldeans), and afterward Pharisees or Pharsi (Parsis). 48

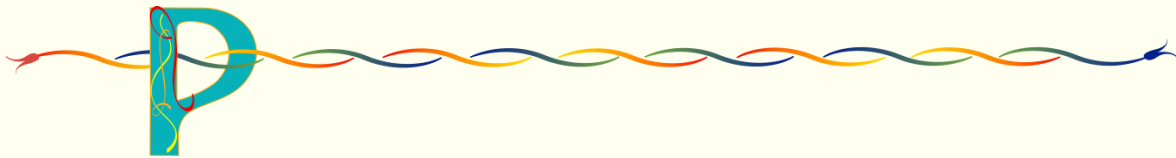
Following successive Assyrian and Persian colonisations, the early plebeian Israelites (originally Canaanites and Phoenicians) were modified to Asideans and Pharisees, and then to asserters of sacerdotal rule (Sadducees) as contradistinguished from rabbinical. The Pharisees were lenient and intellectual; the Sadducees, bigoted and cruel. 48

Appendix A. The Testimony of Theodas

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On the Fourth Race of Humanity and its fall into matter. 52



Who were those dark-skinned, mysterious Chaldeans?

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Synonymous terms: Akkadians¹, Asideans, Chaldeans, Chaldees, Kald-is, Kasdeans, Kasdim.

From *Blavatsky Collected Writings*, (CHALDEAN “VEDAS” OR “VEDIC” CHALDEES?) XIII pp. 327-40.

[The Manuscript of this essay in H.P. Blavatsky’s handwriting exists in the Adyar Archives. It has been originally published in *The Theosophist*, Vol. LXXXIII, No. 11, August 1962, pp. 287-301. — Boris de Zirkoff.]

The oldest book in which the word “magic” is found — says the Christian Orientalist, François Lenormant, with a superb oblivion of the Vedic and Zoroastrian works — is the Bible. The first people who practiced it — he adds — are the Chaldeans. But who were they? Neither philology nor ethnology are able to furnish us with any definite answer; and whether geographically or ethnographically considered, Chaldea is the subject of contradictory statements since the days of Herodotus down to our own.

Ptolemy the geographer tells us that Chaldea was the name of the S.W. part of ancient Babylonia, bordering on the confines of Arabia. At the same time, hardly a quarter of a century ago, “Ur of the Chaldees” or Chasdim of Abraham, was considered by many a critic, to have been a place of Mesopotamia, a castle of that name mentioned by Ammianus as situated between Nisibis and the Tigris. Of the Chaldeans as a nation, as little is known in history. Strabo calls them “a tribe” living on the borderland of Arabia. Herodotus mentions them as a contingent of the army of the Assyrians,² though the latter conquered them ages after the Chaldeans had been a civilized Empire; and Xenophon, in the history of the retreat of the ten thousand sees in them “a free and warlike people in the Carduchian hills”; somewhere near the mountains of Armenia then.³ Even the very language of the Cushite Chaldea — that tongue in which the interlineary translation of the Akkadian inscriptions on the cylinders dug out on the sites of ancient Chaldea is made — is generally called by our philologists the “Assyrian,” whereas this language existed already in the days when the very name of Asshur in Noah’s genealogy had not been yet invented. Thus, no branch of Science being able to give the world anything definite about the Chaldeans, we have to be contented with our own surmises. Therefore, will we try to find out at

¹ Term coined by F. Lenormant.

² [See *The Histories of Herodotus*, Vol. II, translated by George Rawlinson; Book VII, § 63; p. 146 in Everyman’s Library ed., London: Dent & Sons, 1964.]

³ [See Book III, ch. 5, 16 of *The Anabasis, or Expedition of Cyrus, etc.*, literally translated from the Greek of Xenophon by Rev. J.S. Watson. New York: Harper & Bros., 1877.]

least what this people *could not be*, since we cannot learn for a certainty what they were.

The Chaldeans were a pastoral nation and a priestly caste initiated in, and entirely devoted to, the sciences of Astrology and Magic.

In the Mosaic account we first read of Chaldea¹ when Nimrod, the son of Cush and the grandson of Ham, conquers the four cities respectively named “Babel and Erech, and Accad and Calneh, in the land of Shinar”; and again, when we are informed that Abraham “went forth from Ur of the Chaldees.”² The Bible, causing the world to be created in the 710th year of the Julian period (4004 years BCE), the Deluge to occur in 2348 and Abraham to be born in 1996 BCE (which would allow but a period of 289 for the Chaldean or Akkadian civilization, preceded by another still more archaic to develop!), finally gets hopelessly entangled in its own chronology, and thus, owing to its own contradictions and *lapsus calami*³ proves quite the reverse of what it evidently intended to prove from the beginning. It plainly shows the existence of another and distinct element in Chaldea. A race, neither Hamitic nor Semitic but what is now called the Akkadian. Since the Bible mentions the city of Akkad as conquered by Nimrod, whose race-name is due to his genealogy, that city must have then existed before him; and the Cushite or Hamitic Nimrod himself not being a Chaldean by birth, it is clear that they could not be so named before his arrival. This people then, evidently preceded the savage race of the “mighty hunter before the Lord.” And they must have been a highly civilized nation long before the days of the Noachian “universal” deluge (of which geology certainly shows no traces), as it is well proved that Nimrod, now identified with Sargon I, found upon his arrival there a people, whose high culture was then at its climax. That nation, which had long since abandoned the nomadic pastoral state in which the patriarchal descendants of Shem indulged for ages yet to come, were these “mysterious” Akkadians or Chaldeans, whose name both upon classical and biblical authority designates not only a nation but that peculiar priestly caste initiated in and entirely devoted to the Sciences of astrology and magic. Held sacred in all ages, this peculiar learning was concentrated in Babylon and known in the remotest periods of history as a system of religious worship and Science which made the glory of the Chaldean.

Believed by some Orientalists to have belonged to the Indo-European or Caucasian race, regarded by others — of no less a great authority in Science — as Mongolian or Turanians, there is a deep veil of mystery thrown upon this people. We are told by the Assyriologists that they were the inventors of the cuneiform writing; the authors of the grand and elaborate literature so miraculously preserved on hundreds of thousands of tiles now dug out by George Smith, Layard and others. But on the other hand we know that the Akkadians, whether they be of the Turanian or Indo-European race, *were themselves preceded by another still more mysterious* people, . . . “most probably a darker race than they were” and whose remnants are found

¹ Genesis x, 10

² *ibid.*, xi, 31

³ [slip of the pen]

here and there in isolated groups near the Persian Gulf, thinks Prof. Rawlinson.¹ Of this people there now remains no remembrance whatever. Their very name has disappeared, but “we have to recognize their existence in our explanations of the ethnographical elements of primitive Chaldea,” says the author of the *Sketches of Chaldean Culture*.

For the better understanding of this theory which kills the last vestige of belief in or the possibility of a “Universal” Deluge, we will briefly collate together the several opinions of some men of science as of our latest Assyriologists and add them to the data we find in ancient writers. The Turanians, think our Orientalists, were not the first inhabitants of the Euphrates-Tigris valleys. Neither are they themselves a pure, primitive race, as it is a mixture of the white and yellow races, and the people who belong to it offer an infinite gradation of hues and types, a gradual descent from the pure European down to the Chinese type. Notwithstanding this, their common origin is shown in the affinities of language, religion and customs. The languages of the Turanian nations lack that firmness and definite form of a type which would enable us to call them a step towards the formation of the human speech, says Max Müller.² As to their religions, they “never rose higher than a form of gross naturalism which transforms all the phenomena of nature into two numberless hosts of Spirits good and bad and whose *cultus* consists unexceptionally of magic and incantations,” declares F. Lenormant.³

Of the origin and primitive country of the Turanians as a race our men of science are less positive. The Turks and the Mongols, in general have a tradition that their race sprung somewhere near the southern slopes of the Mount Altai, in a valley hemmed in between inaccessible mountains full of minerals. Fire having come out one day from the bowels of the earth, one side of the mountain was destroyed and the primitive race emerged into the wide world. This tradition agrees with that other one which caused the Eastern populations of Syria and Mesopotamia to point out their birth place East of their settlements, the Medo-Persians North. As to the Thibetans, they maintain that the forefathers of their Hobilgans and Shaberons, or the higher and initiated Lamas, were those wonderful men who lived on a fairy island, an Eden in the centre of Gobi when that dreary desert was yet a vast sea. They were giants in whom, passing from one to another, moved incessantly the Spirit of Fo, or Buddha⁴ (the highest wisdom). As to the rest of the Lamas and Thibetans, they were ancestors created by the former from pieces of every plant, mineral and animal on the globe, which theory looks suspiciously like that of our modern evolutionists. In their turn, our men of science, who, but a few years ago yet, had to pretend in their official capacities at least, that they believed in the fable of Eden, declared at one time unanimously that the cradle of humanity was on the plateau of *Pamir*, whence flow out the four great rivers: Indus, Helmund, the Oxus, or Jehoona, and Jaxartes or Sir-Darya, the

¹ *The Five Great Monarchies*. [See Ch. III, Vol. 1 & 2 of *The Five Great Monarchies of the Ancient Eastern World*, etc., by George Rawlinson, M.A. London: John Murray, 1871; 2nd ed.]

² *The Languages of the Seat of War in the East*, p. 88; [see 2nd ed., London: Williams & Norgate, 1855.]

³ *La Magie chez les Chaldéens*, p. 184ff. [François Lenormant, *La magie chez les Chaldéens et les origines Accadiennes*. Paris: Maisonneuve et Cie, 1874]

⁴ [Consult “Buddha and Prince Siddhartha Buddha” and “Budhism is Inner Wisdom,” in our Confusing Words Series. — ED. PHIL.]

ancient Sion. The separation of the Turanians took place in two directions: one branch went up northward and settled in the vicinity of Altai, the Aral Sea, and the valleys of the Ural mountains, from where after that it scattered along the North of Europe and Asia down to the Baltic on one side and up to the mouth of the Amur on the other; while the other and no less numerous tribes of Turan chose the Southern and Western direction, when some of them reached Armenia and Asia Minor, and others settled at the foot of the upland plateau of Iran in the valleys of Susiana and the shores of the Tigris and the Euphrates, where for ages they had anticipated the appearance of the Semites and the Cushites.

They were the aborigines of Western Europe and our distant ancestors — black and far blacker, perchance, than any of those we now look upon as the races to us inferior — the Asiatic Ethiopians!

Thus the traditions of the quite savage and of the civilized but “inferior races,” as well as the scientific theories of the European or “superior” races, concur in this admirably. Whether the cradle of humanity is here or there, it circles within the limits of Central Asia. And, unless the catechism of Science accepts the doctrine of many and simultaneous “cradles” where multi-coloured humanity evolved each its special type and colour — a theory which would impair the prettily concocted fable of Eden and the original sin still more,¹ or at least limit it but to the forefathers of the Semites — we the “superior” white races have to accept among other unpleasant things the disagreeable truth that our ancestors were as black and far blacker, perchance, than any of those we now look upon as the races to us inferior, for — they were the ASIATIC ETHIOPIANS!

Eusebius declares that the Ethiopians came from India. Arabia was the ancient Ethiopia, and Arabi were placed at the mouth of the Indus, on the western bank.

This is the direct and logical deduction from the opinion of the men of Science, however many and contradictory these theories. Such are the facts drawn from the recent achievements of philology and ethnology. And if we have to accept truth whencesoever it comes, and vindicate *facts*, we will have to confess that a black or a very dark-skinned race of men once occupied Western Europe, were in short the aborigines of Europe. Writes Professor Rawlinson,²

The Asiatic Ethiopians, by their very name, which connects them so closely with the Cushite people inhabiting the country about Egypt, may be assigned to the Hamitic family, and this connection is confirmed by the uniform voice of primitive antiquity, which spoke of the Ethiopian as a single race dwelling along the Southern Ocean, from India to the Pillars of Hercules . . .

It is indeed true that the first men that appear on the arena of civilization were evidently of the stock which we denominate somewhat indiscriminately Hamitic, Cushite and Ethiopian,

¹ [Consult “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.]

² [*op. cit.*; see pp. 47-49 on the “Cushite Origin of the Chaldeans”]

— says Dr. A. Wilder in his *Black Nations of Europe*. Their abodes were in no circumscribed region . . . Their ethnical names imply as much. In ancient times Egypt was called “the land of Ham”¹ from Kham, its chief deity; Susiana and Arabia were styled Kissoea and Cush; and the countries of the Hamitic races were called Æthiopia. Herodotus repeatedly mentions the Æthiopians of Asia, placing their country at the South of modern Afghanistan, now Kerman and Baluchistan. Homer speaks of Memnon as the son of Eos, or the Dawn; and Diodorus declares that he was King of the Ethiopians and built a palace at Susa, the Shushan of the Bible. The tradition to the effect that the Ethiopic race held Media, Babylonia, Assyria, Armenia and Asia Minor, including Iberia and Georgia seems to be corroborated by the latest discoveries. Rawlinson makes Baluchistan and Kerman their former centre; but J.D. Baldwin, in his *Prehistoric Nations*, maintains that Arabia was the ancient Ethiopia.² And, in Long’s *Classical Atlas*³ the Arabi are placed at the mouth of the Indus, on the Western bank. Eusebius declares that the Ethiopians came from India, whether Eastern or Western is not mentioned.

