

*The “Original Sin”
is a Jewish Invention.*



On the virtual polarisation of mankind into Good and Evil, marking the origin of the dual nature of man, which is triple in its essence, when Consciousness (the Polariser upon which hinges one's entire life-cycle and potential) is taken into account.

Abstract and train of thoughts

First, the Atlantean Darkness had driven away the Kings of Light.

Then, the Semites debauched the Holy of Holies.

Every birth is an ever-recurring miracle, evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. 7

The metaphor of the Holy of Holies in sacred constructions was taken from the idea of the sacredness of the organs of generation, and carried to the extreme by the Churches. 8

Vedic woman was as free as man, for no impure terrestrial thought was ever mixed with the religious symbology of the early Aryans. The seclusion of women in penitentialia began with the Mohammedans, the next heirs to Hebrew symbolism after Christian ecclesiasticism. 8

Aryan and Semitic religious systems of thought are two opposing poles: sincerity and spirituality versus concealment and animalism.

Everything holy and precious has been so much defiled and desecrated, that the dark age we live in is now much darker. 10

Quick overview of the Semitic theological predicament.

The real serpent of Genesis is “the Lord God” himself, not the membrum virile. 11

The serpent has always been an emblem of Wisdom and Eternity, the dual Androgyne or Agathodaimon, Light + Shadow coiled within a Grand Cycle, and manifesting as the opposing forces of Good and Evil — eternally reacting upon each other. 11

Esoterically, serpent is Logos, the bearer of Divine Creative Wisdom that taught men to become creators in their turn. No sin could be attributed to the alleged “disobedience” of Adam and Eve in the bower of Eden. 12

The only disobedience that incurs harsh punishment is contempt of the laws of spiritual life. Estrangement from the love of god and our neighbour will bring about spiritual death for personal immortality is conditional. 12

What exactly is sin? original or otherwise?

There is no sin worse than suppression of Truth, and ingratitude to the Teachers of Occult Science.

When the Kalki-Avatara appears men will be born again without sin, as the early Third Race Lemurians were. 13

Our Saviours preferred free will to passive slavery, intellectual self-conscious pain and even torture to inane, imbecile, instinctual beatitude. But while saving man from mental darkness, they inflicted upon him the torment and tortures of unmastered self-consciousness, the outcome of his free will, besides every ill to which man and flesh are heir to. 13

The key to understanding the “original sin,” and the redemption from sin, is the Promethean Sacrifice.

Thus the boon of Prometheus became a curse, though foreknown and foreseen by the Divine Host (the Dhyani-Chohans of the Secret Doctrine) personified in that personage, as his name well shows. It is in this Promethean act that rests the cause of the “sin” and its redemption. 14

The real sin is man’s passions and proclivities that chain his higher aspirations to the rock of matter, and bring forth the vulture of sorrow and pain that eats his insides. 15

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

These allegories led people to believe in the dogma of an evil spirit distinct from the spirit of all-good, whereas the former lives in all-matter and pre-eminently in man. To cap it all, the Churches invented the God-slandering dogmas of hell and eternal perdition. 16

How the Jews degraded the only ennobling religion of humanity to the worship of the phallus.

The Holy of Holies is firmly rooted in antiquity. Its symbol is the Tree of the Garden of Eden, 3 + 4.

By debasing number 7, the Jews made their religion rest solely on physiological symbols, thus deifying sexual Theogony and adoring the phallus. 18

The Jews were a remarkably matter-of-fact, unspiritual people at all times. They debauched the pure ideal of a wholly immaterial creation into an emblem of human reproduction and sexuality. 19

The Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten a dozen times before the days of Ezra, who reconstructed the old lost Jewish Books to suit his own ambitions. 21

From Genesis to the last word of Deuteronomy, the Pentateuch is the symbolical narrative of the sexes and an apotheosis of Phallicism under astronomical and physiological personations. 21

The twelve tribes of Israel never existed.

Only two existed in the flesh, those of Judah and Levi. 22

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

No key to the universal language-system can ever open the mysteries of creation in a work in which, whether through design or carelessness, nearly every sentence has been

made to apply to the latest outcome of religious views — to Phallicism, and to nothing else. 23

Plato's motto "God geometrizes" was accepted by both Aryans and Jews. But while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one of the mysteries of evolution (to them the most divine), namely, that of birth and generation, and then idealised the male organ. 23

While composing their national allegories, the Jews never had more than three keys out of seven — the astronomical, the numerical and, above all, the purely anthropological or rather physiological key. This resulted in the most phallic religion of all, and this has now passed, part and parcel, into Christian theology. 24

Religious anthropolatry stimulated the exercise of black, left-hand magic, and overshadowed the Archaic Wisdom Religion, that of the "Sons of God," the B'ne Elohim of old. This double sin led to the "Great War" and the "Great Flood" of Atlantis, and is the forerunner of worse calamities to come. Self-gratification and phallic-worship are the main causes of suffering in today's world. 26

How was the Holy of Holies dragged down to matter?

An old, simple symbol of the Holy of Holies was a white tent. In Egyptian and Hebrew temples, it evolved into a four-colour curtain suspended from four pillars. 27

Then the "Sanctuary" became the "Holy of Holies," and the arcanum anthropomorphised, phallicised, sullied with indecency, and polluted by gross matter. 27

The true meaning of the Ark of the Covenant.

Evidence-based analysis of Its desecration.

For the Pantheists, the chaste sarcophagus embraced the periodical reawakenings of Cosmos, Nature, and Man to new objective existences. But the Jews, whose realism was as practical and gross in the days of Moses as it is now, viewed it differently. 30

Their King David danced "uncovered" before the Ark of the Covenant, anxious to appear vile for the sake of his "Lord." 30

They even embellished the chaste Ark with two cherubs facing each other, and their wings spread in such a manner as to form a perfect yoni. 31

Yet, in India, the Ark has always been symbolised by the golden cow; in Egypt, by the sarcophagus or female principle; and in Greece, by the crescent-form of the new Moon. 34

The candidate to Initiation represented the Sun. 34

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

Ashtoreth-Astarte is a reflection of the Chaldean Nuah or Universal Mother, the female Noah. Then we have Belita or Tamtu (Chaldean for sea), the Mother of the City of Erech who became Eve, Mary (Latin for sea), the Virgin of the Latin Church standing on the crescent-moon and at times on the globe, to vary the program. Plenty of other variations of navis (Latin for ship, from Greek ναύς), the ship-like form of the crescent, which blends in itself all those common symbols of the ship of life, such as Noah's Ark, the Yoni of the Hindus, and the Ark of the Covenant (i.e., the Universal "Mother of Gods"), are now found in every Christian Church as the nave (ablative case of navis). 35

The mystic word Alm that Mohammed prefixed to many chapters of the Koran alludes to the Immaculate Virgin of the Supreme Heavens. It is from the same root that comes the word Almeh, the Egyptian dancing-girls, "virgins" of the same type as the Nachnis of India, and the female Qedoshim of the Jewish temples. 35

Even IO, the pillar and circle, the first decimal number or Sun and Moon, was desecrated. 36

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

He is merely a composite name for membrum virile and Eve, a hermaphrodite. Jehovah is in one sense Noah (Hebrew Yah) or, literally translated, inch! 42

Jehovah and Moses is one more permutation. 43

He stoops to conquer, and only kneels to rise.

Still, the Holy of Holies is an international symbol. The worship of the “god in the ark” dates only from David; and for a thousand years Israel knew of no phallic Jehovah. Now the old Kabbalah, edited and re-edited, has become tainted with it. The passage through the “golden” cow in the same stooping position as the one shown in the gallery of the Pyramid of Cheops, identifies man with Jehovah in Hebrew esotericism. The difference lies in the spirit of interpretation. With the Hindus as with the ancient Egyptians, that Spirit was, and is, entirely metaphysical and psychological; with the Hebrews, realistic and physiological. 44

With the ancient Aryan, the stooping man at the entrance of the Sanctum Sanctorum symbolises the virtuous man in his trial of life (Chrēstos in humiliation), who is about to pass through the matrix of Mother Nature in order to regain his former spiritual status, that of pre-natal Christos, the Divine Man. 45

With the Semite, the same stooping man stands for the fall of Spirit into matter, apotheosized by dragging Deity down to the level of animal man. The Semite interpretations emanated from, and were pre-eminently those, of a small tribe — thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day: gross realism, selfishness, and sensuality. 45

An abyss separates Hinduism from Christian Judaism.

The religion of the Hindu detaches him from earth; The religion of the Jew, being a wise prudential feeling grounded on mere calculation, attaches him to earth. 46

Built solely on phallic worship, Judaism has become a religion of hate and malice toward everyone and everything outside themselves. 46

In Hinduism, the Holy of Holies is a universal abstraction, whose dramatis personæ are Infinite Spirit and Nature; in Christian Judaism, it is a personal God outside of Nature and the human womb, i.e., a phallic god and his image on earth, the man of flesh. 47

Jehovah is simply a fancy and a perversion of the Holy Name.

It is the Esoteric teachings and the Initiates of the Future, whose mission is, and will always be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas, and fanciful personations by theological and ecclesiastical religionists. 48

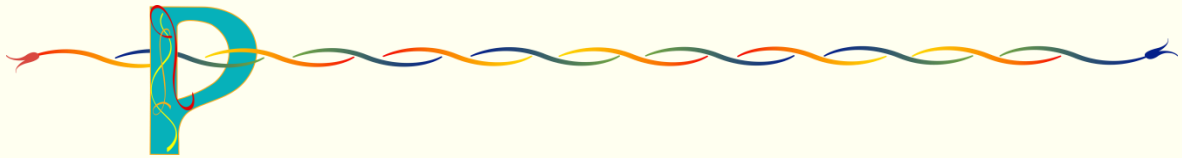
The secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with today; Jehovah was a substitute for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers. 48

Jehovah can only be regarded as the creator of our globe and its heaven, namely, the firmament. 50

A grotesque verse from Exodus kabbalistically interpreted by J. Ralston Skinner.

The Semites seem to have had no other or higher purpose in life than that of procreating their species. 52

They had no aspirations towards the Ideal.	53
Another misconception corrected.	
The Centre of the cosmic circle is everywhere; its circumference, nowhere.	54
The real Holy of Holies is a ray of Absolute Truth.	
It is our innermost and highest Spiritual Consciousness.	55
We should not blaspheme against It by ascribing to It our finite conceptions.	55
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First, the Atlantean Darkness had driven away the Kings of Light.

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

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

This is what is written in one passage:

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

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

Then, the Semites debauched the Holy of Holies.

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

We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings nature is observed to have fashioned a wonderful piece of living mechanism governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpasses all efforts of the human intellect.² The new born is an ever-recurring miracle, an evidence that within the workshop of the womb an intelligent creative power has intervened

¹ *Secret Doctrine*, II pp. 424-25

² Not the “efforts” of the trained psychic faculties of an Initiate into Eastern metaphysics, and the mysteries of creative Nature. It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity.¹

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

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

Therefore, the locality of the *womb* is to be taken as the MOST HOLY PLACE, the SANCTUM SANCTORUM, and the *veritable* TEMPLE OF THE LIVING GOD.² With man the possession of the woman has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description³ by metaphor, this part of the house or home is described in the Sacred Books as the “between the thighs of the house,” and sometimes the idea is carried out constructively in the great door-opening of Churches placed inward between flanking buttresses.⁴

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

No such thought “carried to the extreme” ever existed among the old primitive Aryans. This is proven by the fact that in the Vedic period their women were not placed apart from men in *penetralia*, or “zenānas.” Their seclusion began when the

¹ From James Ralston Skinner’s unpublished Kabbalistic MS. (fo., 15-16) in the Adyar Archives herewith cited as Skinner’s MS. [Consult annotation by Boris de Zirkoff on last page.]

² Surely the words of the old Initiate into the *primitive* mysteries of Christianity, “*Know ye not ye are the Temple of God*” (1 *Corinthians* iii, 16) could not be applied in *this* sense to *men*? The meaning may have been, and *was* so, undeniably, in the minds of the Hebrew compilers of the *Old* Testament. And here is the abyss that lies between the symbolism of the New Testament and the Jewish canon. This gulf would have remained and ever widened, had not Christianity — especially and most glaringly the Latin Church — thrown a bridge over it? Modern Popery has now spanned it entirely, by its dogma of the two immaculate conceptions, and the anthropomorphic and at the same time idolatrous character it has conferred upon the Mother of its God.

³ It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology.

⁴ Skinner’s MS., fo., 16-17

Mohammedans — the next heirs to Hebrew symbolism after Christian ecclesiasticism — had conquered the land and gradually enforced their ways and customs upon the Hindus. The pre- and *post*-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbology of the early Āryans. The idea and application are purely Semitic. This is corroborated by the writer of the said intensely learned and Kabbalistic revelation himself, when he closes the above-quoted passages by adding:

If to these organs as symbols of creative cosmic agencies the idea of the origin of measures as well as of time-periods can be attached, then indeed, in the constructions of the Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the Most Holy place, should borrow its title from the recognised sacredness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient WISE, *there was no name and no idea, and no symbol of A FIRST CAUSE.*¹

Most decidedly not. Rather never give a thought to it and leave it for ever *nameless*, as the early Pantheists did, than degrade the sacredness of that *Ideal of Ideals*, by dragging down its symbols into such anthropomorphic forms! Here again one perceives the immense chasm between Āryan and Semitic religious thought: two opposite poles — Sincerity and Concealment. With the Brahmans, who have never invested with an “original Sin” element the natural procreative functions of mankind, it is a *religious duty* to have a son. A Brahman, in days of old, having accomplished his mission of human creator, retired to the jungle and passed the rest of his days in religious meditations. He had accomplished his duty to nature as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream — which it is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden; showed his God (esoterically, the Tempter and the Ruler of Nature) CURSING *for ever* an act, which was in the logical programme of that nature.² All this exoterically, as in the *cloak* and dead letter of *Genesis* and the rest; and at the same time *esoterically* he regarded the supposed *sin* and FALL as an act so sacred, as to choose the organ, the perpetrator of the *original sin*, as the fittest and most sacred symbol to represent that God, who is shown as branding its entering into function as disobedience and everlasting SIN!