The India or Hoddu of the *Book of Esther* was Oude or the Puñjāb; but the name India is vague and only signifies a river country. Sir W. Jones made Iran or Bactriana the original source of these peoples and supposed that a black or Ethiopian empire once ruled all Southern Asia, having its metropolis at Sidon. Godfrey Higgins, in the *Anacalypsis* suggests that it was Babylon . . . The dominion of Nimrod (Sargon I of the Assyrian cylinders or tiles) would seem to be thus indicated.⁴

Finally, Strabo, quoting Ephorus, says:

The Ethiopians were considered as occupying all the Southern coasts of both Asia and Africa, and as divided by the Red Sea into Eastern and Western Asiatic, and African.⁵

They preceded the Turano-Akkadians, who themselves anticipated the Hamitic nation brought along by Nimrod. Though dark-skinned, the Chaldeans were not necessarily Negroes, nor even Hamites.

All this generalization of peoples under the one name of Ethiopians does not give us anything like a certain date as to who were the “dark race” which according to Prof. Rawlinson, Lenormant and others, preceded the Turano-Akkadians who themselves anticipated the Hamitic nation brought along by Nimrod; but it undeniably proves that they were dark-skinned though not necessarily for that, Negroes, nor even Hamites. The clearness of this scientifically ethnological exposition appears all the more muddled yet by the philological attempt of Prof. Rawlinson to reconcile these contradictions. Accepting in that the lead of Max Müller who himself only sanctifies the

¹ *Psalms* cv, 23

² [John D. Baldwin, *Pre-historic Nations, etc.*, p. 58-59. New York: Harper & Bros., 1869]

³ [See Map 3, “The Empire of Alexander the Great, with the adjoining regions,” in: *An Atlas of Classical Geography*, constructed by William Hughes and edited by George Long. New York: Sheldon & Co., 1856]

⁴ *The Black Nations of Europe*

⁵ [As quoted by Rawlinson, *op. cit.*, p. 47]

suggestion of Professor Oppert, ascribing the original invention of the cuneiform characters and “a civilization anterior to that of Babylon and Nineveh to a Turanian or Scythian race” — Rev. George Rawlinson, the brother of our eminent archæologist, Sir Henry — endeavours to assign to these Ethiopians a Turanian or Scytho-Tartar origin. “Hamitism,” he says, “although no doubt the form of speech out of which Semitism was developed, is itself Turanian rather than Semitic,” and adds in the shape of a more elaborate explanation “the Turanian is an earlier stage of the Hamitic.”

We shall turn then to this Scytho-Tartar race and see whether we can find anything in them to connect them either with the Turanian Chaldees or primitive “black race” to which belonged the authors of the earliest history, and records of the “religion of magic” now translated from the Assyrian cylinders.

On a quotation by Justinus¹ from an historical work by Trogus Pompeius, a manuscript lost since the second century of our era which states that primitively the whole of the boundary parts of Asia were in the possession of the Scythians who are also shown *to be older than the Egyptians*, in fact the most ancient people in the world: on the strength of this quotation and the Bible jumble, we suppose, it is now generally agreed to class these Asiatic Scythians with the Turanian races, attribute to them the invention of the cuneiform letters and say of the Akkadian language in which they are written, that, like the Sanskrit, it remained the language of the literature long after it had ceased to exist and had become a dead language.

Does this help us any more to learn who the Chaldeans were? Not at all. For we know of the Scythians — a generic name given to all the Asiatic tribes of the antiquity whose history has remained unknown to us — as little, if not less than of the Akkadians whose language at least has been approximately found out by the philologists. From the accounts of Herodotus and Hippocrates about the Scythians we learn next to nothing, and it becomes next to impossible to connect them with the Chaldeans any more than with any other people before the seventh century BCE. And speaking of these Hippocrates describes their personal appearance as different from that of the rest of mankind and “like to nothing but itself.” Repulsive in the extreme,

. . . their bodies are gross and fleshly; their joints are loose and yielding; the belly flabby. . . and all closely resemble one another.

A half-nomadic people, barbarous even in the days we are accustomed to look upon as such; warlike savages, is it of them that our modern Assyriologists say that “they took part in, and assisted in the most ancient culture of our human races”?²

The foundation and progress of which culture relates in the opinion of our Orientalists to such a hoary antiquity that the memory of it is lost even in the most ancient records of humanity; and whose language — now proved as having been the lan-

¹ [De Historiarüs Philippicis libri, II, ch. iii. See also Latin ed. of Otto Seel, Leipzig, B.G. Teubneri, Bk. II, ch. 3, § 15, p. 20]

² François Lenormant, *The First Civilizations*. M.V. Nikolsky, *Sketches of Chaldean Cultures* and several others. [H.P. Blavatsky cites the French edition of Lenormant later in this article.]

guage of an immense literature — “was a dead language at least two thousand years B.C.”?¹

Historically our records go no farther than a few centuries BCE. While the poet Aristeas shows the “Griffins” of the extreme North expelling the Cimmerians from their lands and, entering Media, by mistake, instead of Asia Minor, Niebuhr, contrary to the Herodotean account who quotes Aristeas makes the Median King Cyaxares who was besieging Nineveh meet the unexpected inroad of the Scythians, who after defeating him made themselves masters “as far as Palestine and the borders of Egypt.” On one hand Niebuhr, Böckh, Thirlwall and Grote maintain that the Herodotean Scythians were Mongolians; and on the other, such authorities as Humboldt, Grim, Klaproth, Sir H. Rawlinson, seek to prove that they belonged to the Indo-European race.

With such a *positive* data in hand, we have no better means than to make the most we can of one unimpeachable material at hand, the autobiography of these people traced by their own hand for countless generations. But before we do so, we have to explain to the readers how the men of science view these famous cylinders, and what they are.

Owing to the constant efforts of the Orientalists a series of most unexpected, amazing discoveries were made for the last few years. Under heaps of garbage and mountains of crumbling ruins a whole library, which when translated, will be composed of many thousands of volumes, has recently been excavated. The subject of these records refers mostly to the development of the religious ideas of the aborigines of these regions where the world sees if not the cradle at least one of the cradles, and the principal one where humanity evolved into its present shape. But they also contain the history of peoples and races of which we moderns had no idea. True, it is but a fragmentary history, of which, owing to so many tiles being broken and as many crumbled into dust, many a link is now missing; yet enough to show that, while cities and kingdoms and peoples, and whole races, some of them with the highest of civilizations rose and developed, but to degenerate and fall; and religions and philosophies, arts and sciences passing like Chinese shadows on the white walls of Time, appear — like all concrete and temporary things — but to disappear into the abyss of motionless Eternity; there are abstract ideas which never die. These ideas now attributed to superstition of the grossest kind and called incantations, belief in good and bad demons, in short MAGIC, are denounced in the most bitter way. On one hand it is the Christians who arrogate to themselves the monopoly of teaching the world about angels and devils in their own way; and on the other by the men of Science who believe in neither and would destroy at one stroke every belief but in themselves.

The Orientalists think that the Turanians, the predecessors of Nimrod, entered the Euphrates-Tigris valley, having already a certain culture which they brought with them from another locality. Besides the cuneiform mode of writing which they had invented before their arrival, either they or the “black race” which they found there had another kind of characters, ideographic signs, a rude form of hieroglyphics

¹ *ibid.*

which was used for expressing the symbolical image of whether a concrete object or an abstract idea. When these signs had acquired a phonetic value the ideographic forms gradually lost their character, the signs represented no more the objects which they symbolized but a simple combination of various arrow-headed lines mostly horizontal. They read from left to right, are either stamped or cut, occur on tablets cut in rocks, on stone-slabs, on bass-reliefs, on Assyrian winged bulls, on sun-baked or kiln-burnt bricks or small cylinders, on seals, some of the inscriptions being so minute as to require a microscope. All this system of signs answered fully to the agglutinative idiom of the Turanians, and were accepted by the Cushites of the Tigris-Euphratean valley at a much later period. The researches upon these elementary arrow-headed signs and their comparisons with material objects gave that important result that the cuneiform characters are now known to have originated in a more Northern region than Chaldea; in a land with quite another fauna and flora, where, for instance there were no lions but of wolves and bears in abundance, where neither the palm nor the vine were known but trees with acerose leaves, pines and firs abounded.¹

The dead letter of Chaldean Magic — useless and absurd incantations, ceremonial prayers and talismans — have passed part and parcel under the guise of exorcisms, holy water, ceremonies, pope-blessed amulets, and images of angels and saints, into the Catholic Church.

While palæography helped by palæology proved so much, archæology was discovering that the “oldest tombs in Chaldea carry us back to as great an antiquity as the Egyptian sarcophagi.”² The religion of the aborigines who preceded the alleged Turanians, notwithstanding the assertions of some Orientalists to the contrary, did not differ essentially from the latest form of the Chaldeo-Babylonian beliefs as now shown by the tiles and monuments. If one was a “rude form of primitive fetishism” so was the other, though personally we are inclined to believe that both were as philosophical at the bottom as any of the religious systems of antiquity or especially the one which followed and aided by sword and fire supplanted them. The very suggestive fact that the Chaldeans whose proficiency in mathematics and astronomy was renowned from the first glimpse of history could not very well be at the same time superstitious and fetish-worshipping fools, has never seemed to strike our Orientalists. None of them was ever known to remark that the people whom Aristotle found to have taken the most correct astronomical observations during a period of no less than 1903 years, could not at the same time credit “magic” and belief in incantations, talismans and amulets as they did, had not all these a more philosophical basis of truth in them than is suggested by these terms in our own century. Unless one makes a special study of that system by the light of occult Sciences, a student of these religious systems risks never to rise higher than dead letter superficiality. And it is not very likely that under the present circumstances and with the objurgation which rests upon the claims of psychology and the misunderstood phenomena of

¹ G. Smith, *The Phonetic Values of the Cuneiform Characters*, p. 4; [see edition published in London: Williams & Norgate, 1871]

² François Lenormant, *Les Premières Civilisations*, Vol. I, p. 118; [see French edition, Paris: Maisonneuve, 1874, 2-vols.]

Spiritualism and Occultism especially, the Orientalist would go to that length. Their surest though hitherto unacknowledged guide in their opinions and sentences passed upon the “magic” of the ancients, are the magical rites and belief in good and bad demons as practiced under the name of religious doctrines in the Roman Catholic and Greek Eastern Church. For all the dead letter of Chaldean magic — useless and absurd incantations, ceremonial prayers and talismans — have passed part and parcel under the name of “exorcisms,” holy water, ceremonies and pope-blessed amulets and images of angels and Saints into the Catholic Christian Church.¹

Hence we find it rather amusing to hear Mr. F. Lenormant, a zealous member of the Popish Church, express his opinion upon the religion of the Chaldees by stating that, no more than the rest of the ancient creeds, it “never rose higher than the worship of nature.” That solitary fact that the Akkadians represented our Earth in the shape of a boat, not oblong as those we are acquainted with, but perfectly round, like a slightly flattened ball with the top cut off, as was in use with the Chaldeans, and in incessant circling motion on the ocean of space, proves already that their Magi were far ahead of the Christian fathers, the early as the mediæval ones. We doubt whether any of the former, with their enormous knowledge of astronomy, would have compared to an Augustine scouting the sphericity of the earth as it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or a Lactantius, who thought it would make the men at the other side of the earth walk with their heads downward; or finally the holy wiseacres who came very nearly burning Galileo for his anti-scriptural blasphemy. Whether such prejudiced ideas about “Magic” will be much dispelled even now is what we still doubt. That Magic flourished among the Chaldeans as it did with the Egyptians, the Greeks, the Aryans and every other people was always known. But what was never known, owing to prejudice, was in what consisted that Magic. Even now that a whole library upon the subject is found by Layard and Smith on the ancient sites of Chaldea, unless they learn to read its contents by the light of other like works, our men of Science will never understand its significance. For they had the *Vedas* and the *Zend-Avesta* and the *Book of the Dead*, and found in them but the dead letter: the spirit escaped them. And yet, never had they a better chance. Transported to the British Museum that . . .



. . . now the Orientalists believe they know all about it, François Lenormant gave these incantations even a name: he called them the “Chaldean Vedas”; but no more than his predecessors did he succeed to show as he thinks “the origin and importance of Magic with the Chaldeans.”²

Before we can prove it more elaborately, we have to go back to the very sources of Magic; at least as far as the first glimpses of it appear in the hardly dispelling dark-

¹ What are the exorcisms of the Roman Catholic priests but “magic” and “incantations”? See the new *Ritual of Exorcisms* published in 1852 in Rome under the patronage of the Pope and compare.

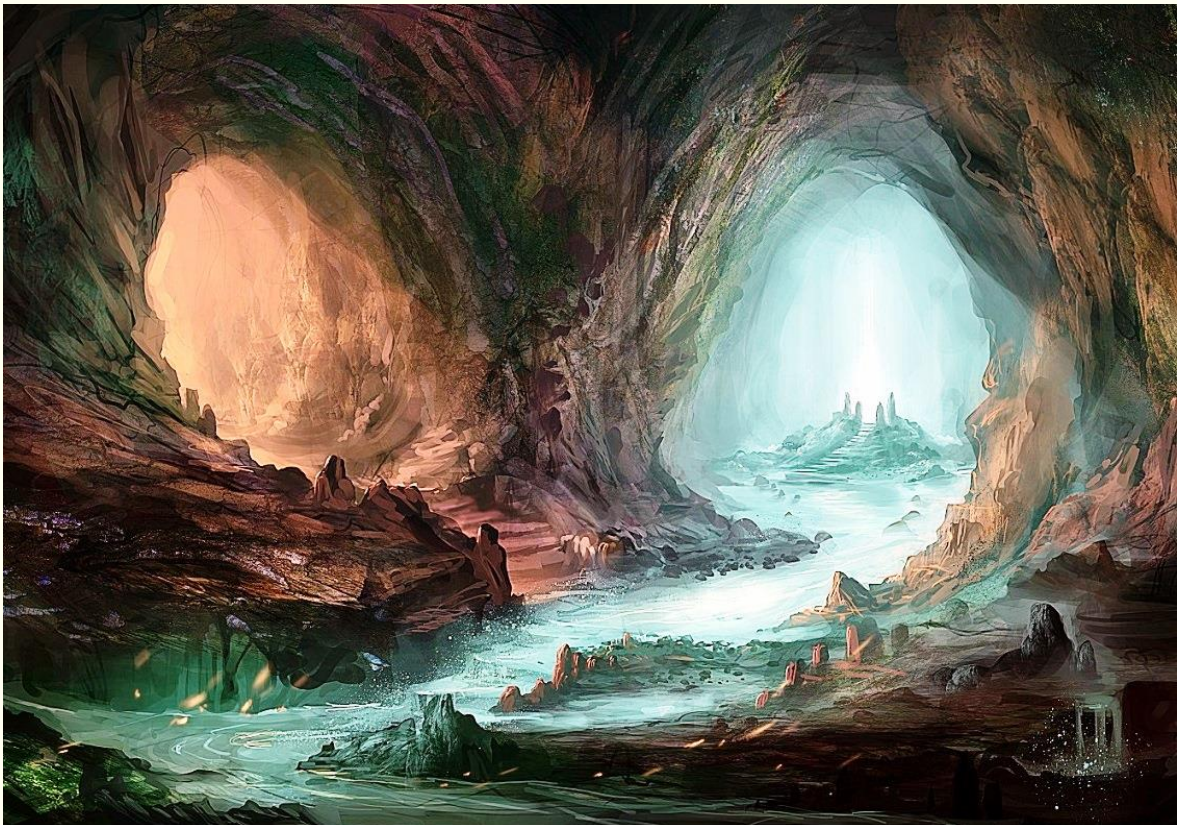
² See *La Magie chez les Chaldéens*; [op. cit., Preface. Also on p. 116 Lenormant refers to his section on a “Véda Chaldéen” in Vol. II of his book *Les Premières Civilisations*, cited elsewhere.]

ness of the past. Obligated to keep within the narrow limits of a journal article, we must avoid every useless disquisition and hold as much as possible to facts. Hence we will briefly pass in review the several hypotheses that various Orientalists and men of Science have evolved out of their fancy from the very meagre material and data they have at their disposal.

What *they* call Magic is simply incantations to numberless cosmical powers personified under the form of good and bad spirits. Of the religion of the Chaldees, Assyrians and others they say what Max Müller said already of the early Āryans and Herbert Spencer of the fetish-worshippers in general. A primitive and gross form of religion presenting various shades of fetishism. Watching over and in nature, fancy depicts as host of spirits which produce, guide and have control over every phenomenon in nature. In the low moaning of the wind, in the rustle of the leaves, in the roaring of the waves and the storm, in all the geological, astronomical and meteorological changes, in short the untutored minds of these primitive savages saw, heard and felt a special genius, a Spirit presiding over and inhabiting its respective element, obscured, personified and deified. The Primitive Man “gives names to all the powers of nature, and after he has called the fire ‘Agni,’ the sunlight ‘Indra,’ the storms . . .”



. . . we have to learn that these men lived in the very dawn of civilization, that they were what we now call pagans, or worse — fetish-worshippers. The light of Science, helped and preceded by the still brighter light of Christianity, chased such religious phantoms of polytheism and replaced them by exact knowledge and — Monotheism.



The Chaldeans were a pre-Babylonian Brotherhood of Hierophants from Kashmir, Tibet, Mongolia, Tartary, China, and India

They spread westward, from the plateau of Pamir, cradle of the Elect of humanity's Fifth Root-Race.

First published in *Lucifer*, Vol. X, No. 58, June 1893, pp. 273-83; republished in *Blavatsky Collected Writings*, (THE DENIALS AND MISTAKES OF THE NINETEENTH CENTURY) XIII pp. 224-42.

[The text of this article may also be found in the First Draft of *The Secret Doctrine* which H.P. Blavatsky sent to Adyar in 1886. The First Draft version has a few additional paragraphs in it, which we have incorporated into the present article in their proper places. Similar material was published in the Volume entitled: "*The Secret Doctrine*, Volume III" (1897), wherein it occupies Section 2 & 3, pp. 30-43. It is therefore evident that *Lucifer* was the original place of publication for this text. — Boris de Zirkoff.]

At or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales, of fraudulent pretences and most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era," it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha*. In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false Hermes, a false Orpheus, a false Zoroaster, of false Oracles, false Sibyls, and a thrice false Mesmer and his absurd "fluids,"* was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge, or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd." This tendency has survived to the present day.

We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvill about "witches." The soul seems restless and indignant, as on that day May 5th, 1678, when the Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired Saints," the soul is heard to mutter,

. . . sworn advocates of the witches who thus madly and boldly, against all sense and reason, against all antiquity, against all interpreters, and against the inspired Scripture itself, will have no Samuel in this scene, but a cunning con-

federate knave; whether the inspired Scripture, or these in-blown buffoons, puffed up with nothing but ignorance, vanity, and stupid infidelity, are to be believed, let anyone judge.¹

Rest in peace, O restless soul. Lately things are somewhat changed; and since that for ever memorable day when the Academical Committee (Franklin included) investigated Mesmer's phenomena and proclaimed them a clever knavery, every hour brings in some fresh evidence in favour of Mesmerism and phenomena in general. But in the first decades of our century the men of science were blind as bats — as many are still even now — and Hermetic literature was denied, notwithstanding the evidence of the most erudite men of all the ages.

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future — M. Renan — has to say of poor humanity and its powers of discernment. "Mankind," he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible."² Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him"³ one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that "tout parti pris *a priori* doit être banni de la science,"⁴ there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of a myth*," and such is the criterion adopted tacitly by every modern critic. But what is a myth — *μύθος* — to begin with? Are we not told distinctly by the ancient classics that *mythos* is equivalent to the word *tradition*? Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come — historical, geographical, ethnological and philological surprises — travesties in philosophy having become so common

¹ [Glanvill, *Sadducismus triumphatus*, p. 48. Also quoted in *Isis Unveiled*, Vol. I, p. 206. In H.P. Blavatsky's copy of Ennemoser's *History of Magic*, now in the Adyar Archives, from which she quotes further on in this article, there is a reference to Henry More (Vol. I, p. 8). Underlining twice the words "Henry More," Blavatsky wrote in pencil the words: "God Bless him!" Consult Col. Olcott's *Old Diary Leaves*, Vol. I, pp. 237-39, for the role played by Henry More in the production of *Isis Unveiled*.]

² *Études Religieuses*

³ *Études Historiques. Mémoire* read at the Académie des Inscriptions et Belles Lettres, 1859. [In text form this appeared as *Études d'Histoire Religieuse*. Paris: Michel Levy Frères; many editions.]

⁴ [i.e., bias *a priori* must be banished from science.]

of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was “simply a mythical personification of the Épopée,”¹ by another that Hippocrates, son of Æsculapius, “could only be a chime-ra,” that the Asclepiadæ — their seven hundred years of duration notwithstanding — “might after all prove simply a *fiction*”; that the city of Troy — Dr. Schliemann notwithstanding — “existed *only* on the maps,” etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brāhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as de Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one’s opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit,

. . . decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries.²

Occultism is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Aryan Brahmans at the head of arts and sciences, as Astronomers and Seers, confabulating with the stars, and receiving instructions from the concealed deity. Their sanctity of life and great learning made their name for long ages a synonym of Divine Science.

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Āryan Brāhmans in the sacred offices of the Chaldees — an Adept caste (different from the Babylonian Chaldeans and *Caldees*) — at the head of the arts and sciences, of astronomers and seers, confabulating with the “stars,” and “receiving instructions from the brilliant sons of Ilu” (the *concealed* deity). Their sanctity of life and great learning — the latter passing to posterity — made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabæanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediæval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabians (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and

¹ L.F. Alfred Maury, *Histoire des religions de la Grèce antique, etc.*, Vol. I, p. 248; see also the speculations of Holzmann in *Zeitschrift Für Vergleichende Sprachforschung*, ann. 1852, p. 487 *et seq.*

² Creuzer’s *Symbolik* III, 456

Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give everyone his due. As to our other opponents — the modern sceptic and the epicurean, the cynic and the Sadducee — they may find our answer to their denials in our earlier writings.¹ We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines:

The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs around the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake.

When we find such works as *Rivers of Life* and *Phallicism*² appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the “rhombs of Hecate” and the “wheels of Lucifer,”³ daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsis are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the “Magical and Philosophical Precepts” of Zoroaster, the following is found:

Direct not thy mind to the vast measures of the earth;
For the plant of truth is not upon ground.
Nor measure the measures of the sun, collecting rules,
For he is carried by the eternal will of the father, not for your sake.
Dismiss the impetuous course of the moon; for she runs always by the work
of necessity.
The progression of the stars was not generated for your sake.

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

¹ See *Isis Unveiled*, Vol. I, p. 535.

² [*Rivers of Life, or Sources and Streams of the Faith of Man in all Lands, etc.*, by Maj.-General James George R. Forlong. London, 1883; 2 vols.; and *Phallicism*, by Hargrave Jennings. London: George Redway, 1884. — *Boris de Zirkoff*.]

³ E. de Mirville, *Des Esprits*, Vol. III, p. 267 *et seq.*

The wide aerial flight of birds is not true,
Nor the dissections of the entrails of victims; they are all mere toys,
The basis of mercenary fraud: flee from these
If you would open the sacred paradise of piety
Where virtue, wisdom, and equity, are assembled.¹

Surely it is not those who warn people against “mercenary fraud” who can be accused of it; as said elsewhere:

If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?²

The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldeans are accused of Sabæanism and Sun-worship, cults which were simply those of the uneducated masses.

The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabæanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer’s phenomena but to proclaim them charlatanry and clever knavery, both “heathen philosophy” and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice that:

The difference is as great between
The optics seeing as the objects seen.
All manners take a tincture from our own,
Or some discolour’d thro’ our passions shown;
Or fancy’s beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.³

¹ [Marked *Psellus*, 4, and numbered cxliv in Cory’s *Ancient Fragments*, p. 269, in 2nd ed., London, 1832. Cf. *Psellus* in the App. to Gallæus, *Sibyllina oracula*, pp. 93-94. Amsterdam, 1689; and J.A. Fabricius, *Bibliotheca Græca* (Hamburg, 1705-28), lib. V, cap. ii, § xl; also J. Opsopæus, *Oracula Sibyllina*, Paris, 1607. — *Boris de Zirkoff*. Full text in our Theosophy and Theosophists Series. — ED. PHIL.]

² *Isis Unveiled*, Vol. I, pp. 535-36

³ [*Moral Essays* i, 31-36]

Clemens Alexandrinus testifies to the existence of 30,000 additional volumes of the Books of Thoth, placed in the library of the tomb of Ozymandias, over the entrance of which were inscribed the words, “A Cure for the Soul.” Extant fragments of works by Mercury Trismegistus, Berossus, Pherecydes of Syros, etc., are rolls that escaped the holocaust of the great Alexandrian Library.¹

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berossus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library — “the marvel of the ages” — was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,² and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Ozymandias, over the entrance of which were inscribed the words, “A Cure for the Soul.”

¹ See Appendix A on “The Testimony of Theodas.”

² The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria [*Stromateis*, VI, iv] as having existed in his time, were but a portion of the Books of Hermes. Iamblichus [*De mysteriis*, viii, 1], on the authority of the Egyptian priest Abammon, attributes 20,000 of such books to Hermes, and Manetho 36, 525. But the testimony of Iamblichus as a Neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a “purely historical personage . . .” with whom “none of the later native historians can be compared . . .” (see *Egypt’s place, etc.*, I, 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archæologists doubts for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. “Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world,” says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius [*Lives*, “Proemium,” Bk. I, ch. i, § 2] carries back the records of the priests, he is evidently more embarrassed with his mention of their 373 eclipses (local and total or nearly so) of the sun, and 832 of the moon, and remarks that “if they were actual observations, they *must have* extended over 10,000 years” (Bunsen, *op. cit.*, I, 14). “We learn, however,” he adds, “from one of their own chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years.” (*ibid.*, p. 15)

More! The writings of the elusive Hermes Trismegistus spring from the same fountain and source: for they are the faithful echo and expression of the most ancient verities. Scattered fragments are being discovered in the sanctuaries of Chaldea, India, Phoenicia, Egypt, and Central Asia.