Who can ever fathom the paradoxical depths of the Semitic mind? And this paradoxical element, *minus* its innermost significance, has now passed entirely into Christian theology and dogma!³

¹ Skinner's MS., fol., 17

² The same idea is carried out exoterically in the incidents of Egypt. The Lord God tempts sorely Pharaoh and “plagues him with great plagues,” lest the king should escape punishment, and thus afford no pretext for one more triumph to his “Chosen people.”

³ *Secret Doctrine*, I pp. 381-83

Aryan and Semitic religious systems of thought are two opposing poles: sincerity and spirituality versus concealment and animalism.

Everything holy and precious has been so much defiled and desecrated, that the dark age we live in is now much darker.

Just as the word *zacr*, or *sacr*, the special word for *membrum virile*, is translated by the generalized term *male*, just so the word sanctified is, by translation, wrested from its proper specialized meaning, as having relation to this day. The *sacr* was that with which the Lord should be *memorialized*. The custom was to make memorial before the Lord with the *sacr*. The word being retained, but losing its primitive use and force, became the Latin *sacr-factum*, then *sacrifacio*, then the English *sacrifice*; and is at the foundation of the word *sacrament*. The signification is obvious: Just as the *sacr* denoted the means of germination of a *new existence*, so its use, as related to man's connection with another realm of life, shadowed forth, in whatever other use was being made, as of bread and wine, that in these means resided the *germ* of that existence, and that, like the *sacr*, these (bread and wine) were the vehicles of its planting. The word *sanctified* is *kodesh* (קודש), and this was a word for prostitution, for holy purposes, as the temples — esteemed to be a pure and sacred use.¹

Quick overview of the Semitic theological predicament.

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

With the Semite, it was different:

Exoterically,

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

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

Esoterically,

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

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

¹ *Source of Measures*, Appendix I, p. 201. [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

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

The serpent¹ has always been an emblem of Wisdom and Eternity, the dual Androgyne or Agathodaimon, Light + Shadow coiled within a Grand Cycle, and manifesting as the opposing forces of Good and Evil — eternally reacting upon each other.

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

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

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the Sacramental loaf or a Tau [the phallic emblem]. As a unity, Ennoia² and Ophis are the *Logos*. When separated, one is the Tree of Life (Spiritual), the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple — the material production of Ial-dabaōth, but which owed its spiritual principle to Sophia-Akhamōth — to eat of the forbidden fruit, although Ophis represents divine Wisdom.

The serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The *Āla-maram*, the banyan tree, so sacred with the Hindus, since Vishnu during one of his incarnations, reposed under its mighty shade and there taught humanity philosophy and sciences, is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death. The *Yava-ALEIM* of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Fo-ch'ou,³ who lives in his *Fo mai-yu*, or temple of Buddha, on the top of the “Kuen-lun-shan,”⁴ the great mountain, produces his greatest religious miracles under a tree called in Chinese *Sung ming shu*, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assembles in pilgrimage at the holy place.⁵

Now it may become comprehensible why the earliest Initiates and Adepts, or the “Wise Men,” for whom it is claimed that they were initiated into the mysteries of na-

¹ [Consult “When the serpent sloughs off his skin,” in our Constitution of Man Series, and “Who can read the riddle of the-serpent?” in our Theosophy and Theosophists Series. — ED. PHIL.]

² [The divine mind, a power which does not create but which must assimilate, symbolised by the Cycle; q.v. *Isis Unveiled*, II p. 293]

³ Fo-ch'ou, literally, in Chinese meaning Buddha's lord, or the teacher of the doctrines of Buddha-Fo.

⁴ This mountain is situated southwest of China, almost between China and Tibet.

⁵ *Isis Unveiled*, II pp. 293-94

ture by the UNIVERSAL MIND, represented by the highest angels, were named the “Serpents of Wisdom” and “Dragons”; as also how the first physiologically complete couples — after being initiated into the mystery of human creation through Ophis, the *manifested Logos* and the androgyne, by eating of the fruit of knowledge — gradually began to be accused by the material spirit of posterity of having *committed Sin*, of having disobeyed the “Lord God,” and of having been tempted by the Serpent.

Esoterically, serpent is Logos, the bearer of Divine Creative Wisdom that taught men to become creators in their turn. No sin could be attributed to the alleged “disobedience” of Adam and Eve in the bower of Eden.

The only disobedience that incurs harsh punishment is contempt of the laws of spiritual life. Estrangement from the love of god and our neighbour will bring about spiritual death for personal immortality is conditional.¹

So little have the first Christians (who despoiled the Jews of their Bible) understood the first four chapters of *Genesis* in their esoteric meaning, that they never perceived that not only was no sin intended in this disobedience, but that actually the “Serpent” was “the Lord God” himself, who, as the Ophis, the Logos, or the bearer of divine creative wisdom, taught mankind to become creators in their turn.² They never realised that the *Cross* was an evolution from the “tree and the serpent,” and thus *became the salvation of mankind*. By this it would become the very first fundamental symbol of Creative cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the Kabbalah the *curse on man came with the formation of woman*.³ The circle was separated from its diameter line.⁴



¹ [Consult “Woe for the living Dead,” in our Constitution of Man Series. — ED. PHIL.]

² Let the reader be reminded that in the *Zohar*, and also in all the Kabbalistic works, it is maintained that “Metatron united to *Shekhinah*” (or *Shekhinah* as the veil (grace) of Ain-Soph), representing the Logos, is that very *Tree of Knowledge*; while *Sammāel* — the dark aspect of the Logos — occupies only the rind of that tree, and has the knowledge of EVIL alone. As Lacour, who saw in the scene of the Fall (*Genesis* iii) an incident pertaining to Egyptian Initiation, says:

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

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

³ This is the view taken and adopted by all the Church Fathers, but it is not the real esoteric teaching. The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but for *breaking the law* (*vide supra*.)

⁴ *Secret Doctrine*, II pp. 214-16

What exactly is sin? original or otherwise?

There is no sin worse than suppression of Truth, and ingratitude to the Teachers of Occult Science.

When the Kalki-Avatara¹ appears men will be born again without sin, as the early Third Race Lemurians were.

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatāra, the glorified Spiritual *Christos*, who will deliver the suffering *Chrēstos* (mankind, or Prometheus, on its trial).² This, say Brāhmanical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of *Kaliyuga*. It is only after the appearance of Kalki-Avatāra, or Saoshyant, that man will be born from woman without sin. Then will Brahmā, the Hindu deity; Ahura-Mazdhā (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy — vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their “twin brothers” and creatures, in exoteric legend, *their own reflection* on earth — in esoteric philosophy. The Ahrimans and Typhons, the Sammāēls and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

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

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

In its final revelation, the old myth of Prometheus — his *proto-* and *anti-*types being found in every ancient Theogony — stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS [Chronos] is “Time,” whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results. It was not

¹ [Consult “Kali-Yuga and the Kalki-Avatara,” in our Buddhas and Imitates Series. — ED. PHIL.]

² [Consult “Prometheus, Indian Titan and Hierophant,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

in the programme of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god.

The key to understanding the “original sin,” and the redemption from sin, is the Promethean Sacrifice.

Thus the boon of Prometheus became a curse, though foreknown and foreseen by the Divine Host (the Dhyani-Chohans of the Secret Doctrine) personified in that personage, as his name well shows. It is in this Promethean act that rests the cause of the “sin” and its redemption.

The gift of Prometheus thus became a CURSE — though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows.¹ It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free will to passive slavery, intellectual self-conscious pain and even torture — “while myriad time shall flow” — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind.² But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility — the result of his free will — besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

¹ *Vide supra*, [p. 413] a footnote concerning the etymology of *πρό μῆυς* or *forethought*. Prometheus confesses it in the drama when saying:

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

“Fate” stands here for KARMA, or Nemesis.

² Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The “sacred spark” is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is “of one blood,” *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.

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

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil*.¹ The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive "golden" age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus') revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually — is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITARAS, the "Fathers" who created man senseless and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who "fell" into generation. The former are spiritually lower, but physically stronger, than the "Prometheans"; therefore, the latter are shown conquered. "The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus," was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior "Host") were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more,

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

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

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

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.²

¹ The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality.

² *Secret Doctrine*, II pp. 420-22

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

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

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

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

Here we may reign secure; and in my choice,
To reign is worth ambition, though in hell:
Better to reign in hell than serve in Heav'n.¹

Better be man, the crown of terrestrial production and king over its *opus operatum*,² than be lost among the will-less spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first *Fall* rested on a few verses in *Revelation*; these verses being now shown a plagiarism from Enoch by some scholars. These grew into endless theories and speculations, which gradually acquired the importance of dogma and inspired tradition. Everyone wanted to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail “drew the third part of the stars of heaven, and did cast them to the earth,” and whose place, with that of his angels, “was found no more in heaven.”³

¹ Book I, lines 261ff

² [i.e., the work wrought, a Latin phrase used to denote the spiritual effect in the performance of a religious rite which accrues from the virtue inherent in it, or by grace imparted to it, irrespectively of the administrator. — *Webster's*.]

³ *Secret Doctrine*, II pp. 484-85

How the Jews degraded the only ennobling religion of humanity to the worship of the phallus.

The Assyriologists, Egyptologists, and Orientalists, in general, show that such a place existed in every temple of antiquity. The great temple of Bel-Merodach whose sides faced the four cardinal points, had in its extreme end a “Holy of Holies” hidden from the profane by a veil: here,

. . . at the beginning of the year “the divine king of heaven and earth, the lord of the heavens, seats himself.”

According to Herodotus, here was the golden image of the god with a golden table in front like the Hebrew table for the shew bread, and upon this, food appears to have been placed. In some temples there also was “a little coffer or ark with two engraved stone tablets on it.”¹ In short, it is now pretty well proven, that the “chosen people” had nothing original of their own, but that every detail of their ritualism and religion was borrowed from older nations. The *Hibbert Lectures* by Prof. Sayce and others show this abundantly. The story of the birth of Moses is that of Sargon, the Babylonian, who preceded Moses by a couple of thousand years; and no wonder, as Dr. Sayce tells us that the name of Moses, *Mosheh*, has a connection with the name of the Babylonian sun-god as the “hero” or “leader.” Says Mr. J. Myer:

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

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

¹ Isaac Myer’s *Qabbalah*, [Consult “Blavatsky on the Qabbalah by Isaac Myer,” in our Blavatsky Speaks Series, and “Myer on the Unknown and Unknowable,” in our Mystic Verse and Insights Series. — ED. PHIL.]

² *Hibbert Lectures*, p. 46 *et seq.*

³ *Theosophical Glossary*: Holy of Holies

The Holy of Holies is firmly rooted in antiquity. Its symbol is the Tree of the Garden of Eden, 3 + 4.

By debasing number 7, the Jews made their religion rest solely on physiological symbols, thus deifying sexual Theogony and adoring the phallus.

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

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

90 70
א י

or ēz — “the Tree of the Garden of Eden,”¹ the “double hermaphrodite rod” of the Fourth Race, whereas with the Hindus and Āryans generally, the significance was manifold, and related almost entirely to purely metaphysical and astronomical truths.² Their Rishis and gods, their Demons and Heroes, have historical and ethical meanings, and the Āryans never made their religion rest solely on physiological symbols, as the old Hebrews have done. This is found in the exoteric Hindu Scriptures. That these accounts are blinds is shown by their contradicting each other, a different construction being found in almost every *Purāna* and epic poem. Read esoterically — they will all yield the same meaning. Thus one account enumerates Seven worlds,

¹ This was the symbol of the “Holy of Holies,” the 3 and the 4 of sexual separation. Nearly every one of the 22 Hebrew letters are merely phallic symbols. Of the two letters — as shown above — one, the *ayin*, is a *negative* female letter, symbolically an eye; the other a male letter, *tsādī*, a *fish*-hook or a dart.

² We are told by a Kabbalist, who in a work not yet published, contrasts the Kabbalah and *Zohar* with Āryan Esotericism, that:

“The Hebrew clear, short, terse and exact modes far and beyond measure surpass the toddling word-talk of the Hindus — just as by parallelisms the Psalmist says, ‘My mouth speaks with my tongue, I know not thy numbers’ (lxxi, 15) . . . The Hindu Glyph shows by its insufficiency in the large admixture of adventitious sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from a far more remote antiquity than any of these, and to have been the source [!], or nearer the old original source than any of them.”

This is entirely erroneous. Our learned brother and correspondent judges apparently the Hindu religious systems by their *Śāstras* and *Purānas*, probably the latter, and in their modern translation moreover, which is disfigured out of all recognition, by the Orientalists. It is to their philosophical systems that one has to turn, to their esoteric teaching, if he would make a point of comparison. No doubt the symbology of the *Pentateuch* and even of the *New Testament*, comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found repeated by Professor Piazza Smythe in Solomon’s alleged and mythical temple, is *not of a later date than the Mosaic books? Hence, if there is my such great identity as claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians.* The Jewish glyphs — and even their language, the Hebrew — are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phoenician and from the Hyksōs, their (alleged) ancestors, as Josephus shows in his “*Against Apion*,” i, 25. Aye; but who are the Hyksōs shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousness of her historians (see *Isis Unveiled*, Vol. II, pp. 430-38). “Khamism,” [or old Coptic], says Bunsen [*Egypt’s Place*, etc., Vol. IV, p. 142], “is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Āryan and Semitic races”; and he places the great events in Egypt 9,000 years B.C. The fact is that in archaic Esotericism and Āryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.

exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have nothing to do with the classification of the septenary chain and belong to the purely æthereal, invisible worlds. These will be noticed elsewhere. Suffice for the present to show that they are purposely referred to as though they belonged to the chain.

Another enumeration calls the seven worlds — earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the Sons of Brahmā in the sixth division, and stating the fifth, or Janar-Loka, to be that where animals destroyed in the general conflagration are born again.