Since then, as everyone knows, entire texts out of the “apocryphal” works of the “false” Poimandrēs, and the no less “false” Asklēpiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior publicly declared, notwithstanding many biased judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes*:

. . . truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity.¹

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. “These expressions,” says Champollion, “are only the faithful echo and expression of the most ancient verities.”²

Since this was written by him, some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Æschylus, as showing “prescience in at least one of the Sibyls of old,” says de Mirville.³

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works — *Enoch* included — deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia.

¹ Champollion-Figeac, *Égypte ancienne*, p. 139; [Paris: Didot Frères, 1847]

² Cf. “The books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi. The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the non-initiated masses its Occult principles and the wisdom imparted to them by the Regents of the Planets — the ‘Angels.’ Hence, divine Astrology for the Initiates; superstitious Astrolatry for the profane. St. Justin asserts it:

“From the first invention of the hieroglyphics it was not the vulgar, but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of Astrology — even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfares.”

Blavatsky Collected Writings, (ASTROLOGY AND ASTROLATRY) XIV p. 544

³ *Pneumatologie*, *Des Esprits* on “Prometheus,” 1863, Vol. II, p. 373

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts — what were they? Treatises on *Magic* and *Occultism*, pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

Egypt gathered the students of all countries before Alexandria was founded. Asks Ennemoser,

. . . how comes it that so little has become known of these mysteries . . . through so many ages and amongst so many different times and people? The answer is, that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity . . . Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion . . . The senate and the tribunes of the people determined that . . . the books themselves be burnt, which was done before the people . . . ¹

Cassianus mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.²

Herodotus tells us that the mysteries were brought by Orpheus from India. Orpheus is called the inventor of letters and writing and placed anterior to both Homer and Hesiod.³ Nevertheless, till very lately, Orphic literature and that of the Argonauts were attributed to a contemporary of Pisistratus, Solon and Pythagoras, one named Onomacritus, who is credited with having compiled them in their actual form towards the middle of the VIth century BCE, or 800 years after the days of Orpheus. The latest researches, however, lead the Orientalists to believe that this compilation was simply a very late re-edition of the Orphic Hymns, whether ideographic or pictographic. In their original texts these Hymns are now shown much older than the VIth century BCE. In Pausanias' *Description of Greece*,⁴ we are told that in his days there

¹ J. Ennemoser, *The History of Magic*, Vol. II, Bohn Lib. London: George Bell & Sons, 1854; pp. 9-11.

² Joannes Cassianus. *Collationes Patrum*, Pt. 1, Coll. viii, ch. 21

³ [Consult "Orpheus' legend and works" in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

⁴ [or *Itinerary*] IX, xxx, 12

was a sacerdotal family,¹ which like the Brahmins with regard to the *Vedas* and the Epic poems, had committed to memory those Orphic hymns and that the latter were usually transmitted in that way from one generation to another. As to the poem of the Argonauts, Vivien de Saint-Martin thinks that it really can be traced as far back as the days of Orpheus.²

Vivien de Saint-Martin is very impartial and fair and no doubt as learned; but there are some who go still further back than that. It is not the writer's province to argue upon the dates of the many poems cited above, but only, by showing their indubitably antediluvian — rather, *prehistoric* — origin, claim the same for the Occult Sciences. And how these are, aware of the difference shown to Asiatic *heathen* chronologists, a Christian philosopher of the early ages may be asked to express our intimate thought as to the date of — say — MAGIC. "If" — argues Clemens Alexandrinus, the ex-pupil of the Neo-Platonist — "if there is a science, there must necessarily be a professor of it." And he goes on saying that Cleanthes had Zeno to teach him, Theophrastus — Aristotle, Metrodorus — Epicurus, Plato — Socrates, etc.; and then when he arrived down to Pythagoras, Pherecydes and Thales, he had still to search and enquire who was their master of masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, to learn who it was *they* all had for their Masters. And when he [Clemens] would have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he should reiterate once more his questioning and ask him — Adam — no doubt.

Who was *his* professor? Surely it would prove *no man* this once . . . and when we have reached the Angels, we shall have to ask even of them who was *their* Master and doctor of science.³

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. Her professors know well who were the *first* instructors of mankind in *Occult Sciences*.

The *two* Masters traced out by Clemens are of course God and his undying enemy and opponent the Devil, the subject of his enquiry relating to the *dual* aspect of Hermetic Science, as cause and effect. Admitting the moral beauty and virtues preached in every occult book he was acquainted with, Clemens wants to know the cause of the apparent contradiction between doctrine and practice, *good* and *bad* magic, and comes to the conclusion, it seems, that magic has two origins — *divine* and *diabolical*. He perceives its *bifurcation* into two channels — hence his deduction and inference. We perceive it too, without necessarily dating such a bifurcation — the "Right" and "Left Path" we call it — to its very beginning. Otherwise, judging also by the effects of his [Clemens'] own religion, and the walk in life of its professors since the death of his *Master*, the Occultists would have a right to come to just the same con-

¹ [*The Lycomidæ*]

² Vivien de Saint-Martin, *Découvertes géologiques*, Vol. I, p. 313. Cf. de Mirville, *Pneumatologie, Des Esprits*, Vol. III, p. 205 *fn.*

³ *Stromateis*, Bk. VI, ch. vii

clusion, and say that, while Christ, the Master of all true Christians, was in every way godly, the Master of those who resorted to the horrors of the Inquisition, to the burning and torture of heretic witches and Occultists by Calvin and pupils, etc., must have been evidently the DEVIL — if the Occultists were silly enough to believe in one. Clemens' testimony, however, is valuable as it shows

- 1 The enormous number of works on Occult Sciences during his epoch; and
- 2 The extraordinary powers acquired owing to these Sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis*¹ to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes² the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Æacus," he says, "obtaining through his powers a marvellous rain; it is Aristæus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"³ etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth — *semper esse in ore*.⁴ He is loud in his praise of Hystaspes (or Gushtasp), and of the *Sibylline Books* and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism and Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydeses, and intellectual people could discriminate between them, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him unstintingly with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is *potius divinus quam physicus*, "rather a soothsayer than a physicist";⁵ and Diogenes Laërtius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Acadians; finally, he foresees his own wretched end.⁶

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and

¹ [In: *Writings of Clement of Alexandria*, tr. by Rev. Wm. Wilson, Vol. XII of the *Ante-Nicene Christian Library*, Edinburgh: T.T. Clark, 1869. See Bk. VI, ch. iii]

² [addresses]

³ Therefore Empedocles is called *Καλυσάνεμος*, "the dominator of the wind." (Diogenes Laërtius, *Lives*, Bk. VIII, ch. ii, 60)

⁴ *Stromateis*, Bk. VI, ch. iv

⁵ *De divinatione*, Bk. 1, 50, 112

⁶ Diogenes Laërtius, *Lives*, Bk. 1, ch. xi, 116

de Mirville find an unanswerable proof of demonology in the belief of a philosopher in the co-eternity of matter and spirit. Says de Mirville:

Pherecydes . . . postulating in principle the primordially of Zeus or Æther, and then admitting on the same plane another principle, *co-eternal* and *co-working* with the first one, which he calls the fifth element or *ōgenos*.¹ For some time people have wondered just exactly what he meant by that term; however, in the last analysis, the following translation seems correct: “something that constrains, retains,” in one word, *hadēs* or hell.²

The first statement is “known to every school-boy” without de Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church — as given by various authors of the same type as the Marquis — is that the *Hermetic Books* — their wisdom notwithstanding, and this wisdom is fully admitted in Rome — are “the heirloom left by Cain, the accursed, to mankind.” It is “absolutely proven,” says the modern memorialist of “Satan in History,” “that immediately after the Flood, Ham and his descendants had propagated anew the ancient teachings of the accursed *Cainites* and of the submerged race.”³ This proves at any rate that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says,

. . . the evidence of Berosus is there,⁴ and he shows Ham to be identical with the first Zoroaster (!), the famous founder of Bactria (!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),⁵ the *infamous*,⁶ who left the faithful and loyal *Noachians*, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country’s name *χημεία* . . .

(whence chemistry!), built in his honour a town called *Chemmis*, or the “city of fire.”⁷ Ham adored fire, and it is said, whence the name *Cham-main*, given to the pyramids;

¹ [Ὠγενός or Ὠκεανός, Ocean]

² *Pneumatologie, Des Esprits*, Vol. III, p. 209

³ *op. cit.*, p. 208

⁴ *Antiquities*, Bk. III

⁵ The English-speaking people who spell the name of Noah’s disrespectful son “Ham,” have to be reminded that the right spelling is Kham or Cham.

⁶ Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *yevo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Shem-ha-mephorash* were not always used for holy purposes by the Kabbalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil Šani.

⁷ *Chemmis*, the prehistoric city, may or may not have been built by Noah’s son, but it was not *his* name that was given to the town, but that of the very mystery-goddess *Khaemnu* or *Chaemnis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his “twelve labours” of probation before his final initiation. Her male counterpart is *Khem*; *Chemmis* or *Khemmis* (today Akhmim) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called the city Panopolis.

which, in their turn, having become vulgarized, passed on their name to our modern “chimney” (*cheminée*).¹

The zealous defender of Satan anthropomorphized is wrong, we believe. Egypt was the cradle of chemistry and its birthplace — this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or *Ham*, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the *means* for the propagation of this bad Magie, tradition points it out to us in certain Runic characters traced on metallic plates (*lames*), which escaped destruction in the deluge.² This might have been regarded as legendary, but what is not so is the daily discovery of certain plates covered with special characters with the quite undecipherable characters of an undefinable antiquity, to which the *Hamites* of every country attribute marvellous and terrible powers.^{3, 4}

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis Unveiled*:

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; “but their parts,” owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), “are sometimes according, and sometimes contrary to (divine) nature.” When those circulations — which Éliphas Lévi calls “currents of the astral light” — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the divine soul of man is in perfect intelligence with the

¹ *Des Esprits*, Vol. III, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the “chimney” a witch flying out of it on a broomstick.

² How could they escape from the deluge — unless God so willed it? [H.P. Blavatsky]

³ [Quoting from de Mirville’s *Pneumatologie*, *Des Esprits*, Vol. III, p. 210]

⁴ There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter Mogila (the Tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it — for its sale is strictly forbidden and kept secret — tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand roubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

[The quoted passage is from de Mirville’s *Pneumatologie*, *Des Esprits*, Vol. III, p. 210]

“inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.¹



¹ *Isis Unveiled*, Vol. I, p. 247

Amplifications and Elaborations

Seek for the Lost Word among the hierophants of Tartary, China and Tibet.

The Aryan Chaldeo-Tibetan Wisdom-Religion and the trans-Himalayan Esoteric Doctrine are one and the same. The Chaldeans were a hieratic caste of Hindu-Brahmans, now called Aryans; their vernacular language was the Sanskrit of the Vedas; they instructed the Babylonians in the Mysteries and taught them the sacerdotal or Mystery-language which, even today, is used by Hindu fakirs and initiated Brahmans in their magical evocations.

Following the Christian dogmas *seriatim*, if we concentrate our attention upon one which provoked the fiercest battles until its recognition, that of the Trinity, what do we find? We meet it, as we have shown, northeast of the Indus; and tracing it to Asia Minor and Europe, recognize it among every people who had anything like an established religion. It was taught in the oldest Chaldean, Egyptian, and Mithraïtic schools. The Chaldean Sun-god, Mithra, was called “Triple,” and the trinitarian idea of the Chaldeans was a doctrine of the Akkadians, who, themselves, belonged to a race which was the first to conceive a metaphysical trinity. The Chaldeans are a tribe of the Akkadians, according to Rawlinson, who lived in Babylonia from the earliest times.¹ They were Turanians, according to others, and instructed the Babylonians into the first notions of religion. But these same Akkadians, who were they? Those scientists who would ascribe to them a Turanian origin, make of them the inventors of the cuneiform characters; others call them Sumerians; others again, respectively, make their language, of which (for very good reasons) no traces whatever remain — Kasdean, Chaldaic, Proto-Chaldean, Kasdo-Scythic, and so on. The only tradition worthy of credence is that these Akkadians instructed the Babylonians in the Mysteries, and taught them the sacerdotal or *Mystery*-language. These Akkadians were then simply a tribe of the Hindu-Brahmans, now called Āryans — their vernacular language, the Sanskrit² of the Vedas; and the sacred or Mystery-language, that which, even in our own age, is used by the Hindu fakirs and initiated Brahmans in their magical evocations.³ It has been, from time immemorial, and still is employed

¹ [Cf. “. . . the Chaldeans, they assuredly got their primitive learning from the Brahmans, for Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon; and Col. Vans Kennedy has long since justly declared that Babylonia was, from her origin, the seat of Sanskrit and Brahman learning.” *Secret Doctrine*, I p. xxxi]

² Let us remember in this connection that Col. Vans Kennedy has long ago declared his opinion that Babylonia was once the seat of the Sanskrit language and of Brāhmanical influence.