Some real esoteric teaching is given in the [subsequent chapters on] “Symbolism.” He who is prepared for it will understand the hidden meaning.¹

The Jews were a remarkably matter-of-fact, unspiritual people at all times.² They debauched the pure ideal of a wholly immaterial creation into an emblem of human reproduction and sexuality.

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

Pointing to like signification was the lotus growing in the waters of the Nile. Its mode of growth peculiarly fitted it as a symbol of the generative activities. The flower of the lotus, which is the bearer of the seed for reproduction as the result of its maturing, is connected by its placenta-like attachment with mother-earth, or the womb of Isis, through the water of the womb, that is, the river Nile, by means of the long cord-like stalk, the umbilicus. Nothing can be plainer than the symbol, and to make it perfect in its intended signification, a child is sometimes represented as seated in or issuing from the flower.³ Thus Osiris and Isis, the children of Chronos, or time without end, in the development of their nature-forces, in this picture become the parents of man under the name Horus.⁴

We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings Nature is observed to have fashioned a wonderful piece of living mechanism, governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpass all efforts of the human intellect.⁵ The new-born is an ever-recurring miracle, an evidence that within the workshop of the womb an intelligent creative power has intervened

¹ *Secret Doctrine*, I pp. 114-16; [consult “The Seven Worlds of Being” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV p. 157 fn.

³ In Indian *Purānas* it is Vishnu, the first, and Brahmā, the second logos, or the ideal and practical creators, who are respectively represented, one as manifesting the lotus, the other as issuing from it.

⁴ See Section IX, “The Moon, Deus Lunus, Phoebe.”

⁵ Not the “efforts” of the trained psychic faculties of an Initiate into Eastern metaphysics, and the mysteries of creative Nature. It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity.¹

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



The locality of the *womb* is to be taken as the MOST HOLY PLACE, the SANCTUM SANCTORUM, and the *veritable* TEMPLE OF THE LIVING GOD.² With man the possession of the woman has always been considered as an essential part of him-

¹ J.R. Skinner's unpublished Kabbalistic MS. (fo., 15-16) in the Adyar Archives herewith cited as Skinner's MS.

² Surely the words of the old Initiate into the *primitive* mysteries of Christianity, “*Know ye not ye are the Temple of God*” (1 Corinthians iii, 16) could not be applied in *this* sense to *men*? The meaning may have been, and *was* so, undeniably, in the minds of the Hebrew compilers of the *Old Testament*. And here is the abyss that lies between the symbolism of the New Testament and the Jewish canon. This gulf would have remained and ever widened, had not Christianity — especially and most glaringly the Latin Church — thrown a bridge over it? Modern Popery has now spanned it entirely, by its *dogma* of the two immaculate conceptions, and the anthropomorphic and at the same time idolatrous character it has conferred upon the Mother of its God.

self, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description¹ by metaphor, this part of the house or home is described in the Sacred Books as the “between the thighs of the house,” and sometimes the idea is carried out constructively in the great door-opening of Churches placed inward between flanking buttresses.²

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

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

The Bible of the Jews has ever been an Esoteric Book in its hidden meaning, but this meaning has not remained one and the same throughout since the days of Moses. It is useless, considering the limited space we can give to this subject, to attempt anything like the detailed history of the vicissitudes of the so-called *Pentateuch*, and besides, the history is too well known to need lengthy disquisitions. Whatever was, or was not, the Mosaic *Book of Creation* — from *Genesis* down to the Prophets — the *Pentateuch* of today is not the same. It is sufficient to read the criticisms of Erasmus, and even of Sir Isaac Newton, to see clearly that the Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra. This Ezra himself may yet one day turn out to have been Azara, the Chaldæan priest of the Fire and Sun-God, a renegade who, through his desire of becoming a ruler, and in order to create an Ethnarchy, restored the old lost Jewish Books in his own way. It was an easy thing for one versed in the secret system of Esoteric numerals, or Symbology, to put together events from the stray books that had been preserved by various tribes, and make of them an apparently harmonious narrative of creation and of the evolution of the Judæan race. But in its hidden meaning, from *Genesis* to the last word of *Deuteronomy*, the *Pentateuch* is the symbolical narrative of the sexes, and is an apotheosis of Phallicism, under astronomical and physiological personations.³ Its coordination, however, is only apparent; and the human hand appears at every moment, is found everywhere in the “Book of God.” Hence the Kings of Edōm discussed in *Genesis* before any king had reigned in Israel; Moses records his own death, and Aaron dies twice and is buried in two different places, to say nothing of other trifles. For the Kabbalist they are trifles, for he knows that all these events are not history, but are simply the cloak designed to envelope and hide various physiological peculiarities; but for the sincere Christian, who accepts all these “dark sayings” in good faith, it matters a good deal. Solomon may very well be

¹ It was so carried *only* in the Hebrew Bible and its servile copyist, Christian theology.

² Skinner’s MS, fo., 16-17; [cf. Romanesque church portals. Romanesque architecture was the first distinctive style to spread across Europe since the Roman Empire. It was developed simultaneously in the north of Italy, parts of France, and the Iberian Peninsula in the 10th century BCE. — ED. PHIL.]

³ As is fully shown in *The Source of Measures* and other works.

regarded as a myth¹ by the Masons, as they lose nothing by it, for all their secrets are Kabbalistic and allegorical — for those few, at any rate, who understand them. For the Christian, however, to give up Solomon, the son of David — from whom Jesus is made to descend — involves a real loss.²

The twelve tribes of Israel never existed.

Only two existed in the flesh, those of Judah and Levi.

L'Aurore for October contains an article on the so-called “Star of Bethlehem,” which repeats the assurance that the world is entering on a new and happier life-phase.

Unfortunately, it seems more than probable that before this amelioration takes place, the world must pass through the valley of the shadow of Death, and endure calamities far worse than any it has yet seen. Lady Caithness³ continues her erudite and interesting article on the lost ten tribes of Israel. Her thesis is put forward in admirable language, and supported by a great wealth of biblical quotations. Unfortunately, the task undertaken is an impossible one. There never were twelve tribes of Israel [313] — two only — Judah and the Levites, having had a real existence in the flesh. The remainder are but euhemerizations of the signs of the Zodiac, and were introduced because they were necessary to the kabbalistic scheme on which the “History” of the Jews was written.

Lady Barrogill relates the well-known story of an English bishop and the ghost of a Catholic priest, who haunted his former residence in order to secure the destruction of some notes he had taken (contrary to the rules of the Church) of an important confession which he had heard.

Besides these articles we find the continuation of the serial romance, “L'Amour Immortel,” and *Lucifer* has to thank the editor for the appreciative notice contained in this number.⁴

¹ Surely even Masons would never claim the *actual* existence of Solomon? As Kenealy shows, he is not noticed by Herodotus, nor by Plato, nor by any writer of standing. It is most extraordinary, he says, “that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory, with a magnificence scarcely equalled by the greatest monarchs, spending nearly *eight thousand millions* of gold on a temple, was overlooked by the historian Herodotus, writing of Egypt on the one hand, and of Babylon on the other — visiting both places, and of course passing almost necessarily within a few miles of the splendid capital of the national Jerusalem? How can this be accounted for?” he asks (p. 457). Nay, not only are there no proofs of the twelve tribes of Israel having ever existed, but Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all; and Herodotus was born in 484 B.C. How is this?

² *Blavatsky Collected Writings*, (THE EASTERN GUPTA VIDYA AND THE KABALAH) XIV pp. 176-78

³ [Consult “De Zirkoff on the Countess of Caithness,” in our Theosophy and Theosophists Series. — ED. PHIL.]

⁴ First Published in *Lucifer*, Vol. I (4), December 1887, p. 336. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) VIII pp. 312-13.

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

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

There are a sufficient number of stray bits in the Elōhistic portions of the Bible to warrant the inference that the Hebrews who wrote it were Initiates; hence the mathematical coordinations and the perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical glyphs. But surely if one borrowed from the other, it cannot be the architects of the Pyramid who borrowed from Solomon's Temple, if only because the former exists to this day as a stupendous living monument of Esoteric records, while the famous temple has never existed outside of the far later Hebrew scrolls.¹ Hence there is a great distance between the admission that some Hebrews were initiates, and the conclusion that because of this the Hebrew Bible must be the best standard, as being the highest representative of the archaic Esoteric System.²

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

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle — "the secret habitat of the ever-invisible Deity" as the Alchemists have it — as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical.

In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth,

writes an Occultist, who shows his great wisdom in desiring to remain unknown.³

¹ The author [J.R. Skinner] says that Parker's *quadrature* is "that identical measure which was used anciently as the perfect measure, by the Egyptians, in the construction of the Great Pyramid, which was built to *monument it and its uses*," and that "from it the *sacred cubit-value was derived*, which was the cubit-value used in the construction of the Temple of Solomon, the Ark of Noah, and the Ark of the Covenant" (*The Source of Measures*, p. 22). This is a grand discovery, no doubt, but it only shows that the Jews profited well by their captivity in Egypt, and that Moses was a great Initiate.

² *Blavatsky Collected Writings*, (HEBREW ALLEGORIES) XIV p. 195

³ *ibid.*, (THE DANGERS OF PRACTICAL MAGIC) XIV p. 62

The phallic element in the older pagan worship is related to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it.¹

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

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

Adam as the father among the Seven is identical with the Egyptian Atum . . . whose other name of Adon is identical with the Hebrew Adonai. In this way the second Creation in *Genesis* reflects and continues the later creation in the mythos which explains it. The Fall of Adam to the lower world led to his being humanised on earth, by which process the celestial was turned into the mortal, and this, which belongs to the astronomical allegory, got literalised as the Fall of Man, or descent of the soul into matter, and the conversion of the angelic into an earthly being. . . . It is found in the [Babylonian] texts, when Ea, the first father, is said to "grant forgiveness to the conspiring gods," for whose "redemption did he create mankind."² . . . The Elōhīm, then, are the Egyptian, Akkadian, Hebrew, and Phoenician form of the universal Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain, and Seven among the Gnostics and Kabbalists. They were the Seven fathers who preceded the Father in Heaven, because they were earlier than the individualized fatherhood on earth. . . . When the Elōhīm said: "Let us make man in our image, after our likeness," there were seven of them who represented the seven elements, powers, or souls that went to the making of the human being who came into existence before the Creator was represented anthropomorphically, or could have conferred the human likeness on the Adamic man. It was in the sevenfold image of the Elōhīm that man was first created, with his seven elements, principles, or souls,³ and therefore he could not have been formed in the image of the one God. The seven Gnostic Elōhīm tried to make a man in their own image, but could not for lack of virile power.⁴ Thus their creation in earth and heaven was a failure . . . because they themselves were lacking in the soul of the fatherhood! When the Gnostic Ialdabaoth,⁵ chief of the seven, cried: "I am the father and God," his mother Sophia [Akhamōth] replied: "Do not tell lies, Ialda-

¹ Cf. *Blavatsky Collected Writings*, (CLASSIFICATION OF "PRINCIPLES") VII p. 294

² Sayce, *Hibbert Lectures*, p. 140

³ *The Secret Doctrine* says that this was the second creation, not the first, and that it took place during the Third Race, when men separated, i.e., began to be born as distinct men and women. See Vol. II of this work, Stanzas and Commentaries.

⁴ This is a Western mangling of the Indian doctrine of the Kumāras.

⁵ He was regarded by several Gnostic sects as one with Jehovah. See *Isis Unveiled*, Vol. II, p. 184.

baōth, for the first man (Anthrōpos, son of Anthrōpos¹) is above thee.” That is, man who had now been created in the image of the fatherhood was superior to the gods who were derived from the Mother-Parent alone!² For, as it had been first on earth, so was it afterwards in heaven [the Secret Doctrine teaches the reverse]; and thus the primary gods were held to be soulless like the earliest races of men. . . . The Gnostics taught that the Spirits of Wickedness, the inferior Seven, derived their origin from the great Mother alone, who produced without the fatherhood! It was in the image, then, of the sevenfold Elōhīm that the seven races were formed which we sometimes hear of as the Pre-Adamite races of men, because they were earlier than the fatherhood, which was individualized only in the second Hebrew creation.³

This shows sufficiently how the echo of the Secret Doctrine — of the Third and Fourth Races of men, made complete by the incarnation in humanity of the Mānasa-putras, Sons of Intelligence or Wisdom — reached every corner of the globe. The Jews, however, although they borrowed of the older nations the groundwork on which to build their revelation, never had more than three keys out of the seven in their mind, while composing their national allegories — the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology, as is proved by the lengthy quotations made from a lecture of an able Egyptologist, who can make naught of it save astronomical myths and phallicism, as is implied by his explanations of “fatherhood” in the allegories.⁴

It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the *Kabbalah*. This degradation began with the Fourth Race, and had its *raison d'être* in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.⁵

¹ Or “man, son of man.” The Church found in this a *prophecy* and a confession of Christ, the “Son of Man”!

² See Stanza II.5, *The Secret Doctrine*, Vol. II, p. 16.

³ *op. cit.* by Gerard Massey, pp. 127-28

⁴ *Blavatsky Collected Writings*, (HEBREW ALLEGORIES) XIV pp. 204-5

⁵ *ibid.*, (THE “ZOHAR” ON CREATION AND THE ELOHIM) XIV p. 207 *fn.*

Religious anthropolatry stimulated the exercise of black, left-hand magic, and overshadowed the Archaic Wisdom Religion, that of the “Sons of God,” the B’ne Elohim of old. This double sin led to the “Great War” and the “Great Flood” of Atlantis, and is the forerunner of worse calamities to come. Self-gratification and phallic-worship are the main causes of suffering in today’s world.

It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions — not by the empty supplications — of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the “Sons of God,” the B’ne Elōhīm of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution “into generation,” *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter — made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first “pillar of unhewn stone,” the first objective “*sign* and witness to the Lord,” creative, generative, and the “Father of man,” was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness — not even patriotism — of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great “change,” Karma, whether called personal or impersonal Providence, will see no difference between those who set “an altar [horizontal] to the Lord in the midst of the land of Egypt, and a pillar [vertical] at the border thereof,”¹ and they who “seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards”² — for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the “Great War” and was the reason for the “Great Flood” of Atlantis; for this reason also the Initiates — those who had remained true to primeval Revelation — formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brāhmanas, the descendants of the “mind-born Rishis and Sons of Brahmā” dates from those days, as also do the “Mysteries.”³

¹ *Isaiah* xix, 19

² [*ibid.*, 3]

³ Cf. *Blavatsky Collected Writings*, (BUDDHISM, CHRISTIANITY AND PHALLICISM) XIII pp. 259-60

How was the Holy of Holies dragged down to matter?