³ “The *Agrushada-Parikshai*, which discloses, to a certain extent, the order of initiation, does not give the formula of evocation,” says Jacolliot, and he adds that, according to some Brahmans, “these formulæ were never written, they were and still are imparted in a whisper in the ear of the adepts”; (“*mouth to ear, and the word at low breath*,” say the Masons).

by the initiates of all countries, and the Tibetan lamas claim that it is in this tongue that appear the mysterious characters on the leaves and bark of the sacred Koumboum.^{1, 2}

The population of Ur of the Chaldeans, where Magism flourished before the days of Abraham,³ is related with those of Central and North America.⁴

If the consecutive attempts at the creation of man described in the *Quiché Cosmogony*⁵ suggests no comparison with some Apocrypha, with the Jewish sacred books, and the Kabbalistic theories of creation, it is indeed strange. Even the *Book of Jasher*,⁶ condemned as a gross forgery of the twelfth century, may furnish more than one clue to trace a relation between the population of Ur of the Kasdeans,⁷ where Magism flourished before the days of Abraham, and those of Central and North America. The divine beings, “brought down to the level of human nature,” performed no feats or tricks more strange or incredible than the miraculous performances of Moses and of Pharaoh’s magicians, while many of these are exactly similar in their nature. And when, moreover, in addition to this latter fact, we find so great a resemblance between certain Kabbalistic terms common to both hemispheres, there must be something else than mere accident to account for the circumstance.⁸

The cauldron of Christian Trinity has always been North-East of the Indus River, where the Chaldeans worshipped the trinity of Deus-Lunus manifesting in three phases, and completing the quaternary with the fourth.

And since Babylonia was situated on the way of the great stream of the Hindu emigration, its peoples were the first to benefit.

Babylonia happened to be situated on the way of the great stream of the earliest Hindu emigration, and the Babylonians were one of the first peoples benefited thereby.⁹ These Khaldi were the worshippers of the Moon-god, Deus Lunus, from which fact we may infer that the Akkadians — if such must be their name — belonged to the race of the Kings of the Moon, whom tradition shows as having reigned in Prayāga — now Allāhābād. With them the trinity of Deus-Lunus was manifested in

¹ [*Terminalia arjuna* or Kumbuk Tree]

² *Isis Unveiled*, II pp. 45-46

³ i.e., non-Brāhmana.

⁴ [See “Atlantean Credentials of the New World” in the same series. — ED. PHIL.]

⁵ [*Popol Vuh*, Part I, ch. ii, pp. 17-27]

⁶ [Sefer haYashar (Hebrew הישר ספר, “Book of the Upright One”). In English, Jasher was traditionally left untranslated and rendered *Book of Jasher*.]

⁷ [In the Hebrew Bible, prophet Abraham has originally been from “Ur of the Chaldees” or “Ur Kasdim.”]

⁸ *Isis Unveiled*, I p. 549

⁹ Jacolliot seems to have very logically demonstrated the absurd contradictions of some philologists, anthropologists, and Orientalists, in regard to their *Akkado and Semito* mania. He writes:

“There is not, perhaps, much of good faith in their negations. The scientists who invent Turanian peoples know very well that in *Manu* alone, there is more of veritable science and philosophy than in all that this pretended Semitism has hitherto furnished us with; but they are the slaves of a path which some of them are following the last fifteen, twenty, or even thirty years. . . . We expect, therefore, nothing of the present. India will owe its reconstitution to the scientists of the next generation.” (*La Genèse de l’Humanité*, pp. 60-61)

the three lunar phases, completing the quaternary with the fourth, and typifying the death of the Moon-god in its gradual waning and final disappearance. This death was allegorized by them, and attributed to the triumph of the genius of evil over the light-giving deity; as the later nations allegorized the death of their Sun-gods, Osiris and Apollo, at the hands of Typhon and the great Dragon Python, when the sun entered the winter solstice. Babel, Arach, and Akkad are names of the sun. The *Chaldean Oracles* are full and explicit upon the subject of the Divine Triad.¹

A triad of Deity shines forth throughout the whole world, of which a Monad is the head,

admits the Reverend Dr. Maurice.²

The Chaldæan Moon-Worship, however, is likely to mislead the profane student who fails to grasp the esoteric dimensions of archaic symbols.³

What is known of Chaldæan Moon-Worship, of the Babylonian god, *Sin*, called by the Greeks “Deus Lunus,” is very little, and that little is apt to mislead the profane student who fails to grasp the esoteric significance of the symbols. As popularly known to the ancient profane philosophers and writers (for those who were initiated were pledged to silence) the Chaldeans were the worshippers of the moon under *her* (and *his*) various names, just as were the Jews, who came after them.⁴

¹ [Cory, *op. cit.*, p. 6; full text in our Theosophy and Theosophists Series. — ED. PHIL.]

² *Isis Unveiled*, II p. 48

³ [The Moon, “this archaic symbol is the most poetical of all symbols, as also the most philosophical. The ancient Greeks brought it into prominence, and the modern poets have worn it threadbare. . . .

“The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. She is the Queen and she is the King, and was King So-ma before she became transformed into Phœbe and the chaste Diana. She is pre-eminently the deity of the Christians, through the Mosaic and Kabbalistic Jews, though the civilized world may have remained ignorant of the fact for long ages; in fact, ever since the last initiated Father of the Church died, carrying with him into his grave the secrets of the pagan temples. For the “Fathers” — such as Origen or Clemens Alexandrinus — the Moon was Jehovah’s living symbol: the giver of Life and the giver of Death, the disposer of being — in *our* World. For, if Artemis was *Luna* in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and *life*; with the Egyptians, she was Heqet (Hecatē) in Hell, the goddess of Death, who ruled over magic and enchantments.

“More than this: as the personified moon, whose phenomena are triadic, Diana-Hecatē-Luna is *the three in one*. For she is *Diva triformis, tergemina, triceps* — three heads on one neck (the goddess *Τριμορφος* in the statuary of Alcamenes), like Brahmā-Vishnu-Śiva. Hence she is the prototype of our Trinity, which has not always been entirely male. The number seven, so prominent in the Bible, so sacred in its seventh (Sabbath) day, came to the Jews from Antiquity, deriving its origin from the four-fold number 7 contained in the 28 days of the lunar month, each septenary portion thereof being typified by one quarter of the moon.” *Secret Doctrine*, I pp. 386-87]

⁴ *Secret Doctrine*, I p. 388

The pioneers of humanity's Fifth Root-Race, the Aryan, came out of Central Asia.

The so-called “Akkadians” were no more a “Turanian” race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and yet absent from history. Belonging virtually through their original connection with the Aryan, Central Asian stock, the old Aeolians were Atlanteans, not only in virtue of their long residence in the now submerged continent, but also by intermarriage with them.¹

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the 1st, 2nd and 3rd Races), we may return to Poseidonis — its last surviving link 12,000 [years] ago. As the chief element in the languages of the 5th race is the Āryan-Sanskrit of the “Brown-white” *geological* stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kiangsi² — a language which was an admixture of the agglutinate and the monosyllabic as it would be called by modern philologists. It was, in short, the language of the “Red-yellow” second or middle geological stock [we maintain the term “geological”]. A strong percentage of the *Mongoloid* or 4th Root-race was, of course, to be found in the Āryans of the 5th. But this did not prevent in the least the presence at the same time of unalloyed, pure Āryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe, which has alone remained in the memory of men — thanks to some written records. Tradition says that one of the small tribes (the *Æolians*) who had become islanders after emigrating from far Northern countries had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of Mr. F. Lenormant — who invented a name for a people whose shadowy outline he dimly perceived in the far away Past as preceding the Babylonians — we say that this Āryan race that came from Central Asia, the cradle of the 5th race Humanity, belonged to the “Akkadian” tribes, there will be a new historico-ethnological difficulty created. Yet, it is maintained, that these “Akkads” were no more a “Turanian” race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and — absent from history. With such remarkable *pacta conventa*³ between modern exact (?) and ancient occult sciences, we may proceed with the *fable*. Belonging virtually through their original connection with the Āryan, Central Asian stock, to the 5th race, the old *Æolians* yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection, Mr. Huxley's disposition to account for his *Melanochroi* (the Greeks being included under this classifica-

¹ As much as the Basques are now southern Europeans, although originally belonging to the Dravidian Southern Indian stock.

² [Jiangxi, 江西]

³ [articles of agreement]

tion or type) — as themselves “the result of crossing between the Xanthochroi and the Australioids” — among whom he places the Southern India *lower* classes and the Egyptians to a degree is not far off from fact. Anyhow the Æolians of Atlantis were Āryans on the whole, as much as the Basques — Dr. Prichard’s *Allophylians* — are now southern Europeans, although originally belonging to the Dravidian S.I. stock [their progenitors having never been the aborigines of Europe prior to the first Āryan immigration, as supposed]. Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond the pillars of Hercules, and to have landed, sailing along the coasts after several years of travel, on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly) to which they gave the name of Æolia.¹

The classification of ancient nations into Akkadians, Turanians, Semites, etc., is at best arbitrary. The word “Chaldean” does not refer merely to a native or an inhabitant of Chaldea, but to “Chaldeism” itself, the oldest science of Astrology and Occultism.

The Zoroastrians are the true heirs to Chaldean wisdom, “the light which shineth in darkness,” though modern “darkness comprehended it not,” and today’s Parsis know nothing of it now.

More even than the Brahmans, are the Parsis heirs to Chaldean wisdom, since they are the direct, though the latest, offshoots of Āryan Magianism. The Occultists are very little concerned with the apparent difficulty that the Magian “Chaldees” with all their priests and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Āryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word “Chaldean” does not refer merely to a native or an inhabitant of Chaldea, but to “Chaldeism,” the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, “the light which shineth in darkness,” though (modern) “darkness comprehended it not,” and the Parsis themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original keynotes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the *Gematria*, *Notaricon*, and *Themura*.² When speaking of the Kabala, the Lecturer³ meant by it, the *universal*, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word “Kabala” is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old sys-

¹ *Blavatsky Collected Writings*, (LEAFLETS FROM ESOTERIC HISTORY) V pp. 216-18; [full text under the title “Antiquity of the Atlanto-Aryan tribes in Europe,” in the same series. — ED. PHIL.]

² The Jewish methods of examining the Scriptures for their hidden meaning.

³ [H.S. Olcott]

tems handed down by oral transmission, and is very nearly allied to the Sanskrit “Smṛiti” and “Śruti,” and the Chaldaic “Zend.”¹

There would be little use for the Parsī or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the *Zend-Avesta* and the Brāhmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanskrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state will better enlighten the youths? If not, then does he imply that the meaning of the whole *Zend-Avesta* can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the *true* meaning of even a few of the most important symbolisms — generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, *e.g.*, which plays such an important part in Parsī ceremonies² — the “Parsī youth” would acquire thereby the key to the true philosophy that underlies their “wretched superstitions and myths,” as they are called by the missionaries who would fain force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsīs to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in *Zend-*

¹ Of course, as found out by the Orientalists, the word “Zend” does not apply to any language, whether dead or living, and never belonged to any of the languages or dialects of ancient Persia. (See *Farhang-i-Jahāngīrī* the Persian dictionary) It means, as in one sense correctly stated, “a commentary or explanation,” but it also means that which the Orientalists do not seem to have any idea about, *viz.*, the “rendering of the esoteric into exoteric sentences,” the veil used to conceal the correct meaning of the *Zen-(d)-zar* texts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them — according to the locality — *Zend-zar* and *Brahma* or *Dewa-Bhashya*.

² Compare the so-called “*Akkadian* formulæ of exorcism” of the earliest period known to the Orientalists to which the collection of charms and amulets belong (in truth very late periods) with most of the injunctions found in *Vendidad* (Fargard XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verse 49 (163) of the same *Fargard*, for instance, which says: “For no house could subsist on the earth *made by Ahura* [in this case the “house” — not the earth — made by Ahura], but for those two dogs of mine, the shepherd’s dog and the house dog” — cannot refer really to these animals. The commentary made on it (Saddar, 31) is absurd and ridiculous. It is not, as it says, that “not a single head of cattle would remain in existence but for the dogs” — but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angra-Mainyu, mutually destroy themselves physically and spiritually, but for the presence of the “dogs” — the two highest spiritual principles. The dog Vanghāpara (the hedgehog, says the commentator!) “the good creature among the creatures of the Good Spirit that from midnight [our time of ignorance] till the sun is up [spiritual enlightenment] goes and kills thousands of the creatures of the Evil Spirit” (Fargard XIII, 1) is our spiritual conscience. He who “kills it” (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these symbolisms with those of the *Akkadian* talismans. Even as translated by G. Smith, distorted as they are, still the *seven* dogs described — as the “blue,” the “yellow,” the “spotted,” etc., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the “*formulæ* of exorcism” so-called of the *Akkadians* is full of references to the seven evil and the seven good spirits which are our principles in their dual aspect.

Avesta, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer — *i.e.*, the exercise of one’s intense will over events (commonly¹ brought about by blind chance) to determine their direction ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc.

By “prayer” he means — WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations — the Sun, especially — the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with the golden seal” and forced (thereby) the Spenta Ārmaiti (the Genius of the Earth) to stretch asunder and to bear flocks and herds and men.^{2, 3}

The Aryan and Arhat doctrines agree perfectly in substance. The secret doctrine of the Jewish Kabbalists is merely a late offshoot of these, suggests Subba Row.