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

The tent which contained the Holy of Holies was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and ETHER.¹ Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples — according to Clemens Alexandrinus — a gigantic curtain, supported by five pillars, separated the *sanctum sanctorum* (now represented by the altar in Christian churches) wherein the priests alone were permitted to enter, from the part accessible to the profane. By its *four* colours the curtain symbolized the four principal Elements; and signified the knowledge of the divine that the *five* senses of men can enable man to acquire with the help of the *four* Elements.^{2, 3}

Then the “Sanctuary” became the “Holy of Holies,” and the arcanum anthropomorphised, phallicised, sullied with indecency, and polluted by gross matter.

There is an eternal cyclic law of rebirths, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous Kalpas for incalculable *Aiōns* — by the highest and the earliest *Nirvānīs*. It was the turn of those “Gods” to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.⁴ The Gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mohammedan religions was ever intended under those thousand and one Āryan allegories.⁵

¹ [*Antiquities of the Jews*, Book III, § 132]

² Clemens Alexandrinus, *Stromateis*, Book IV, ch. vi

³ *Secret Doctrine*, I p. 462

⁴ So, for instance, in the *Purānas*, “Pulastya,” a Prajāpati, or son of Brahmā — the progenitor of the Rākshasas, and the grandfather of Rāvana, the Great King of Lankā (see *Rāmāyana*) — had, *in a former birth*, a son named Dattoli, “who is now known as the sage Agastya” — says *Vishnu-Purāna* (Bk. I, ch. x; Wilson, Vol. I, p. 154). This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoli, Dattāli, Dattotti, Dattotri, Dattobhri, Dambhobhi and Dambholi — which seven variants have each a secret sense, and refer in the esoteric comments to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Rākshasas are not *demons*, but simply the primitive and ferocious giants, the Atlanteans, who were scattered on the face of the globe as the Fifth Race is now. Vasishtha is a warrant to this, if his words addressed to Parāśara, who attempted a bit of JĀDŪ (sorcery), which he calls “sacrifice,” for the destruction of the Rākshasas, mean anything. For he says, “Let no more of these unoffending Spirits of Darkness be destroyed.” (See for details *Mahābhārata*, Ādiparvan, ś. 176; also *Linga-Purāna*, Pūrvārdha, śloka 64; Wilson, Vol. I, pp. 8-9)

⁵ We have a passage from a Master’s letter which has a direct bearing upon these incarnating angels. Says the letter: →

“Now there are — there *must be* ‘failures’ in the ethereal races of the many classes of Dhyāni-Chohans, or Devas [*progressed entities of a previous* planetary period] as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from their Dhyāni-Chohanship <status> into the vortex of a new primordial evolution through the lower kingdoms — this then happens. Where a new solar system has to be evolved these Dhyāni-Chohans are . . . borne in by influx ‘ahead’ of the Elementals [Entities . . . to be developed into humanity at a *future* time] and remain as a latent or

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

- 1 And on the seventh day [seventh creation of the Hindus],¹ there went forth from the presence of God a *mighty Angel*, full of wrath and consuming, and God gave him the dominion of the outermost sphere.²
- 2 Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation.³
- 3 As lighting I beheld Satan fall from heaven, splendid in strength and fury.
- 4 *Among the Gods is none like unto him*, into whose hands are committed the kingdoms, the power and the glory of the worlds:
- 5 Thrones and empires, the dynasties of kings,⁴ the fall of nations, the birth of churches, the triumph of Time.

For, as is said in Hermes,

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

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the *creative and generative light of the Logos* (Horus, Brahmā, Ahura-Mazdhā, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ain-Soph, Parabrahman, or *Zarvām Akarana* — Boundless Time — *Kāla*), but the meaning is now degraded in the Kabbalah. The “Anointed,” who has the secrets and mysteries of Hermes (*Budha*, Wisdom), and who alone is entrusted with the key to the “Sanctuary,” the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the “God of generation” on the lunar mountain (Sinai, the mountain of the moon, “*Sin*”). The “Sanctuary” has become the “Holy of Holies,” and the arcanum has been anthropomorphised and *phallicised* and dragged down into matter, indeed. Hence arose the necessity of making of the “Dragon of Wisdom,” the *Serpent of Genesis*; of the conscious god who needed a body to clothe his too subjective divinity, Sa-

inactive spiritual force in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active Force*, and commingle with the Elementals . . . to *develop little by little the full type of humanity*.”

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

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

¹ When the earth with its planetary chain and man were to appear.

² Our earth and the physical plane of consciousness.

³ When the pure, celestial Being (Dhyāni-Chohans) and the great Pitris of various classes were commissioned — the one to evolve their images (*Chhāyās*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.

⁴ The “dynasties of the kings” who all regard themselves as the “anointed,” reigning “by the Grace of God,” whereas in truth, they reign by the grace of *matter*, the great *Illusion*, the Deceiver.

tan. But the “innumerable incarnations of Spirit,” and “the ceaseless pulse and current of desire” refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second — to ERÖS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one “dark,” because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter.¹



¹ *Secret Doctrine*, II pp. 232-34

The true meaning of the Ark of the Covenant.

Evidence-based analysis of its desecration.

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

The *Sanctum Sanctorum* of the Ancients, *i.e.*, that recess on the Western side of the Temple which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain — also called the *Adytum* — was common to all ancient nations.

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

Nevertheless, a great difference is found between the secret meanings of this symbolical place, in the esotericism of the Pagans and that of later Jews, though the symbology of it was originally identical throughout the ancient Races and Nations. The *Gentiles*, by placing in the *Adytum* a *sarcophagus*, or a tomb (*taphos*), and the solar-god to whom the temple was consecrated, held it, as Pantheists, in the greatest veneration. They regarded it — in its esoteric meaning — as the symbol of *resurrection*, cosmic, solar (or diurnal), and human. It embraced the wide range of periodical and (in time) punctual, *Manvantaras*, or the reawakenings of *Kosmos*, Earth, and Man to new existences; the sun being the most poetical and also the most grandiose symbol of the same in heaven, and man — in his re-incarnations — on Earth. The Jews — whose realism, if judged by the dead letter, was as practical and gross in the days of Moses as it is now¹ — in the course of their estrangement from the gods of their pagan neighbours, consummated a national and Levitical polity, by the device of setting forth their Holy of Holies as the most solemn sign of their Monotheism — exoterically; while seeing in it but a universal phallic symbol — esoterically. While the Kabbalists knew but *Ain-Soph* and the “gods” of the Mysteries, the Levites had no tomb, no god in their *adytum* but the “Sacred” Ark of the Covenant — their “Holy of Holies.”

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

When the esoteric meaning of this recess is made clear, however, the profane will be better able to understand why David danced “uncovered” before the *ark* of the Cove-

¹ But it was not so, in reality, witness their prophets. It is the later Rabbis and the Talmudic scheme that killed out all spirituality from the body of their symbol; leaving only their Scriptures — a dead shell, from which the Soul has departed.

nant, and was so anxious to appear *vile* for the sake of his “Lord,” and *base* in his own sight.¹

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

Archē (Ἀρχή) in this application answers to the Hebrew Rāsit or wisdom . . . a word which had the meaning of the emblem of the female generative power, the Arg or *Arca*, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle.²

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



Quite so; and the Jewish *Ark of the Covenant* had precisely the same significance; with the supplementary addition that, instead of a beautiful and chaste *sarcophagus* (the symbol of the matrix of Nature and resurrection) as in the *Sanctum Sanctorum* of the pagans, they had the ark made still more *realistic* in its construction by the two cherubs set up on the coffer or Ark of the Covenant, facing each other, with their wings spread in such a manner as to form a perfect *yoni* (as now seen in India). Be-

¹ See 2 *Samuel* vi, 16-22

² Parkhurst, *A Greek and English Lexicon to the New Testament*, 1769, s.v. Ἀρχή

sides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, IHVH (יהוה); Yōd (י) meaning the *membrum virile*; He (ה), the *womb*; Vau (ו), a crook or a hook, a nail, and He (ה) again, meaning also an "opening"; the whole forming the perfect *bisexual* emblem or symbol or Y(e)H(o)V(a)H, the male and female symbol.

Perhaps also, when people realize the true meaning of the office and title of the *Qodesh-Qodāshīm*, "the holy ones," or the "consecrated to the *temple of the Lord*," — the "Holy of Holies" of the latter may assume an aspect far from edifying.

Plutarch thinks the feast of the booths to be the Bacchic rites, not the Eleusini-an. Thus "Bacchus was directly called upon," he says. The *Sabazian* worship was *Sabbatic*; the names Evius, or Hevius, and Luaios are identical with *Hivite* and *Levite*. The French name Louis is the Hebrew *Levi*; Iacchus again is Iaō or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. "Who shall ascend into the hill [the high place] of the Lord?" asks the holy king David, "who shall stand in the place of his *Qodesh* קדש?"¹ *Qodesh* may mean in one sense to *devote, hallow, sanctify*, and even to initiate or to set apart; but it also means the ministry of lascivious rites (the Venus-worship)² and the true interpretation of the word *Qodesh* is bluntly rendered in *Deuteronomy* xxiii, 17;³ *Hosea* iv, 14;⁴ and *Genesis* xxxviii from verses 15 to 22.⁵ The "holy" *Quddōshoth* of the Bible were identical, as to the duties of their office, with the *Nāchnī-girls* of the later Hindu pagodas. The Hebrew *Qudōshīm* or *galli* lived "by the house of the Lord, where the women wove hangings for the grove," or the bust of Venus-Astartē, says verse the seventh in the twenty-third chapter of *2 Kings*.

The dance performed by David round the ark was the "circle-dance," said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh,⁶ and the leaping of the prophets of Baal.⁷ It was simply a characteristic of the Sabæan worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. *Sistra* were

¹ *Psalms* xxiv, 3

² [Consult "Plotinus on the Dual Aphrodite" in our *Mystic Verse and Insight Series*. — ED. PHIL.]

³ [*i.e.*, ". . . and now he has hated her, and attaches reproachful words to her, saying, I have not found tokens of virginity with thy daughter; and these *are* the tokens of my daughter's virginity. And they shall unfold the garment before the elders of the city." *tr.* Brenton]

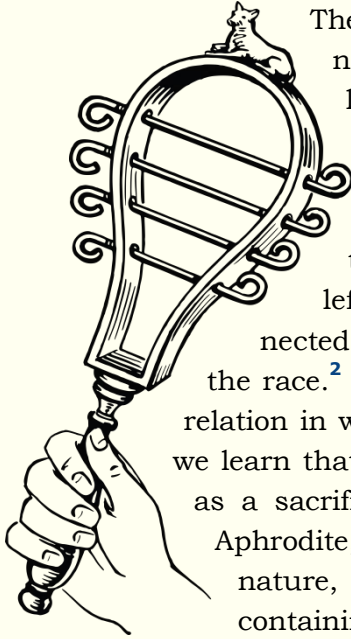
⁴ [*i.e.*, "And I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot." *tr.* Brenton]

⁵ [*i.e.*, "And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not. And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldst come in to me? And he said, I will send thee a kid of the goats from my flock; and she said, *Well*, if thou wilt give me an earnest, until thou send it. And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him. And she arose and departed, and took her veil from off her, and put on the garments of her widowhood. And Judas sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not. And he asked the men of the place, Where is the harlot who was in Aenan by the way-side? and they said, There was no harlot here. And he returned to Judas, and said, I have not found her; and the men of the place say, There is no harlot here." *tr.* Brenton]

⁶ *Judges* xxi, 21, 23 *et passim*

⁷ *1 Kings* xviii, 26

used on the occasion, and the taunt of Michal and the King's reply are very expressive.¹



The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophical chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of woman (the moon), one of whose symbols is the left pillar of Solomon's temple — BOAZ. The umbilicus is connected with the receptacle in which are fructified the embryos of the race.² The Ark is the sacred *Argha* of the Hindus, and thus, the relation in which it stands to Noah's ark may be easily inferred, when we learn that the *Argha* was an oblong vessel used by the high priests as a sacrificial chalice in the worship of Isis, Astartē, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter — hence representing symbolically the Ark containing the germs of all living things.³

Mistaken is he who accepts the Kabbalistic works of today, and the interpretations of the *Zohar* by the Rabbis, for the genuine Kabbalistic lore of old!⁴ For no more today than in the day of Frederick von Schelling does the Kabbalah accessible to Europe and America, contain much more than “ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*.”⁵ The oldest system and the *Chaldean* Kabbalah were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries — *i.e.*, the *Thorah*, dogmatic and uncompromising.

¹ *Isis Unveiled*, II p. 45. *i.e.*, “The king of Israel uncovered himself before his maid-servants as one of the *vain* [or debauched] fellows shamelessly uncovereth himself.” And he retorts: “I will play [act wantonly] before יהוה <Jehovah's name>, and I will be yet more vile than this, and I will be base in my own sight.” 2 *Samuel* vi, 20-22

² Hargrave Jennings, *The Rosicrucians*, 1870, p. 328

³ *Isis Unveiled*, II p. 444

⁴ Hargrave Jennings, *The Rosicrucians*, 1870, p. 328

⁵ The author of the *Qabbalah* makes several attempts to prove conclusively the antiquity of the *Zohar*. Thus he shows that Moses de Leon could not be the author or the forger of the Zoharic works in the XIIIth century, as he is accused of being, since Ibn Gebirol gave out the same philosophical teaching 225 years before the day of Moses de Leon. No true Kabbalist or scholar will ever deny the fact. It is certain that Ibn Gebirol based his doctrines upon the oldest Kabbalistic sources, namely, the *Chaldean Book of Numbers*, as well as some no longer extant Midrashim, the same, no doubt, as those used by Moses de Leon. But it is just the difference between the two ways of treating the same esoteric subjects, which, while proving the enormous antiquity of the esoteric system, points to a decided ring of Talmudistic and even Christian sectarianism in the compilation and glossaries of the Zoharic system by Rabbi Moses. Ibn Gebirol *never quoted from the Scriptures* to enforce the teachings (see I. Myer's *Qabbalah*, p. 7). Moses de Leon has made of the *Zohar* that which it has remained to this day, “a running commentary on the Five of the Pentateuch” (*ibid.*), with a few later additions made by Christian hands. One follows the archaic esoteric philosophy; the other, only that portion which was adapted to the *lost* Books of Moses restored by Ezra. Thus, while the system, or the trunk on which the primitive original *Zohar* was engrafted, is of an immense antiquity, many of the (later) Zoharic offshoots are strongly coloured by the peculiar views held by Christian Gnostics (Syrian and Chaldean), the friends and co-workers of Moses de Leon who, as shown by Munk, accepted their interpretations.

Yet, in India, the Ark has always been symbolised by the golden cow; in Egypt, by the sarcophagus or female principle; and in Greece, by the crescent-form of the new Moon.

The candidate to Initiation represented the Sun.

The “King’s Chamber” in *Cheops’ Pyramid* is thus an Egyptian “Holy of Holies.” On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great MYSTERIES his figurative death lasted two days, when with the Sun he arose on third morning, after a last night of the most cruel trials. While the postulant represented the Sun — the all-vivifying Orb that “resurrects” every morning but to impart life to all — the Sarcophagus was symbolic of the female principle. This, in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic *navis* or boat-shaped vehicle, and a *container*, symbolically, of germs or the germ of life. In India, it is the “golden” Cow through which the candidate for Brahmanism has to pass if he desires to be a Brahman, and to become DVIIJA (“reborn a *second* time”). The crescent-form *Argha* of the Greeks was the type of the Queen of Heaven — Diana, or the Moon. She was the great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after their metamorphosis of Jehovah into a *male* god, worshipped Ashtōreth, which made Isaiah declare: “*Your new moons and your appointed feasts my soul hateth*”;¹ saying which, he was evidently unjust. Ashtōreth and the New Moon (the crescent *argha*) festivals, had no worse significance as a form of public worship than had the hidden meaning of the moon in general, which was Kabbalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference that one was the female and the other the male aspect of the moon, and of the star Venus.

The Sun (the Father), the Moon (the Mother), and Mercury-Thoth (the Son), were the earliest Trinity of the Egyptians, who personified them in Osiris, Isis, and Thoth (Hermes). In ΠΙΣΤΙΣ ΣΟΦΙΑ (*Pistis-Sophia*), the seven great gods, divided into two triads and the highest God (the Sun) are: the lower [Triple] Powers (*Τριδυναμεις*), whose powers reside respectively in Mars, Mercury and Venus; and the higher Triad (“the three unseen gods”) who dwell in the Moon, Jupiter and Saturn.²

¹ *Isaiah* i, 14

² [See M.G. Schwartz, *Pistis Sophia: Opus Gnosticum Valentino Adjudicatum* (1853), pp. 359 *et seq.*]

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

Ashtoreth-Astarte is a reflection of the Chaldean Nuah or Universal Mother, the female Noah. Then we have Belita or Tamtu (Chaldean for sea), the Mother of the City of Erech who became Eve, Mary (Latin for sea), the Virgin of the Latin Church standing on the crescent-moon and at times on the globe, to vary the program. Plenty of other variations of navis (Latin for ship, from Greek ναύς), the ship-like form of the crescent, which blends in itself all those common symbols of the ship of life, such as Noah’s Ark, the Yoni of the Hindus, and the Ark of the Covenant (i.e., the Universal “Mother of Gods”), are now found in every Christian Church as the nave (ablative case of navis).

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

This requires no proof. Ashtōreth was in one sense an impersonal symbol of nature, the ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was not identified with Venus, like every other “Queen of Heaven” to whom cakes and buns were offered in sacrifice, Ashtōreth became the reflection of the Chaldean “Nuah, the Universal Mother” (female Noah, considered as one with the ark), and of the female triad, Ana, Belita and Davkina; called, when blended into one, “Sovereign goddess, lady of the Nether Abyss, Mother of gods, Queen of the Earth, and Queen of fecundity.” Later, Belita or *Tamtu*¹ (the sea), the Mother of the *City of Erech* (the great Chaldean Necropolis) became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the crescent-moon, and, at times on the Globe, to vary the program.² The *navis*, or ship-like form of the crescent, which blends in itself all those common symbols of the ship of life, such as Noah’s ark, the Yoni of the Hindus, and the Ark of the Covenant, is the female symbol of the Universal “Mother of the gods,” and is now found under its Christian *symbol* in every Church, as the *nave* (from *navis*, the ship).³ The *navis* — the Sidereal vessel

¹ Sayce, *Hibbert Lectures*, 1887, p. 374

² Cf. “In the world of being, the one Point fructifies the Line — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the immaculate Mother gives birth to the form that combines all forms.’ Prajāpati is called the first procreating male, and ‘his Mother’s husband.’ This gives the keynote to all the later divine sons from immaculate mothers. It is greatly corroborated by the significant fact that Anna (the name of the Mother of the Virgin Mary) now represented by the Roman Catholic church as having given birth to her daughter in an immaculate way (‘Mary conceived without sin’), is derived from the Chaldean Ana, heaven, or Astral Light, Anima Mundi; whence Anaitis, Devī-durgā, the wife of Siva, is also called Annapūrna, and Kanyā, the Virgin; ‘Umā-Kanyā’ being her esoteric name, and meaning the ‘Virgin of light,’ Astral Light in one of its multitudinous aspects.” *Secret Doctrine*, I pp. 91-92; [also cf. “Genealogy and Gender of Logos and Its Light,” in: *Compassion: the Spirit of Truth* (2009), pp. 71-72]

³ Timæus, the Locrian, speaking of *Arka* [Ἀρχή], calls her “the Principle of best things” [Ἀρχα τῶν ἀριστῶν]. The word *arcane*, “hidden,” or secret, is derived from *Arca*. “To no one is the *Arcane* shown except to the most High” (*Codex Nazareus*) — alluding to nature, the female, and Spirit, the male Power. All the Sun-Gods were called *Archēgetēs*, “born from the *Arka*,” the divine Virgin-Mother of the Heavens. (See Kenealy, *The Apocalypse of Adam-Ōannēs*, p. 10.)

— is fructified by the Spirit of Life — the male God; or, as the learned Kenealy calls it very appropriately — the Holy Spirit.¹ In Western religious symbology the Crescent was the male, the full moon, the female aspect of that universal Spirit. “The mystic word *Alm*, which [Mohammed] prefixed to many chapters of the *Qur’ān* . . . alludes to *her*, the *Alm* or Immaculate Virgin of the Supreme Heavens.” And — the sublime ever falling into the ridiculous — it is from this root *Alm* that we have to derive the word *Almeh* — the Egyptian dancing-girls. The latter are “Virgins” of the same type as the *Nāchnīs* in India, and the (female) *Qedōshīm*, the Holy Ones of the Jewish temples (those consecrated to Jehovah, who represented both sexes), whose *holy* functions in the Israelite fanes were *identical* with those of the *Nāchnīs*.




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

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

*IO, Iōh, Ægyptiis LUNAM significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam, designent præter Io.*²

The pillar and Circle (IO), now constituting the first decimal number, and which with Pythagoras was the perfect number contained in the *Tetractys*,³ became later a *pre-eminently phallic Number* — amongst the Jews, foremost of all, with whom it is the male and female Jehovah.

This is how a scholar explains it:

I find, on the Rosetta stone of Uhlemann, the word *mooth* (also in Seyffarth), the name of *the Moon*, used as a cycle of time, hence the *lunar month* from the hieroglyph  with  and  as determinatives, given as the Coptic I O H, or I Ō H. The Hebrew ויח may also be used as I O H, for the letter *vau* (ו), was used for *o* and for *u*, and for *v* or *w*. This, before the *Masorah*, of which the (·) was used as ו̇ = o, ו̈ = u, and ו̋ = v or w. Now I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the *causative of generation*, and as of its exact value as a lunar year in the natural *measure of days*, as you will fully see, . . . And here comes this linguistic same word from a source far more ancient; viz., the Coptic, or rather from the old Egyptian in time of the Coptic.⁴

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban triad — composed of *Amen*, *Mut*, and their son *Khonsu*. This triad was, when united, contained in the moon as their common symbol; and when separated, it was *Khonsu* who was the god LUNUS, being thus confounded with *Thoth* and *Ptah*. His mother *Mut(h)* — the name signifying *Mother*, by the bye, not

¹ Kenealy, *ibid*.

² P.E. Jablonski, *Pantheon Ægyptiorum*, 1750-52. [“Iō or Iōh with the Egyptians signified the Moon, and they had not, in their common speech, any other name by which the Moon was known except Iō.”]

³ Because composed of ten dots arranged triangularly in four rows. It is the *Tetragrammaton* of the Western Kabbalists.

⁴ From Skinner’s MS.

the *moon*, which was only her Symbol — is called the “Queen of Heaven,” the “Virgin,” etc., etc., as she is an aspect of Isis, Hathor, and other mother goddesses. She was less the wife than the mother of *Amen*, whose distinct title is “the husband of his Mother.” In a *statuette* at Bulaq, Cairo, this triad is represented as a mummy-god holding in his hand three different sceptres, and bearing the lunar disc on his head, the characteristic tress of hair showing the design of representing it as that of *an infant* god, or “the Sun,” in the triad. He was the god of Destinies in Thebes, and appears under two aspects:

- 1 As Khonsu, the Lunar god, and Lord of Thebes, *Nofir-hotpu* — “he who is in absolute repose”; and
- 2 As Khonsu *Iri-sokhru*, or “Khonsu, who executes Destiny”:

the former preparing the events and conceiving them for those born under his generative influence; the latter putting them into action.¹ Under theogonic permutations Ammon becomes Horus, HERU-AMEN, and Mut(h)-Isis is seen suckling him in a statuette of the Saitic period.² In his turn, in this transformed triad, Khonsu becomes *Thoth-Lunus*, “he who operates salvation.” His brow is crowned with the head of an *ibis* decorated with the *lunar* disc and the diadem called *Iotef*.³

Now all these symbols are certainly found reflected in (some believe them identical with) the *Yāhweh*, or Jehovah of the Bible. This will be made plain to anyone who reads *The Source of Measures*, or *Key to the Hebrew Egyptian Mystery*, and understands the undeniable, clear, and mathematical proofs that the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah’s ark, and the Ark of the Covenant, are the same. If anything in the world can settle the dispute that the old, as much as the later (post-Babylonian) Jews, and especially the former, built their Theogony and religion on the very same foundation as all Pagans did, it is the work in question.



¹ G. Maspero, *Guide du visiteur au Musée de Bulaq*, p. 168: Number 1981, Serapeum, Greek period.

² *ibid.*, p. 169: Number 1998, Abydos

³ *ibid.*, p. 172: Number 2068, Serapeum, Greek period

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

There is no other deity affords such a variety of etymologies as Yāho, nor a name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbis succeeded in making Jehovah read “Adōnai” — or Lord. Philo Biblius spells it in Greek letters IEYΩ — IEVO. Theodore¹ says that the Samaritans pronounced it *Iaβé* (*Yabe*), and the Jews *Aïá*; Diodorus states that “among the Jews they relate that Moses called the god *Iaó*,” which would make it as we have shown — I-ah-Ö.² It is on the authority of the Bible itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Yāho.³

The above receives corroboration in a private letter from a very learned Kabbalist. In Stanza III, śloka 8, and elsewhere it is stated that exoterically Brahma (neuter), so flippantly and so often confused by the Orientalists with Brahmā — the male, is sometimes called *Kala-hamsa* (Swan in Eternity), and the esoteric meaning of *Aham-sa*, is given. (I-am-he, *soham* being equal to *sah* “he,” and *aham*, “I” — a mystic anagram and permutation). It is also the “four-faced” Brahmā, the *Chatur-mukha* (the perfect cube) forming itself *within*, and *from* the infinite circle; and again the use of the 1, 3, 5, and $7 + 7 = 14$, as the esoteric hierarchy of the Dhyāni-Chohans is explained. On this, the said correspondent comments in this way:

Of the 1, 3, 5, and twice 7, intending and very especially 13,514, which on a circle may be read as 31415 (or π value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on *sacr*,⁴ “Chakra,” or Circle of Vishnu.

But let me a step further: You say “The One from the Egg, the Six, and the Five [See Vol. I, Stanza IV, śloka 3] give the numbers 1065, the value of the first born” . . . If it be so, then in 1065 we have the famous Jehovah’s name, the *Jve* or *Jave*, or Jupiter, and by change of $\bar{\eta}$ to $\bar{\eta}$ or h to n , then $\bar{\eta}\bar{\eta}$ or the Latin *Jun* or *Juno*, the base of the Chinese riddle, the key measuring numbers of Sni (Sinai) and Jehovah coming down on that mount, which numbers (1,065) are but the use of our ratio of 113 to 355 because $1,065 = 355 \times 3$ which is circumference to a diameter of $113 \times 3 = 339$. Thus the first born of Brahmā Prajāpati (or any Demiourgos) indicates a measuring use of a circular relation taken from the *Chakra* (or Vishnu) and, as stated above, the Divine manifestation takes the form of life and the first born.