. . . Probably the Āryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabbalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine:

- 1 That of the so-called Lamaists; and
- 2 That of the so-called Arhats (in Buddhism, Arahats, or Rahats) which has been adopted by the Himalayan or Tibetan Brotherhood.

What is the distinction between these two systems? Some of our ancient Brāhmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats — the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Āryan doctrine. If an enquirer were to attempt to answer it by an analysis and comparison of all the

¹ [thought to be]

² Fargard II, 10

³ *Blavatsky Collected Writings*, (ZOROASTRIANISM AND OCCULT PHILOSOPHY) IV pp. 516-20

various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty.¹

. . . the Āryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedāntin Brahmans believe in Parabrahman, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.²

As the Vedas came from the Manasarovara Lake in Tibet, and the Brahmans from the far North, the trans-Himalayan esoteric doctrine is Aryan Chaldeo-Tibetan Universal Wisdom-Religion, confirms Blavatsky.³

The country called Si-dzang by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fokien, as the great seat of occult learning in archaic ages. Emperor Yu the Great established a system of theocracy, the first one in China to unite ecclesiastical power with temporal authority from Si-dzang. That system was the same as that of the old Egyptians and Chaldees, has existed in the Brahmanical period in India, and exists now in Tibet.

In this connection it will be well to draw the reader's attention, to the fact that the country called "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fokien (the chief headquarters of the aborigines of China) — as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the "Teachers of Light," the "Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 BCE), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him — for he was the first one in China to unite ecclesiastical power with temporal authority — from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brāhmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practice the Bön religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kham — that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites — now those of sorcery, incantations, and nature worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse — (a religion based upon pure reason and spirituality) — as alleged by some. Generally, little or no difference is made even by the Khelang missionaries

¹ *Blavatsky Collected Writings*, (THE ĀRYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN) III p. 400; [quoting from T. Subba Row's article, *The Theosophist*, Vol. III, No. 4, January 1882, pp. 93-99]

² *ibid.*, III p. 406

³ [Editorial Appendix — Note 1]

who mix greatly with these people on the borders of British Lahul — and ought to know better — between the Bönns and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tsong-Kha-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Bönns. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bönns, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians — is out of the question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine, Chaldeo-Tibetan. And, when we remember that the *Vedas* came — agreeably to all traditions — from the Mānasarovara Lake in Tibet, and the Brahmans themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still have it — as having proceeded from one and the same source; and, to thus call it the “Āryan-Chaldeo-Tibetan” doctrine, or Universal WISDOM — Religion.

Seek for the LOST WORD among the hierophants of Tartary, China and Tibet, was the advice of Swedenborg, the seer.^{1, 2}

Nebu is an abstract quality personified. It is man’s seventh and highest principle, and the synthetic attribute of Seven Chaldean Gods — the Planetary Spirits.

The name *Nebuzardan*, or *Nebo* and *Nebu*, seems to mean only in Hebrew “Nebu is the Lord”; but in Persian and with the ancient people it had always signified Nebu, the *wise* (Lord). Hence the prefix *Nebu* attached to the name of every initiated adept consecrated to the service of Bel and Nebo “*the overseer of all the celestial and terrestrial legions*” — or “hosts.” Hence *Nebu-Kadan-Assur*, *Nebu-Pal-Assur*, *Nebu-Zaradan*, etc., etc. *Nebu*, in short, was an abstract quality: personified — when the seventh principle, the “Higher Self” of man was meant, an adjective — when applied to any special subject, and finally the synthetic attribute of the Seven Chaldean gods — the Planetary Spirits. Mercury was no more entitled than any other of his six colleagues to the appellation of Nebo, but was so-called owing to later thought seeking to combine the identity of God, planet and attribute in one. There is also a profound thought hitherto of . . . by modern Jew or Christian in the fact that Moses dies, and is buried on Pisgah of Mount NEBO.³

By the powers of goodness in man and nature, the Chaldean Magi performed the most wonderful miracles.

The Chaldeans, whom Cicero counts among the oldest magicians, placed the basis of all magic in the inner powers of man’s soul, and by the discernment of magic properties in plants, minerals, and animals. By the aid of these they performed the most

¹ [See Appendix B, “Searching for the Lost Word”]

² *Blavatsky Collected Writings*, (THE ĀRYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN) III pp. 418-20

³ *ibid.*, (NEBO OF BIRS-NIMRUD) XIII p. 277; [full text in our Blavatsky Speaks Series. — ED. PHIL.]

wonderful “miracles.” Magic, with them, was synonymous with religion and science. It is but later that the religious myths of the Mazdean dualism, disfigured by Christian theology and euhemerized by certain fathers of the Church, assumed the disgusting shape in which we find them expounded by such Catholic writers as des Mousseaux. The objective reality of the mediæval incubus and succubus,¹ that abominable superstition of the middle ages which cost so many human lives, advocated by this author in a whole volume, is the monstrous production of religious fanaticism and epilepsy. It can have no *objective* form; and to attribute its effects to the Devil is blasphemy: implying that God, after creating Satan, would allow him to adopt such a course. If we are forced to believe in vampirism, it is on the strength of two irrefragable² propositions of occult psychological science:

- 1 The astral soul is a separable distinct entity of our *ego*, and can roam far away from the body without breaking the thread of life.
- 2 The corpse is not *utterly* dead, and while it can yet be re-entered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape.

Unlike the Roman Catholics, who invented a Devil endowed with a power equalling that of the Supreme Deity, and who allegedly transforms himself into wolves, snakes, and dogs to satisfy his lust and procreate monsters.

But to uphold, with des Mousseaux and de Mirville, that the Devil, whom the Catholics endow with a power which, in antagonism, equals that of the Supreme Deity, transforms himself into wolves, snakes, and dogs, to satisfy his lust and procreate monsters, is an idea within which lie hidden the germs of devil-worship, lunacy, and sacrilege. The Catholic Church, which not only teaches us to believe in this monstrous fallacy, but forces her missionaries to preach such a dogma, need not revolt against the devil-worship of some Parsī and South India sects. Quite the reverse; for when we hear the Yezidi repeat the well-known proverb:

¹ [Cf. “*Incubus* (Lat.). Something more real and dangerous than the ordinary meaning given to the word, *viz.*, that of ‘nightmare.’ An *Incubus* is the male Elemental, and *Succuba* the female, and these are undeniably the spooks of mediæval demonology, called forth from the invisible regions by human passion and lust. They are now called ‘Spirit brides’ and ‘Spirit husbands’ among some benighted Spiritists and spiritual mediums. But these poetical names do not prevent them in the least being that which they are—Ghouls, Vampires and soulless Elementals; formless centres of Life, devoid of sense; in short, *subjective protoplasm*s when left alone, but called into a definite being and form by the creative and diseased imagination of certain mortals. They were known under every clime as in every age, and the Hindus can tell more than one terrible tale of the dramas enacted in the life of young students and mystics by the *Piśāchas*, their name in India.” (*Theosophical Glossary: Incubus*)

“Meanwhile, let those who would learn something about the doings of the *Incubus* and *Succubus* forms of *Piśācha* obsession, consult some of our Hindu Theosophists, and read the highly interesting works of the Chevalier Gougenot des Mousseaux (*Mœurs et Pratiques des Démons; La Magie au Dix-neuvième Siècle, etc., etc.*). Though a bigoted Catholic whose sole aim is to bolster up the devil theory of his Church, this author’s facts are none the less valuable to Spiritualists and others.” *Blavatsky Collected Writings*, (A STORM IN A TEA CUP) IV p. 141

Also cf. “Victims may have been experiencing waking dreams or sleep paralysis. Nocturnal arousal or nocturnal emission could be explained away by creatures causing otherwise guilt-producing behaviour. On the other hand, some victims of incubi could well have been the victims of real sexual assault. Rapists may have attributed the rapes of sleeping women to demons in order to escape punishment. A friend or relative is at the top of the list in such cases and would be kept secret by the intervention of ‘spirits.’ The victims and, in some cases, the magistrates, may have found it easier to explain the attack as supernatural rather than confront the idea that the attack came from someone in a position of trust.” — *Wikipedia*]

² [indisputable]

Keep friends with the demons; give them your property, your blood, your service, and you need not care about God — *He will not harm you,*

we find him but consistent with his belief and reverential to the Supreme; his logic is sound and rational; he reveres God too deeply to imagine that He who created the universe and its laws is able to hurt him, poor atom; but the *demons* are there; they *are imperfect*, and therefore he has good reasons to dread them.¹

Chaldean Magic was based upon a profound knowledge of the powers of simples and minerals. It was only when the Theurgist needed divine help in spiritual and earthly matters that he sought direct communication with pure spiritual beings.

Baptista Porta, in his treatise on *Natural Magic*, enumerates a whole catalogue of secret formulæ for producing extraordinary effects by employing the occult powers of nature. Although the “magicians” believed as firmly as our spiritualists in a world of invisible spirits, none of them claimed to produce his effects under their control or through their sole help. They knew too well how difficult it is to keep away the elementary creatures when they have once found the door wide open. Even the magic of the ancient Chaldeans was but a profound knowledge of the powers of simples and minerals. It was only when the theurgist desired *divine* help in spiritual and earthly matters that he sought direct communication through religious rites, with pure spiritual beings. With them, even, those spirits who remain invisible and communicate with mortals through their awakened inner senses, as in clairvoyance, clairaudience and trance, could only be evoked *subjectively* and as a result of purity of life and prayer. But all physical phenomena were produced simply by applying a knowledge of natural forces, although certainly not by the method of legerdemain, practiced in our days by conjurers.

To dare, to know, to will, and to remain silent, were their constant rules.

To be beneficent, unselfish, and unpretending, were some of their spontaneous impulses.

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labour for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending, were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospi-

¹ *Isis Unveiled*, I p. 459

tals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows. The lives of Paracelsus, Cornelius Agrippa, and Philalethes are too well known to repeat the old, sad story.¹

All the discoveries of modern Astronomy were contained within the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldean made his calculations, revealing to the world of the profane no more than it was fit to receive.²

Cyprian of Antioch, a penitent sorcerer, had studied in Chaldea the true power of the air, saw the planets as dissimilar as the plants on earth, understood that stars that were like armies ranged in battle order, and learnt the Chaldean division of Ether into 365 parts.

I learnt the analogy that exists between earthquakes and rains, between the *motion of the earth*³ and the motion of the seas; I saw the spirits of the *Giants* plunged in subterranean darkness and *seemingly* supporting the earth like a man carrying a burden on his shoulders.⁴

When thirty, I travelled to Chaldea to study there the true power of the air, placed by some in the fire and by the more learned in light [Ākāśa]. I was taught to see that the planets were in their variety as dissimilar as the plants on earth, and the stars were like armies ranged in battle order. I knew the Chaldean division of Ether into 365 parts,⁵ and I perceived that every one of the demons who divide it among themselves⁶ was endowed with that material force that permitted him to execute the orders of the Prince and guide all the movements therein [in the Ether].⁷ They [the Chaldees] explained to me how those Princes had become participants *in the Council of Darkness*, ever in opposition to the *Council of Light*.⁸



¹ *ibid.*, I pp. 66-67

² Cf. *Blavatsky Collected Writings*, (PAGAN SIDEREAL WORSHIP, OR ASTROLOGY) XIV p. 332

³ Pity the penitent *Saint* had not imparted his knowledge of the rotation of the earth and heliocentric system earlier to his Church. That might have saved more than one human life — that of Bruno for one.

⁴ Chelas in their trials of initiation, also see *in trances artificially generated for them*, the vision of the Earth supported by an elephant on the top of a tortoise standing on nothing — and this, to teach them to discern the true from the false.

⁵ Relating to the days of the year, also to 7 x 7 divisions of the earth's sublunary sphere, divided into seven upper and seven lower spheres with their respective Planetary Hosts or "armies."

⁶ Daimōn is not "demon," as translated by de Mirville, but Spirit.

⁷ All this is to corroborate his dogmatic assertions that Pater Æther or Jupiter is Satan! and that pestilential diseases, cataclysms, and even thunderstorms that prove disastrous, come from the Satanic Host dwelling in Ether — a good warning to the men of Science!

⁸ *Blavatsky Collected Writings*, (ST. CYPRIAN OF ANTIOCH) XIV p. 165; [confession of a penitent Sorcerer made in Antioch in the middle of the 3rd century C.E., as quoted by Marquis de Mirville, *Des Esprits*, Vol. VI, pp. 169 *et seq.*]

The Kabbalah of the Jews is but the distorted echo of the Secret Doctrine of the Chaldeans

The key to the real Kabbalah is the Chaldean Book of Numbers.

The Mysteries of the Jews are identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them from the Chaldeans, who got them from the Aryans, from the Atlanteans, and so on, far beyond the misty days of the Fourth Race.

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*,¹

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 Chaldeans, 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.^{2,3}

The Greeks learned Occult Cosmology from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the Esoteric School.