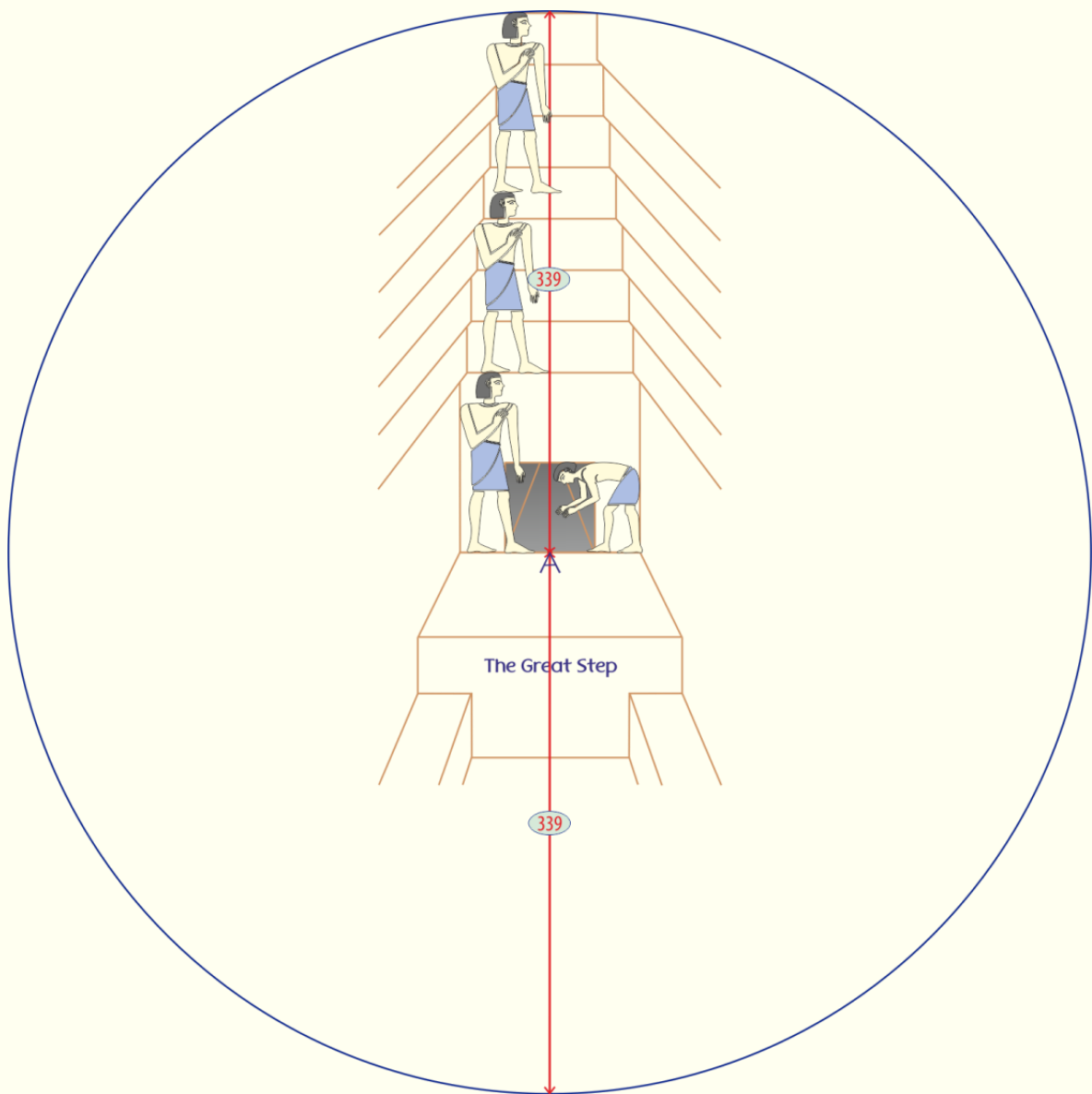
¹ *Quæst. xv in Exodum* vi, 3

² Diodorus Siculus, *Bibliotheca historica*, I, 94. Cf. Gesenius, *Hebrew and English Lexicon*, s.v.

³ *Isis Unveiled*, II p. 301. The student must be aware that Jethro is called the “father-in-law” of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and, as such, an ascetic, a nazir, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Reuel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The “well” by which Moses sat down in his flight from the Pharaoh symbolizes the “Well of Knowledge.”

⁴ In Hebrew the phallic symbol *linga* and *Yoni*.

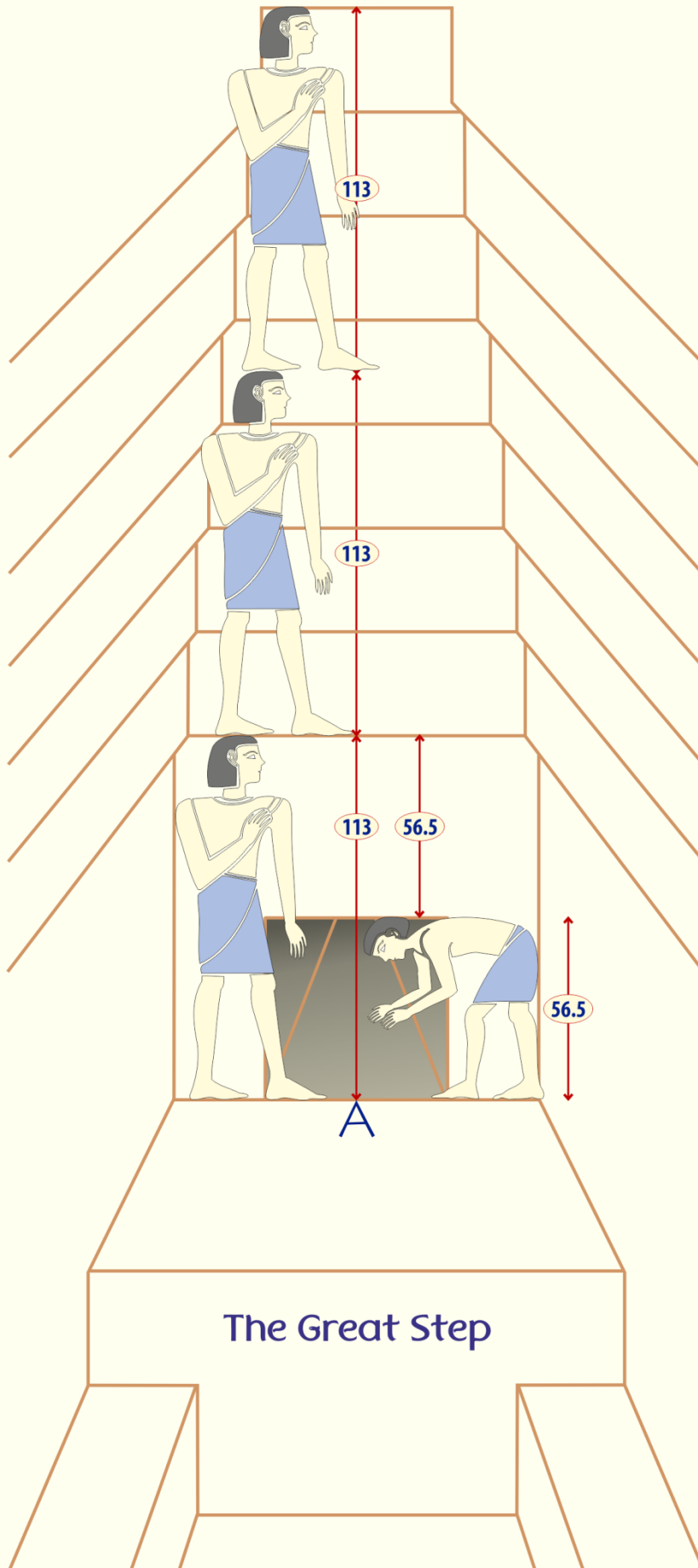
It is a most singular thing:¹ At the entrance passage to the King's chamber the measurement *from the surface of the Great Step*² and the Grand Gallery to the top of the said gallery, is by the very careful measures of Piazzzi Smyth 339 inches. Take A as a centre and with this radius describe a circle; the diameter of that circle will be $339 \times 2 = 678$, and these numbers are those of the expression *and the raven*, in the "Dove and raven" scenes or pictures of the Flood of Noah; (the radius is taken to show division into two parts, which are 1,065 each) for $113 (man) \times 6 = 678$; and the diameter to a circumference of $1,065 \times 2$ — so we have here an indication of cosmic *man* on this high grade or step, at *the entrance* of the King's Chamber (the Holy of Holies) — *which is the womb*.



¹ [Sketch in: *Secret Doctrine*, II p. 466, clarified and brought into context of the student being at the top of the Grand Gallery, looking into the low passageway that leads to the King's Chamber. Drawings by Philaletheians.]

² It is on that step that one arrives on the plane of the level or floor and open entrance to the King's Chamber, the Egyptian "Holy of Holies." — *H.P. Blavatsky*.

BLACK VERSUS WHITE MAGIC SERIES
TRUE MEANING OF THE ARK OF THE COVENANT



Now this passage is of such a height that a man to enter it *must stoop*. But a man *upright* is 113, and broken, or stooping, he becomes $113 \div 2 = 56.5$ or $= 5.65 \times 10$ (י הוה), or Jehovah. That is, he personifies¹ him as entering the Holy of Holies. But by Hebrew Esotericism the *chief function* of Jehovah was *child giving*, etc., and that because, by the numbers of his name, he was the *measure of the lunar year*, which cycle of time, because by its factor of 7 (seven) it ran so co-ordinately with the periods of the quickening, viability, and gestation, was taken as the *causative of the generative action* and therefore was worshipped and besought.

This discovery connects Jehovah still more with all the other creative and generative gods, solar and lunar, and especially with “King” Soma, the Hindu *Deus Lunus*, the moon, because of the esoteric influence attributed to this planet in Occultism. There are other corroborations of it, however, in Hebrew tradition itself. Adam is spoken of in *Maimonides* (*Mōrēh Nebhukhī*, “The Guide of the Perplexed” — truly!) in two aspects; as a man, like all others born of a man and a woman, and — as the *prophet of the Moon*; the reason of which is now made apparent, and has to be explained.



¹ The candidate for initiation always personified the god of the temple he belonged to, as the High Priest personified the god at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner altar — the Christian “Holy of Holies.” — *H.P. Blavatsky*.

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

He is merely a composite name for *membrum virile*¹ and Eve, a hermaphrodite. Jehovah is in one sense Noah (Hebrew Yah) or, literally translated, inch!

Adam, as the supposed great “Progenitor of the human race,” is, as Adam-Kadmon, made in the *image* of God — a priapic image, therefore. The Hebrew words *Zākhār* and *neqēbāh* are, literally translated, *linga* (phallus) and *yni*, notwithstanding their translation in the Bible as “male and female.” As said there:

God creates “*Man in his own image*” . . . in the image of God created he him, *male and female* created he them,²

the androgyne Adam-Kadmon. Now this Kabbalistic name is not that of a living man, nor even of a human or divine Being, but of the two sexes or organs of procreation, called in Hebrew with that usual sincerity of language pre-eminently Biblical, *Zākhār* and *neqēbāh*;³ these two being, therefore, the *image* under which the “Lord God” appeared usually to his chosen people. That this is so, is now undeniably proven by almost all the symbologists and Hebrew scholars as well as by the Kabbalah. Therefore Adam is in one sense Jehovah. This makes plain another general tradition in the East mentioned in John Gregory’s *Notes and Observations upon several passages in Scripture*⁴ and quoted by Hargrave Jennings in his *Phallicism*:

. . . that Adam was commanded by God that his dead body should be kept above ground till a fullness of time should come to commit it to the *middle of the earth* by a priest of the Most High God.

Therefore,

Noah daily prayed in the Ark before the “BODY OF ADAM,”

or before the Phallus in the Ark, or Holy of Holies, again. He who is a Kabbalist and accustomed to the incessant permutation of Biblical names, once they are interpret-

¹ “. . . as to the meaning of the *ritualistic* fact of *circumcision*, . . . [the] relation of *prepuce* to the *sacr*, as of the female *pudenda* to the *membrum virile*; hence the type of a spiritual *marriage* by consummation,” see *The Source of Measures*, Appendix IV, § 92, p. 237.

² *Genesis* i, 27

³ Jehovah says to Moses: “the summation of my name is *Zākhār*, the carrier of the germ” — *phallus*. “It is the phallus which is vehicle of the enunciation; and truly enough, as the *sacr* [*Zākhār*], or carrier of the germ, its use passed down the ages to the *sacr-factum* of the Roman priest, and the *sacr-fice*, and *sacr-ment* of the English-speaking race.” (*Source of Measures*, p. 236) Thence marriage is a *sacrament* in the Greek and Roman Churches.

⁴ London, 1684, Vol. I, pp. 120-21

ed numerically and symbolically, will understand what is meant. Jehovah, from the two words of which his name is composed,

. . . make up the original idea of male-female as birth-originator (for the \daleth was the *membrum virile*; and *Hovāh* was *Eve*). So, it is seen that the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one*; hence the phallic form and use.¹

Besides the same author shows and demonstrates numerically and geometrically that

- *Arets*, earth; *Adam*, man; and *h'Adam-h* are cognate with each other, and are *personified* in the Bible under one form, as the Egyptian and Hebrew Mars, *god of the generation*; and
- that Jehovah, or “*Yāh*, is Noah, or *Jehovah is Noah* in Hebrew would be \aleph , or literally in English, *Inch*.”

Jehovah and Moses is one more permutation.²

The above affords, then, a key to the said traditions. Noah, a divine permutation, the supposed Saviour of Humanity, who carries in his ark or *argha* (the moon), the germs of all living things, worships before the “body of Adam,” which body is the image of, and a *Creator* itself. Hence Adam is called the “Prophet of the Moon,” the *Argha* or “Holy of Holies” of the \daleth (Yōdh). This also shows the origin of the Jewish popular belief that the face of Moses is *in the Moon* — *i.e.*, the spots in the Moon. For Moses and Jehovah are once more permutations, as has been shown Kabbalistically. Says the author of *The Source of Measures*:

There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name assumed by the Deity is, *I am that I am*, the Hebrew words being

אהיה־אשר־אהיה;

a various reading of \aleph . Now, Moses is \daleth , and equals

345.

Add the values of the *new form* of the name Jehovah, $21 + 501 + 21 = 543$, or by the reverse reading 345; thus showing Moses to be a form of Jehovah in this combination. $21 \div 2 = 10.5$, or, reversed, 501, so that the *asher* or the *that* in *I-am-that-I-am* is simply a guide to a use of 21 or 7×3 . $501^2 = 251 +$, a very valuable pyramid number, indicating the distance from the intersection of the passage-ways to the central axial line of the structure. etc., etc.³

¹ *Source of Measures*, p. 159

² [For a Kabbalistic explanation of this statement, consult “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

³ *op. cit.*, pp. 270-71

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

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

Add the numbers of these separate words and you have:

אהיה	אשר	אהיה
21	501	21

(which relates to the process of descending in fire on the mount to make man, etc., etc.), and which is explained to be but a *check* and use of the numbers of the mountains; for on one side we have $10 + 5 + 6 = 21$, down the middle 501, and on the other side $6 + 5 + 10 = 21$.¹

He stoops to conquer, and only kneels to rise.²

Still, the Holy of Holies is an international symbol. The worship of the “god in the ark” dates only from David; and for a thousand years Israel knew of no phallic Jehovah. Now the old Kabbalah, edited and re-edited, has become tainted with it. The passage through the “golden” cow in the same stooping position as the one shown in the gallery of the Pyramid of Cheops, identifies man with Jehovah in Hebrew esotericism. The difference lies in the spirit of interpretation. With the Hindus as with the ancient Egyptians, that Spirit was, and is, entirely metaphysical and psychological; with the Hebrews, realistic and physiological.

The “Holy of Holies,” both Kabbalistic and Rabbinical, are thus shown as an international symbol, and common property. Neither has originated with the Hebrews; but owing to the too realistic handling of the half-initiated Levites, the symbol has with them acquired a significance which it hardly has with any other people to this day, and which it was originally never meant to have by the true Kabbalist. The *Linga* and *Yoni* of the modern average Hindu is, on the face of it, of course, no better than the Rabbinical “Holy of Holies” — but *it is no worse*; and this is a point gained on the Christian traducers of the Asiatic religious philosophies. For, in such religious myths, in the hidden symbolism of a creed and philosophy, the *spirit* of the tenets propounded ought to decide their relative value. And who will say, that, examined

¹ From the same author. See Section XXII, “The Symbolism of the Mystery-Names IAŌ and Jehovah,” etc.

² Cf.

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

Attributed to John Dryden by Philip Stanhope, Fourth Earl of Chesterfield, in: *Letters to his Son (On the Fine Art of becoming a Man of the World and a Gentleman)* Letter 132, London, 28th February, 1751. *She Stoops to Conquer* is a popular comedy by Irish author Oliver Goldsmith; it was first performed in London, 1773. Cf. “Chesterfield’s choice thoughts to his son,” in our Down to Earth Series and “Humility is no virtue,” in our Buddhas and Initiates Series. — ED. PHIL.

either way, this so-called “Wisdom,” applied solely to the uses and benefit of one little nation, has ever developed in it anything like national ethics. The Prophets are there, to show the walk in life, before, during, and after the days of Moses, of the chosen but “stiff-necked” people. That they have had at one time the Wisdom-Religion and use of the universal language and its symbols at their disposal and in their possession, is proved by the same esotericism existing to this day in India with regard to the “Holy of Holies.” This, as said, was and still is the passage through the “golden” cow *in the same stooping position* as the one shown in the gallery of the pyramid, which identified man with Jehovah in Hebrew esotericism. The whole difference lies in the Spirit of Interpretation. With the Hindus as with the ancient Egyptians that spirit was and is entirely metaphysical and psychological; with the Hebrews it was *realistic* and *physiological*. It pointed to the first sexual separation of the human race (Eve giving birth to Cain-Jehovah, as shown in *The Source of Measures*); to the consummation of terrestrial physiological union and conception (as in the allegory of Cain shedding Abel’s blood — *Hebel*, the feminine principle) and — child-bearing; a process shown to have begun in the Third Race, or with Adam’s THIRD son, Seth, with whose son Hanoah, men began to call themselves *Jehovah* or *Yāh-Havāh*, the male Yōd and Havāh or Eve — to wit, *male and female beings*.¹ Thus the difference lies in the religious and ethical feeling, but the two symbols are identical. There is no doubt that, with the fully initiated Judæan Tannaïm, the inner sense of the symbolism was as holy in its abstraction as with the ancient Āryan Dvijas. The worship of the “god in the ark” dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old Kabbalah, edited and re-edited, has become tainted with it.

With the ancient Aryan, the stooping man at the entrance of the Sanctum Sanctorum symbolises the virtuous man in his trial of life (Chrēstos in humiliation), who is about to pass through the matrix of Mother Nature in order to regain his former spiritual status, that of pre-natal Christos, the Divine Man.²

With the Semite, the same stooping man stands for the fall of Spirit into matter, apotheosized by dragging Deity down to the level of animal man. The Semite interpretations emanated from, and were pre-eminently those, of a small tribe — thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day: gross realism, selfishness, and sensuality.

With the ancient Āryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may *now* militate against the claim. The ceremony of passing through the Holy of Holies (now symbolized by the cow), in the beginning through the temple *Hiranya-garbha* (the radiant Egg) — in itself a symbol of Universal, abstract nature — meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration: the *stooping* man at the entrance of the *Sanctum Sanctorum*, ready to pass through the matrix of mother na-

¹ In *Genesis* iv, 26, it is mistranslated, “. . . And he called his name *Enos* [man]; then began men to call upon the name of the Lord.” — which has no sense in it, since Adam and the others must have done the same.

² [Consult “Crucified between two thieves,” in our *Buddhas and Initiates* Series. — ED. PHIL.]

ture, or the physical creature ready to re-become the original spiritual Being, *pre-natal MAN*. With the Semite, that *stooping* man meant the *fall* of Spirit into matter, and that *fall* and *degradation* were apotheosized by him with the result of dragging Deity down to the level of man. For the Āryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite, the wedlock of spiritual man with material female nature, the physiological being taking pre-eminence over the psychological and the purely immaterial. The Āryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were pre-eminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day — gross realism, selfishness, and sensuality. They had made a bargain, through their father Jacob, with their tribal deity, self-exalted above all others, and a *covenant* that his “seed shall be as the dust of the earth”; and that deity could have no better image henceforth than that of the symbol of generation, and, as representation, a *number* and numbers.

An abyss separates Hinduism from Christian Judaism.

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

Carlyle has wise words for both these nations. With the Hindu Āryan — the most metaphysical and spiritual people on earth — religion has ever been, in his words,

. . . an everlasting Load-star, that beams the brighter in the Heavens, the darker here on Earth grows the night around him.¹

The religion of the Hindu detaches him from this earth; therefore, even now, the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning. To the “MASTERS” and “Lords” of European potencies — the Israelites — certain words of Carlyle apply still more admirably; for them “religion is a wise prudential feeling grounded on *mere calculation*” — and it was so from its beginnings. Having burdened themselves with it, Christian nations feel bound to defend and *po-etise* it, at the expense of all other religions.

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

But it was not so with the ancient nations. For them the passage-entrance and the sarcophagus in the King’s chamber meant regeneration — not generation. It was the most solemn symbol, a *Holy of Holies*, indeed, wherein were created immortal Hierophants and “Sons of God” — never mortal men and sons of lust and flesh — as now in the hidden sense of the Semite Kabbalist. The reason for the difference in the views of the two races is easy to account for. The Āryan Hindu belongs to the oldest

¹ [Past and Present, Bk. III, “The Modern Worker,” ch. xv]

races now on earth; the Semite Hebrew to the latest. One is nearly one million years old; the other is a small sub-race some 8,000 years old and no more.¹

But Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Āryans have. But now Judaism, built *solely* on Phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside themselves. Philo Judæus shows what was the genuine Hebrew faith. The sacred writings, he says, prescribe what we ought to do . . . *commanding us to hate the heathen and their laws and institutions*. They did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly; and it is with the Talmudic Jews that the grand symbols of nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading — Geometry, the *fifth* divine Science (“fifth” — because it is the *fifth key* in the series of the Seven Keys to the Universal esoteric language and symbolology) was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and religion were degraded.

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

We are told that it is just the same with our Brahmā-Prajāpati, with Osiris and all other *creative* gods. Quite so, when their rites are judged exoterically and externally; the reverse when their *inner* meaning is unveiled, as we see. The Hindu Linga is identical with “Jacob’s Pillar” — most undeniably. But the difference, as said, seems to consist in that the esoteric significance of the *Linga* was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob. Nor would the Āryan Hierophant and Brahman, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies, had to veil the crude significance; and this served a double purpose — that of keeping his secret to himself and of exalting himself in his supposed monotheism over the *heathen*, whom his *Law* commanded him to hate.² A commandment now gladly accepted

¹ Strictly speaking, the Jews are an artificial Āryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsīs can fail to recognize in the three the same Āryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W.H. Flower aptly said in 1885,

“I cannot resist the conclusion so often arrived at by various anthropologists . . . that the primitive man, whatever he may have been, has in the course of ages divaricated into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types . . .” (The Presidential address at the Anthropological Institute of Great Britain and Ireland. See their *Journal*, Vol. XIV, 1885, pp. 378 *et seq.*)

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

² Whenever such analogies between the Gentiles and the Jews, and later the Christians, were pointed out, it was the invariable custom of the latter to say that it was the work of the *Devil* who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the religion of *the one, true living God*. To this Faber says very justly:

“Some have imagined, that the Gentiles were servile copyists of the Israelites, and that each point of similitude was immediately borrowed from the Mosaical Institutes. But this theory will by no means solve the problem: both because we find the very same resemblance in the ceremonies of nations far different

by the Christian too, in spite of another and later commandment — “love each other.” Both India and Egypt had and have their sacred lotuses, symbolic of the same “Holy of Holies” — the Lotus growing in the water, a double feminine symbol — the *bearer* of its own seed and root of all. Virāj and Horus are both male symbols, emanating from *androgynous Nature*, one from Brahmā and his female counterpart Vāch, the other, from Osiris and Isis — never from the One infinite God. In the Judæo-Christian systems it is different. Whereas the lotus, containing Brahmā, the Universe, is shown growing out of Vishnu’s *navel*, the *Central point* in the Waters of Infinite Space, and whereas Horus springs from the lotus of the *Celestial Nile* — all these abstract pantheistic ideas are dwarfed and made terrestrially concrete in the Bible: one is almost inclined to say that in the *esoteric* they are *grosser and still more anthropomorphic*, than in their *exoteric* rendering. Take as an example the same symbol, even in its Christian application — the *lilies* in the hand of the Archangel Gabriel.¹ In Hinduism — the “Holy of Holies” is a universal abstraction, whose *dramatis personæ* are Infinite Spirit and Nature, in Christian Judaism, it is a *personal* God, *outside* of that Nature, and the human Womb — Eve, Sarah, etc., etc.; hence, an anthropomorphic phallic god, and his image — man.

Jehovah is simply a fancy and a perversion of the Holy Name.²

It is the Esoteric teachings and the Initiates of the Future, whose mission is, and will always be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas, and fanciful personations by theological and ecclesiastical religionists.³

The secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with today; Jehovah was a substitute for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers.

Thus it is maintained, that with regard to the contents of the Bible, one of two hypotheses has to be admitted. Either behind the symbolic substitute — Jehovah — there was the unknown, incognizable Deity, the Kabbalistic Ain-Soph; or, the Jews have been from the beginning, no better than the dead-letter *Linga*-worshippers of

from Palestine, as we do in the rites of those who are in its immediate vicinity; and because it seems incredible, that all should have borrowed from one which was universally disliked and despised.” (*Origin of Pagan Idolatry*, Vol. I, p. 104)

¹ Luke i, 28

² “‘Jehovah’ dates only from the Masoretic innovation. When the Rabbis, for fear that they should lose the keys to their own doctrines, then written exclusively in consonants, began to insert their vowel-points in their manuscripts, they were utterly ignorant of the true pronunciation of the NAME. Hence, they gave it the sound of *Adonai*, and made it read *Ja-ho-vah*. Thus the latter is simply a fancy, a perversion of the Holy Name. And how could they know it? Alone, out of all their nation, the high priests had it in their possession and respectively passed it to their successors, as the Hindu Brahmātma does before his death. Once a year only, on the day of atonement, the high priest was allowed to pronounce it in a whisper. Passing behind the veil into the inner chamber of the sanctuary, the Holy of Holies, with trembling lips and downcast eyes he called upon the dreaded NAME. The bitter persecution of the kabbalists, who received the precious syllables after deserving the favour by a whole life of sanctity, was due to a suspicion that they misused it.” *Isis Unveiled*, II pp. 398-99

³ Cf. *Secret Doctrine*, I p. 381 fn.

the India of today.¹ We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedāntin philosophers are reproached with today; Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers — the Sadducees, the most refined as the most learned of all the Israelite sects, who stand as a living proof with their contemptuous rejection of every belief, save the LAW. For how could those who invented the stupendous scheme now known as the Bible, or their successors who knew, as all Kabbalists do, that it was so invented for a popular *blind* — how could they, we ask, feel reverence for such a phallic symbol and a NUMBER, as Jehovah is shown most undeniably to be in the Kabbalistic works? How could anyone worthy of the name of a philosopher, and knowing the real *secret* meaning of their “pillar of Jacob,” their *Bethels*, oil-anointed *phalli*, and their “Brazen *Serpent*,” worship such a gross symbol, and minister unto it, seeing in it their “Covenant” — the Lord Himself! Let the reader turn to *Gemara Sanhedrim* and judge. As various writers have shown, and as brutally stated in Hargrave Jennings’ *Phallicism*:

*We know from the Jewish records that the Ark contained a table of stone. . . . that stone was phallic, and yet identical with the sacred name Jehovah . . . which written in unpointed Hebrew with four letters, is J-E-V-E or JHVH (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (or in another of its forms U); then if we place the I in the U we have the “holy of holies”; we also have the Linga and Yoni and Argha of the Hindus, the Īsvara or “supreme Lord”; and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni [?] of the Ark of the Covenant.*²

The Biblical Jews of today do not date from Moses but from David — even admitting the identity of the old genuine with the later and remodelled Mosaic scrolls. Before that time their nationality is lost in the mists of prehistoric darkness, the veil from which is now withdrawn as much as we have space to do so. It is only to the days of the Babylonian captivity that the Old Testament may be referred by the most lenient criticism as the approximately correct views that were current about the days of Moses. Even such fanatical Christians and worshippers of Jehovah as Rev. Thos. H. Horne, have to admit the numerous changes and alterations made by the later compilers of the “Book of God,” since it was *found* by Hilkiah;³ and that “*the Pentateuch arose out of the primitive or older documents, by means of a SUPPLEMENTARY One.*” The Elōhistic texts were rewritten 500 years after the date of Moses, the Jehovistic 800, on the authority of the Bible chronology itself. Hence, it is maintained that the deity, represented as the organ of generation in his pillar form, and as a symbol of the double-sexed organ in the numeral value of the letters of his name, or ׁ, the *Yōd* (phallus), and ׂ *He* (the opening, or the Womb) according to Kabbalistic authority — is of a far later date than the *Elōhīm* symbols and is borrowed from the Pagan *exoter-*

¹ Their consecrated *pillars* (unhewn stones) erected by Abraham and Jacob were *lingas*.