This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school.⁴

¹ *Stromateis*, Bk. V, ch. xi

² *op. cit.*, Bk. I, ch. xii

³ *Blavatsky Collected Writings*, (THE SECRECY OF INITIATES) XIV pp. 36-37

⁴ *Secret Doctrine*, I p. 117

A small tribe of presumably Egyptian runaway slaves¹ obtained their primitive ideas about creation from Moses, who compiled their Genesis and first cosmogonic traditions from the Chaldeo-Akkadian account.

Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabir was the “Holy Fires,” which created on seven localities of the island of *Electris* (or Samothrace) the “Kabir born of the Holy Lemnos” (the island sacred to *Vulcan*).

According to Hippolytus, this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind.² If, while coupling with this the fact that Samothrace was colonised by the Phœnicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery-gods* of the Phœnicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their *Genesis* and first Cosmogonic traditions — when these were rewritten by Ezra and others — from the Chaldeo-Akkadian account.³

Their Kabbalistic literature can be traced only from the time of the Captivity, yet from the Pentateuch down to the Talmud the documents of that literature were always written in a kind of Mystery-language — a series of symbolical records which the Jews had copied from the Egyptian and the Chaldean Sanctuaries, only adapting them to their own national history, if history it can be called.

Let us throw a rapid retrospective glance at the history and the tribulations of that very same *Zohar*, as we know of them from trustworthy tradition and documents. We need not stop to discuss whether it was written in the first century BCE or in the first century A.D. Suffice it for us to know that there was at all times a Kabbalistic literature among the Jews; that though historically it can be traced only from the time of the Captivity, yet from the *Pentateuch* down to the *Talmud* the documents of that literature were ever written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldean Sanctuaries, only adapting them to their own national history — if history it can be called. Now that which we claim — and it is not denied even by the most prejudiced Kabbalist, is that although Kabbalistic lore had passed orally through long ages down to the latest pre-Christian Tannaïm, and although David and Solomon may have been great Adepts in it, as is claimed, yet no one dared to write it down till the

¹ Cf. *Blavatsky Collected Writings*, (POSTHUMOUSLY PUBLISHED ANSWERS TO QUESTIONS) XIII p. 318

² *Philosophumena*, Bk. I, ch. 7: M.E. Miller’s edition (Oxford, 1851), pp. 98, 108. [Duncker & Schneidewin’s ed., Göttingen, 1859; and *ANF*, Vol. V (1965), wherein it occurs in Bk. V, ch. iii.]

³ *Secret Doctrine*, II pp. 3-4

days of Shimon ben-Yochai. In short, the lore found in Kabbalistic literature was never recorded in writing before the first century of the modern era.¹

Hebrew is considered to be a very old language, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldea. The Hebrew known to the philologists does not date earlier than 500 BCE and its characters belong to a far later period still.

We are expected, nevertheless, to regard such documents as the *Septuagint* as containing direct divine revelation: Documents originally written in a tongue about which nobody now knows anything; written by authors that are practically mythical, and at dates as to which no one is able even to make a defensible surmise; documents of the original copies of which there does not now remain a shred. Yet people will persist in talking of the ancient Hebrew, as if there were any man left in the world who now knows one word of it. So little, indeed, was Hebrew known that both the *Septuagint* and the *New Testament* had to be written in a *heathen* language (the Greek), and no better reasons for it given than what Hutchinson says, namely, that the Holy Ghost chose to write the *New Testament* in Greek.

The Hebrew language is considered to be very old, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldea. Among the great number of inscriptions of various kinds found in the ruins of that country:

One in the Hebrew Chaldee letter and language *has never been found*; nor has a single authentic medal or gem in this new-fangled character been ever discovered, which could carry it even to the days of Jesus.²

The original *Book of Daniel* is written in a dialect which is a mixture of Hebrew and Aramaic; it is not even in Chaldaic, with the exception of a few verses interpolated later on. According to Sir W. Jones and other Orientalists, the oldest discoverable languages of Persia are the Chaldaic and Sanskrit, and there is no trace of the “Hebrew” in these. It would be very surprising if there were, since the Hebrew known to the philologists does not date earlier than 500 BCE, and its characters belong to a far later period still.³

The original and authentic Gospel of Matthew was written in the Chaldaic language but with Hebrew letters, says Jerome.

One can understand now why the *Gospel of Matthew*, the Evangel of the Ebionites, has been for ever excluded in its Hebrew form from the world’s curious gaze.

Jerome found the authentic and original *evangel*, written in Hebrew, by Matthew the apostle-publican, in the library collected at Cæsarea, by the martyr Pamphilius. “I received permission from the Nazareans, who at Beroea of Syria used this [gospel], to translate it,” he writes toward the end of the fourth century.⁴ “In the *evangel* which the Nazarenes and Ebionites use,” adds Jerome,

¹ Blavatsky *Collected Writings*, (THE EASTERN GUPTA-VIDYA AND THE KABALAH) XIV pp. 169-70

² *Book of God*, p. 453

³ Blavatsky *Collected Writings*, (THE EASTERN GUPTA VIDYA AND THE KABALAH) XIV pp. 179-80

⁴ Jerome, *De viris illustribus liber*, cap. 3

[Footnote continued overleaf.]

“which recently I translated from Hebrew into Greek, and which is called by most persons the *genuine Gospel of Matthew*,” etc.¹

That the apostles had received a “secret doctrine” from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that

. . . a difficult work is enjoined, since this translation has been commanded me by your Felicities, which *St. Matthew himself, the Apostle and Evangelist*, DID NOT WISH TO BE OPENLY WRITTEN, For if this had not been SECRET, he [Matthew] would have added to the *evangel* that what he gave forth *was his*; but he made this book *sealed up in the Hebrew characters*: which he put forth *even in such a way* that the book, written in Hebrew letters and *by the hand of himself*, might be possessed *by the men most religious*; who also, in the course of time, received it from those who preceded them. But this very book they never gave to anyone to be transcribed; and its *text* they related some one way and some another.^{2, 3}

The Jewish Talmudists and the Christian Fathers borrowed many occult terms, such as Virtue, Iao, Abraxas, etc., from the Chaldeans.

[C.W. King] . . . points out that the *Durgā*, or female counterpart of each Asiatic god, is what the kabbalists term active *Virtue*⁴ in the celestial hierarchy, a term which the Christian Fathers adopted and repeated, without fully appreciating, and the meaning of which the later theology has utterly disfigured.⁵

“It is remarkable that, while all Church Fathers say that Matthew wrote in *Hebrew*, the whole of them use the *Greek* text as the genuine apostolic writing, without mentioning what relation the *Hebrew Matthew* has to our *Greek* one! It had many *peculiar additions* which are wanting in our [Greek] *Evangel*.” (Olshausen, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Test.*, p. 35)

¹ *Comment. to Matthew*, Bk. II, ch. xii, 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters. [*Dial. contra Pelag.*, iii, 2]

² Jerome, *Opera omnia*, ed. Johannes Martianay: Paris, 1693-1706, Vol. V, col. 445. Cf. Dunlap, *Söd, the Son of Man*, p. 46. [See also *Blavatsky Collected Writings.*, Vol. VIII, pp. 233-38.]

³ *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV p. 149; & quoting *Isis Unveiled*, II pp. 181-83.

⁴ “Although this science is commonly supposed to be peculiar to the Jewish Talmudists, there is no doubt that [they] borrowed the idea from a foreign source, and that from the Chaldeans, the *founders of magic art*,” says King, in *The Gnostics*.

“The titles *Iaō* and *Abraxas*, and several others, instead of being recent Gnostic figments, were indeed holy names, borrowed from the most ancient formulæ of the East. Pliny must allude to them when he mentions the virtues ascribed by the Magi to amethysts engraved with the names of the Sun and Moon, names . . . not expressed in either the Greek or Latin tongues. [*Nat. Hist.*, xxxviii, § 41. In the ‘*Eternal Sun*,’ the ‘*Abraxas*,’ the ‘*Adonai*,’ of these gems, we recognize the very amulets ridiculed by the philosophic Pliny.”

(*Gnostics*, pp. 79-80; p. 283 in 2nd ed.); *Virtutes* (miracles) as employed by Irenæus.

⁵ *Isis Unveiled*, II p. 233

In the Chaldean or Jewish Kabbalah, Kosmos is divided into seven worlds: Original, Intelligible, Celestial, Elementary, Lesser (Astral), Infernal (Kāma-loka or Hadēs), and Temporal (of man).

The eternal *kosmos*, the Macrocosm, is divided in the Secret Doctrine like man, the Microcosm, into three Principles and four Vehicles,¹ which in their collectivity are the seven Principles. In the Chaldean or Jewish *Kabbalah*, the Kosmos is divided into seven worlds: the Original, the Intelligible, the Celestial, the Elementary, the Lesser (Astral), the Infernal (Kāma-loka or Hadēs), and the Temporal (of man). In the Chaldean system it is in the Intelligible World, the second, that appear the “Seven Angels of the Presence,” or the Sephīrōth (the three higher ones being, in fact, one, and also the sum total of all). They are also the “Builders” of the Eastern Doctrine: and it is only in the third, the celestial world, that the seven planets and our solar system are built by the seven Planetary Angels, the planets becoming their visible bodies. Hence — as correctly stated — if the universe as a whole is formed out of the Eternal *One* Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyāni-Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown, yet existing Reality.²

The old Chaldeans were a Brotherhood of pre-Babylonian Philosophers and Theurgists.

Their knowledge and teachings emerged much later in a caste of learned Kabbalists.

[The Chaldeans or Kasdim were] . . . at first a tribe, then a caste of learned kabbalists. They were the savants, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the “secret doctrine” found in the *Avesta* and the religious metaphysics of the Chaldees.^{3, 4}

¹ The three *root*-principles are, exoterically: Man, Soul, and Spirit (meaning by “man” the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthūla-śarīra, Linga-śarīra, Kāma-rūpa, and Buddhi, the vehicle of Ātman or Spirit). Or, to make it still clearer:

1. The *Seventh* Principle has for its vehicle the Sixth (Buddhi);
2. The vehicle of Manas is Kāma-rūpa [However, cf. *Blavatsky Collected Writings*, Vol. XII, pp. 707-9.];
3. That of Jīva or Prāna (life) is the Linga-śarīra (the “double” of man; the Linga-śarīra proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and
4. The Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the *psycho*-cosmical Universe.

² *Blavatsky Collected Writings*, (THE ZOHAR ON CREATION AND THE ELOHIM) XIV pp. 209-10

³ [Part III, ch. v]

⁴ *Isis Unveiled*, I p. xxviii

To sum up, the Kabbalah of the profane Jews is but the distorted echo of the Secret Doctrine of the Chaldeans. The Chaldean Book of Numbers, now in the possession of some Persian Sufis, is the only key to the real Kabbalah.

If Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he is most likely the author of Genesis and other “scrolls.”

The word “Kabbalah” comes from the root “to receive,” and has a meaning identical with the Sanskrit *Smṛiti* (“received by tradition”) — a system of oral teaching, passing from one generation of priests to another, as was the case with the Brāhmanical books before they were embodied in manuscript. The Kabbalistic tenets came to the Jews from the Chaldeans; and if Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he may have — and we say he has — written *Genesis* and other “scrolls.” The five books that now pass current under his name, the *Pentateuch*, are *not* withal the original Mosaic Records.¹ Nor were they written in the old Hebrew square letters, nor even in the Samaritan characters, for both alphabets belong to a date later than that of Moses, and Hebrew — as it is now known — did not exist in the days of the great lawgiver, either as a language or as an alphabet.

As no statements contained in the records of the Secret Doctrine of the East are regarded as of any value by the world in general, and since, to be understood by and convince the reader, one has to quote names familiar to him, and use arguments and proofs out of documents which are accessible to all, the following facts may perhaps demonstrate that our assertions are not merely based on the teachings of Occult Records:

1 The great Orientalist and scholar, Klaproth, denied positively the antiquity of the so-called Hebrew alphabet, on the ground that the square Hebrew characters in which the Biblical manuscripts are written, and which we use in printing, were probably derived from the Palmyrene writing, or some other Semitic alphabet, so that the Hebrew Bible is written merely in the Chaldaic phonographs of Hebrew words.

The late Dr. Kenealy pertinently remarked that the Jews and Christians rely on:

A phonograph of a dead and almost unknown language, as abstruse as the cuneiform letters on the mountains of Assyria.²

2 The attempts made to carry back the square Hebrew character to the time of Esdras (BCE 458) have all failed.

3 It is asserted that the Jews took their alphabet from the Babylonians during their captivity. But there are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century A.D.¹

¹ There is not in the decalogue one idea that is not the counterpart, or the paraphrase, of the dogmas and ethics current among the Egyptians long before the time of Moses and Aaron. (“The Mosaic Law,” a transcript from Egyptian Sources: vide *Geometry in Religion*. London: E.W. Allen, 1890)

² Kenealy, *Book of God. Apocalypse of Adam-Ōannēs*, p. 383 [London: Reeves & Turner, 1867. The reference to Klaproth is also from this page.]

The Hebrew Bible is precisely as if Homer were printed, not in Greek, but in English letters; or as if Shakespeare's works were phonographed in Burmese.²

4 Those who maintain that the ancient Hebrew is the same as the Syriac or Chaldaic have to see what is said in *Jeremiah*, wherein the Lord is made to threaten the house of Israel with bringing against it the mighty and ancient nation of the Chaldeans:

A nation whose language thou knowest not, neither understandest what they say.³

This is quoted by Bishop Walton⁴ against the assumption of the identity of Chaldaic and Hebrew, and ought to settle the question.

5 The real Hebrew of Moses was lost after the seventy years' captivity, when the Israelites brought back Chaldaic with them and grafted it on their own language, the fusion resulting in a dialectical variety of Chaldaic, the Hebrew tincturing it very slightly, and ceasing from that time to be a spoken language.⁵

As to our statement that the present *Old Testament* does not contain the original Books of Moses, this is proven by the facts that:

- 1** The Samaritans repudiated the Jewish canonical books and *their* "Law of Moses." They will have neither the *Psalms* of David, nor the Prophets, nor the *Talmud* and *Mishnāh*: nothing but the real Books of Moses, and in quite a different edition.⁶ The Books of Moses and of Joshua are disfigured out of recognition by the Talmudists, they say.
- 2** The "black Jews" of Cochin, Southern India — who know nothing of the Babylonian Captivity or of the *ten* "lost tribes" (the latter a pure invention of the Rabbis), proving that these Jews must have come to India before the year 600 BCE — have their Books of Moses which they will show to no one. And these Books and Laws differ greatly from the present scrolls. Nor are they written in the square Hebrew characters (semi-Chaldaic and semi-Palmyrene) but in the archaic letters, as we were assured by one of them — letters entirely unknown to all but themselves and a few Samaritans.
- 3** The Karaim Jews of the Crimea — who call themselves the descendants of the true children of Israel, *i.e.*, of the Sadducees — reject the *Torah* and the *Pentateuch* of the Synagogue, reject the Sabbath of the Jews (keeping Friday), will

¹ See *Asiatic Journal*, N.S. vii, p. 275, quoted by Kenealy, p. 384.

² *Book of God*, *loc. cit.*

³ *op. cit.*, v, 15

⁴ *Prolegomena* iii, 13, quoted by Kenealy, p. 385.

⁵ See *Book of God*, p. 385. "Care should be taken," says Butler (quoted by Kenealy, p. 489), "to distinguish between the *Pentateuch* in the Hebrew language but in the letters of the Samaritan alphabet, and the version of the *Pentateuch* in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the *Septuagint* makes it longer by some centuries than the Samaritan. It is observable that in the authentic translation of the Latin *Vulgate*, the Roman Church follows the computation expressed in the Hebrew text; and in her Martyrology follows that of the Seventy," both texts being inspired, as she claims.

⁶ See Rev. Joseph Wolff's *Journal*, p. 200; [quoted in *Book of God*, pp. 382-83]

have neither the Books of the Prophets nor the *Psalms* — nothing but their own Books of Moses and what they call his one and real Law.

This makes it plain that the *Kabbalah* of the Jews is but the distorted echo of the Secret Doctrine of the Chaldeans, and that the real *Kabbalah* is found only in the Chaldean *Book of Numbers* now in the possession of some Persian Sūfīs. Every nation in antiquity had its traditions based on those of the Āryan Secret Doctrine; and each nation points to this day to a Sage of its own race who had received the primordial revelation from, and had recorded it under the orders of, a more or less divine Being. Thus it was with the Jews, as with all others. They had received their Occult Cosmogony and Laws from their Initiate, Moses, and they have now entirely mutilated them.¹

When the Asmonean period began, the chief supporters of Law were called Asideans or Kasdim (Chaldeans), and afterward Pharisees or Pharsi (Parsis).

It was Darius Hystaspes who was the first to establish a Persian colony in Judæa; Zoro-Babel was perhaps the leader.

The name *Zoro-babel* means ‘the seed or son of Babylon’ — as Zoro-aster is the seed, son, or prince of Ishtar.²

The new colonists were doubtless *Judæi*. This is a designation from the East. Even Siam is called Judia, and there was an Ayodhyā in India. The temples of *Shadom* or Peace were numerous. Throughout Persia and Afghanistan the names of Saul and David are very common. The “Law” is ascribed in turn to Hezekiah, Ezra, Simon the Just, and the Asmonean period. Nothing definite; everywhere contradictions. When the Asmonean period began, the chief supporters of the Law were called Asideans or Kasdim (Chaldeans), and afterward Pharisees or Pharsi (Parsis). This indicates that Persian colonies were established in Judæa and ruled the country; while all the people that are mentioned in the books of *Genesis* and *Joshua* lived there as a commonalty.^{3, 4}

Following successive Assyrian and Persian colonisations, the early plebeian Israelites (originally Canaanites and Phœnicians) were modified to Asideans and Pharisees, and then to asserters of sacerdotal rule (Sadducees) as contradistinguished from rabbinical. The Pharisees were lenient and intellectual; the Sadducees, bigoted and cruel.

“The early plebeian Israelites were Canaanites and Phœnicians, with the same worship of the Phallic gods — Bacchus, Baal or Adon, Iacchos — Iaō or Jehovah”; but even among them there had always been a class of *initiated* adepts. Later, the character of this *plebs* was modified by Assyrian conquests; and, finally, the Persian colonisations superimposed the Pharisean and Eastern ideas and usages, from which

¹ *Blavatsky Collected Writings*, (THE EASTERN GUPTA VIDYA AND THE KABALAH) XIV pp. 171-74

² Prof. A. Wilder, “Notes”

³ See *Ezra* ix, 1

⁴ *Isis Unveiled*, II p. 441

the *Old Testament* and the Mosaic institutes were derived. The Asmonean priest-kings promulgated the canon of the *Old Testament* in contradistinction to the *Apocrypha* or Secret Books of the Alexandrian Jews — kabbalists.¹ Till John Hyrcanus² they were Asideans (Chasidim) and Pharisees (Parsis), but then they became Sadducees or Zadokites — asserters of sacerdotal rule as contradistinguished from rabbinical. The Pharisees were lenient and intellectual, the Sadducees, bigoted and cruel.³



¹ The word *Apocrypha* was very erroneously adopted as doubtful and spurious. The word means *hidden* and *secret*; but that which is secret may be often more true than that which is revealed.

² [Yohanan Hyrcanus (הורקנוס יוחנן, Ιωάννης Υρκανός), C2 BCE, Asmonean or Maccabean leader.]

³ *Isis Unveiled*, II p. 135

Appendix A. The Testimony of Theodas

From *Isis Unveiled*, II pp. 27-28.

There are strange traditions current in various parts of the East — on Mount Athos and in the Desert of Nitria, for instance — among certain monks, and with learned Rabbis in Palestine, who pass their lives in commenting upon the *Talmud*. They say that not all the rolls and manuscripts, reported in history to have been burned by Cæsar, by the Christian mob in 389, and by the Arab General Amru, perished as it is commonly believed; and the story they tell is the following: At the time of the contest for the throne, in 51 BCE, between Cleopatra and her brother Dionysius Ptolemy, the Bruchion, which contained over seven hundred thousand rolls, all bound in wood and *fireproof* parchment, was undergoing repairs, and a great portion of the original manuscripts, considered among the most precious, and which were not duplicated, were stored away in the house of one of the librarians. As the fire which consumed the rest was but the result of accident, no precautions had been taken at the time. But they add, that several hours passed between the burning of the fleet, set on fire by Cæsar's order, and the moment when the first buildings situated near the harbour caught fire in their turn; and that all the librarians, aided by several hundred slaves attached to the museum, succeeded in saving the most precious of the rolls. So perfect and solid was the fabric of the parchment, that while in some rolls the inner pages and the wood-binding were reduced to ashes, of others the parchment binding remained unscorched. These particulars were all written out in Greek, Latin, and the Chaldeo-Syriac dialect, by a learned youth named Theodas, one of the scribes employed in the museum. One of these manuscripts is alleged to be preserved till now in a Greek convent; and the person who narrated the tradition to us had seen it himself. He said that many more will see it and learn where to look for important documents, when a certain prophecy will be fulfilled; adding, that most of these works could be found in Tartary and India.¹ The monk showed us a copy of the original, which, of course, we could read but poorly, as we claim but little erudition in the matter of dead languages. But we were so particularly struck by the vivid and picturesque translation of the holy father, that we perfectly remember some curious paragraphs, which run, as far as we can recall them, as follows:

When the Queen of the Sun (Cleopatra) was brought back to the half-ruined city, after the fire had devoured the *Glory of the World*; and when she saw the mountains of books — or rolls — covering the half-consumed steps of the *estrada*; and when she perceived that the inside was gone and the indestructible covers alone remained, she wept in rage and fury, and cursed the meanness of

¹ An after-thought has made us fancy that we can understand what is meant by the following sentences of *Moses of Choren*:

“The ancient Asiatics, five centuries before our era — and especially the Hindus, the Persians, and the Chaldeans, had in their possession a quantity of historical and scientific books. These works were partially borrowed, partially translated in the Greek language, mostly since the Ptolemies had established the Alexandrian library and encouraged the writers by their liberalities, so that the Greek language became the deposit of all the sciences.” (*History of Armenia*, Bk. I, ii)

Therefore, the greater part of the literature included in the 700,000 volumes of the Alexandrian Library was due to India, and her next neighbours.

her fathers who had grudged the cost of the real Pergamos for the inside as well as the outside of the precious rolls.

Further, our author, Theodas, indulges in a joke at the expense of the queen for believing that nearly all the library was burned; when, in fact, hundreds and thousands of the choicest books were safely stored in his own house and those of other scribes, librarians, students, and philosophers.



Appendix B. Searching for the Lost Word¹

First published in *The Theosophist*, Vol. II, No. 9, June 1881, pp. 193-96. This excerpt is from *Blavatsky Collected Writings, (LAMAS AND DRUSES) III* pp. 179-80. Full text under the title “Lamas and Druses, descendants of the Elect Race” in the same Series.

Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Lhasa, the theocratic metropolis of Tibet, is commonly translated as “God-land,” that is to say, this is the only English equivalent that we can find.² Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the tableland of Pamir³ as the cradle of the human race, the birthplace of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then, of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called “Bod-Yid.” Now “Yid” and “Yöd” are synonymous apocalyptic and phallic names for the Deity — YOD being the Hebrew name for God. G. Higgins shows in his *Celtic Druids* the Welsh Druids altering the name of Bod-Yid into Budd-ud which with them meant the “wisdom of Yid” or what people now call “god.”⁴



¹ [See “The Ineffable Name” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word “God” represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term “God-like” and “Divine.”

³ There are several Pamirs in Central Asia. There is the Alichur Pamir which lies more north than either — the Great Pamir with Victoria Lake in its vicinity, Taghdumbash Pamir and the Little Pamir, more south; and eastward another chain of Pamir dividing Muztagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

⁴ The name in Hebrew for sanctuary is *Thebah*, which also means a “vessel,” the “ark” of Noah and the floating cradle of Moses.

[As to the derivation of the term Tibet, it should be borne in mind that the land is known to the natives as *Bod* or *Bod-yul*. In colloquial pronunciation the word is aspirated into *Bhöd* or *Bhöt*. The term *Tö-bhöt* means “high plateau-land. — *Boris de Zirkoff*.]

Suggested reading for students.¹



On the Fourth Race of Humanity and its fall into matter.

- “Antiquity of the Atlanto-Aryan tribes in Europe”
- “Atlantean Credentials of the New World”
- “Atlantis' study - Esoteric Geochronology”
- “Chaldeans, Hierophants of the Aryan Root-Race”
- “Egypt was the image of heaven on earth and temple of the whole world”
- “Insights to Universal History”
- “Ireland, the last outpost of Atlantis”
- “Lamas and Druses, descendants of the Elect Race”
- “Like the Phoenix of lore, Arts and Sciences die only to revive”
- “Rise and Demise of Atlantis”²
- “Sacred Islands and Continents in the Classics”
- “Supplement to the Rise and Demise of Atlantis”
- “The Atlantean Origin of Greeks and Romans”
- “The inundation of Atlantis was preparing for ages”
- “The sacred rays of the Sun are emanations of the Divine Monas”
- “The story of the island kingdom of Atlantis as told by the Critias of Plato”
- “The Zend Avesta is to Zoroastrianism what the Veda is to Brahmanism”
- “Ulysses was an Atlantean hero and sage,”
— *in our Atlantean Realities Series.*
- “Caucasus, Parnassus, Tomaros,” “India is the Mother of Greece,” “Pococke’s India in Greece,”
— *in our Hellenic and Hellenistic Series.*

¹ Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.

² C.A. Bartzokas (Comp. & Ed.). *Rise and Demise of Atlantis: Occult features of the Fourth Race of Humanity and its fall into matter.* Gwernymynydd: Philaletheians UK, 3rd electronic edition v. 06-65-2019. ISBN 0955040051, 9780955040054 [Click here to download.](#) — ED. PHIL.



- “Egyptian Magic, good and bad”
- “Occultism and Kabbalah are only masks to hide the sacred truth from the profane”
- “The Origin of Good and Evil”
- “The Original Sin is a Jewish invention,”
— in our *Black versus White Magic Series*.
- “The Ineffable Name,”
— in our *Secret Doctrine’s First Proposition Series*.
- “Cory’s Ancient Fragments (1832),”
— in our *Theosophy and Theosophists Series*.