² *op. cit.*, p. 67

³ See *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, by Rev. Thomas Hartwell Horne, 1860; and also Bishop John Wm. Colenso’s *Elōhistic and Jehovistic Writers*.

ic rites; and Jehovah is thus on a par with the *Linga and Yoni* found on every road-side in India.

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

Just as the IAŌ of the mysteries was distinct from Jehovah, so was the later Iaō and Abraxas of some Gnostic sects identical with the god of the Hebrews, who was the same with the Egyptian Horus. This is undeniably proven on “heathen” as on the Gnostic “Christian” gems. In Matter’s collection of such gems there is a “Horus” seated on the lotus, inscribed ABPACAÆ IAΩ (Abraxas-Iaō) —

. . . an address exactly parallel to the so frequent EIC ZEYΣ CAPAIII (*eis zeus sarapi*) on the contemporary Heathen gems; and therefore only to be translated by “Abraxas is the One Jehovah.”¹

But who was Abraxas? As the same author shows

. . . the numerical or Kabbalistic value of the name Abraxas directly refer to the Persian title of the god “Mithras,” Ruler of the year, worshipped from the earliest times under the appellation of Iaō.²

Thus, the Sun, in one aspect, the moon or the Lunar genius, in another, that generative deity whom the Gnostics saluted as

Thou that presidest over the Mysteries of the Father and the Son, who shinest in the night-time, holding *the second rank*, the first Lord of Death.

It is only in his capacity of the genius of the moon, the latter being credited in the old cosmogony with being the parent of our Earth, that Jehovah could ever be regarded as the *creator* of our globe and *its* Heaven, namely, the Firmament.

The knowledge of all this will be no proof, however, to the average bigot. Missionaries will go on with the most virulent attacks on the religions of India, and Christians read with the same benighted smile of satisfaction as ever these preposterously unjust words of Coleridge,

It is highly worthy of observation that the inspired writings received by Christians *are distinguishable from all other books* PRETENDING TO INSPIRATION, from the Scriptures of the Brahmans, and even from the *Qur’ān*, in their strong and frequent *recommendation of TRUTH* [!!] . . . ³

¹ King, *Gnostics and their Remains*, 2nd ed., p. 327. [Ref. is to A.J. Matter’s *Histoire critique du Gnosticism*, etc., 1828]

² *op. cit.*, King, p. 326

³ *Secret Doctrine*, II pp. 459-74

A grotesque verse from Exodus kabbalistically interpreted by J. Ralston Skinner.

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

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychical or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations given by two learned Kabbalists and scholars, of one and the same verse in *Exodus xxxiii*, 18-23.¹ Moses beseeches the Lord to show him his “glory.” Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabbalah, of which we may give two as interpreted by the said two scholars. One of them quotes, while explaining:

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

And tells us in a gloss,

That is, I will show you “My back,” *i.e.*, my visible universe, my lower manifestations, but as a man still in the flesh, thou canst not see my invisible nature. So proceeds the Qabbalah.²

This is correct, and is the cosmo-metaphysical explanation. And now speaks the other Kabbalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MSS, and explains more fully what was given in Section XVII.³

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

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

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

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

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

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

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

(tr. Brenton) — ED. PHIL.]

² Isaac Myer, *Qabbalah*, p. 226

³ “The Holy of Holies,” p. 459 *et seq.*

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

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

אהיה	אשר	אהיה
21	501	21

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

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

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

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

In other uses of the numbers, they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the Gnostic Cabbalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient. . . . The chief end of all this system of Number Checks was to preserve in perpetuity the exact value of the Lunar Year in the Natural measure of Days.¹

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

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

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

¹ *Secret Doctrine*, II pp. 538-39

way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon.¹

They had no aspirations towards the Ideal.

Thus, on the very showing of the defenders of this system the Jewish Deity is proved to be, at best, only the manifested *duad*, never the One absolute ALL. Geometrically demonstrated, he is a NUMBER; symbolically, a *euhemerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a god with a divine, not anthropomorphic, nature. It is strange that the most learned of modern Kabbalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgynous* deity in its relation to, and interference with, this phenomenal world.² One author believes that:

. . . man [read, the Jew and Rabbi] obtained knowledge of the practical measure . . . by which nature was thought to adjust the planets in size to harmonize with the notation of their movements, it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity — that is, he approached *so nearly to a conception of a Being having a mind like his own*, only infinitely more powerful, as to be able to realize *a law of creation* established by that Being, which must have existed prior to any creation (Kabbalistically called the *Word*).³

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

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

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

¹ *Source of Measure*, pp. 3, 4

² See the *Zohar* and the two *Qabbalahs* (of Isaac Myer and of S.L. MacGregor Mathers), with interpretations, if the reader would satisfy himself of this.

³ *Source of Measures*, p. 5

or a unit straight line having a perfect circular value, or a factor of circular value.¹

Another misconception corrected.

The Centre of the cosmic circle is everywhere; its circumference, nowhere.

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

It is not, then, in the Bible that we have to search for the origin of the Cross and Circle,² but beyond the Flood. Therefore, returning to Éliphas Lévi and the *Zohar*, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that “God is a circle, the centre of which is everywhere and the circumference nowhere,” whereas the Kabbalists say the reverse, and maintain it solely out of their desire to veil their doctrine. By the way, the definition of Deity by the Circle is not Pascal’s at all, as É. Lévi thought. It was *borrowed* by the French philosopher from either Mercury Trismegistus or Cardinal Cusa’s Latin work, *De Docta Ignorantia*, in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words “Cosmic Circle,” which stand symbolically in the original inscription, by the word *Theos*. With the ancients both words were synonymous.³

¹ *Source of Measures*, p. 12

² [Consult “Centre + Circle” and “Cross + Fire,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ *Secret Doctrine*, II pp. 543-45

The real Holy of Holies is a ray of Absolute Truth.

It is our innermost and highest Spiritual Consciousness.

Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the “evidence of things not seen” is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the “Holy of Holies,” the temple of the impersonal divine *Ego*, or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame — our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?¹

We should not blaspheme against It by ascribing to It our finite conceptions.

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

*Yato vācho nivartante
Aprāpya manasā sahā*

From which words rebound with the mind not finding it.

*Ya schandra tārake tisthan
Ya schandra tārakādan tarah*

It permeates the Moon and Stars, and is yet different from the Moon and Stars.²

There was never an original sin but only an abuse of physical intelligence, in spite of the efforts of the Churches to make us all congenital sinners only to be saved by a fictitious and fickle god through his self-appointed agents on earth.



¹ *Blavatsky Collected Writings*, (“WHAT IS TRUTH?”) IX p. 42

² *ibid.*, (VICTIMS OF WORDS) VI p. 142

Annotation by Boris de Zirkoff.

On James Ralston Skinner's unpublished manuscript.

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

This Kabbalistic MS may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by James Ralston Skinner, which was originally published at Cincinnati in 1875.¹ In this MSS, after the heading: "Section I — Introduction — Giving a Key of formation of an ancient language," the opening sentence runs as follows:

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

Madame Blavatsky, has quoted from this MSS in *The Secret Doctrine*² and elsewhere, with considerable approbation.

Towards the end of the MSS the author has written:

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

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

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

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

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

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

¹ [A searchable PDF of this title can be found in our Planetary Rounds and Globes Series. — ED. PHIL.]

² Vol. I, pp. 308-9

³ Indo-American Book Co., Chicago, 1913, pp. 39-41

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

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

“The covenant of Jehovah”;

“The Parker ratio and the British inch”;

“The Garden of Eden”;

“The Flood”;

“The Measures of the Great Pyramid,” etc.

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

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



Suggested reading for students.



On Black versus White Magic.

- A STRANGE STORY BY BULWER-LYTTON
- ADORATION OF MALE GODS LED TO PHALLICISM AND BLACK MAGIC
- AKHUND ABDUL GHAFUR OF SWAT
- ANCIENT MAGIC IN MODERN SCIENCE
- ANIMATED STATUES, TROPHIES OF THE BLACK ART
- AURAS OF MEDIUMS AND ADEPTS
- BETWEEN BLACK AND WHITE MAGIC THERE IS BUT A COBWEB THREAD
- BLACK MAGIC IS IN FULL SWAY AMIDST MANKIND
- BLACK VERSUS WHITE MAGIC, THE TWO OPPOSING POWERS
- BLAVATSKY ON THE AUTHOR OF PHALLICISM
- BLAVATSKY ON THE MALIGNANT FEVER OF UNSOUND SCEPTICISM
- BUDDHIST FEMINISM IN CEYLON
- CAPITAL PUNISHMENT IS A RELIC OF JEWISH BARBARITY
- CHRISTIAN LECTURES ON BUDDHISM
- CHRISTIANITY HAS RETARDED THE WOMAN'S PROGRESS
- CONFESSIONS OF CYPRIANUS, THE PENITENT SORCERER OF ANTIOCH
- DOES YOUR MIND ELATE WITH SELF-ADORATION
- EGYPTIAN MAGIC, GOOD AND BAD
- EVIL IS AN ILLUSION CAUSED BY THE CIRCLE OF NECESSITY
- EVIL IS THE INFERNAL END OF THE POLARITY OF SPIRIT-MATTER
- EXACT SCIENCE VERSUS ARCHAIC PHILOSOPHY
- FRIGHTENING CRYING CHILDREN INTO SILENCE
- HOW CAN A BLACK MAGICIAN BE KNOWN
- HUGO'S LA FIN DE SATAN (1911)
- HYLO-IDEALISM IS A FIG LEAF FOR CRASS MATERIALISM

**BLACK VERSUS WHITE MAGIC SERIES
SUGGESTED READING FOR STUDENTS**

- INSIGHTS TO THE HIGH IDEALISM AND QUAINWIT OF ELIPHAS LEVI
- INSIGHTS TO THE OCCULT ARTS
- INSTEAD OF BLACK AND WHITE MAGIC, READ SELFISH AND UNSELFISH MOTIVE
- MAGIC IS THE OCCULT KNOWLEDGE OF NATURAL LAW
- MEDIUMSHIP AND ADEPTSHIP ARE POLES APART
- NO ONE HAS THE RIGHT TO CONTROL THE MIND OF ANOTHER
- OCCULTISM AND KABBALAH ARE ONLY MASKS TO HIDE THE SACRED TRUTH FROM THE PROFANE
- ON ASTRAL INTOXICATION
- ON MALEVOLENT BEWITCHMENTS AND VENOMOUS MAGIC
- ORMUZD AND AHRIMAN ARE EVER OPPOSING POWERS, YET INSEPARABLE AND INTERDEPENDENT
- PAPAL DISPENSATION FOR MURDER AND MAYHEM
- PHALICISM AND PHALIC WORSHIP
- PRESENTIMENTS OF WHAT LIES IN THE BOSOM OF FUTURE
- PSYCHOLOGICAL AND CONJURING TRICKS
- REFLECTIONS OF AN ARDENT APOSTLE
- RELIGIOUS CONVERSION MEANS ABSOLUTE PERVERSION
- SELFISHNESS IS THE CAUSE OF ALL SIN AND SUFFERING
- SELFISHNESS IS THE HALLMARK OF FAKIRS, HERMITS, AND YOGINS
- SIN BY CRUEL ACQUIESCENCE IN AN UNWORTHY FASHION
- SOUL-DESTROYING SOPHISTRY IS FAKE WISDOM
- SPIRIT AND MATTER ARE DUAL ASPECTS OF ONE CAUSE
- SPIRITUAL PROGRESS IS NOT AIDED BY WATCHING THE ASTRAL LIGHT
- TERAPHIM ARE THE ELEMENTAL SPIRITS OF ANCIENT DIVINATION
- THE ARABIAN NIGHTS ARE ECHOES FROM OF LEMURIA AND ATLANTIS
- THE ASTRAL LIGHT REFLECTS IMAGES OF EVERY THOUGHT AND ACTION
- THE ENSOULED VIOLIN
- THE IDYLL OF THE WHITE LOTUS
- THE ORIGIN OF GOOD AND EVIL
- THE PERNICIOUS SOPHISTRY OF HYPOCRISY
- THE PITFALLS OF OCCULT ARTS AND METAPHYSICAL HEALING
- THE POWER OF THE MAGICIAN IS INVERSELY RELATED TO HIS WORLDLY INTERESTS
- THE PROCESS OF PRECIPITATING HANDWRITTEN LETTERS EXPLAINED

**BLACK VERSUS WHITE MAGIC SERIES
SUGGESTED READING FOR STUDENTS**

- THE SILENT BROTHER
- THE SPIRITUAL BLINDNESS OF ANTHROPOMORPHISM
- THE THEOSOPHICAL SOCIETY'S POSITION ON HYPNOTISM
- THEOLOGICAL ANTHROPOMORPHISM IS THE PARENT OF MATERIALISM
- THEOLOGICAL MALICE IS THE ROOT CAUSE OF SATANIC MAGIC
- TRAINED IMAGINATION CAN PRODUCE OCCULT PHENOMENA
- TRUE MAGIC IS THE GNOSIS OF PYTHAGORAS
- WARNING TO PHENOMENA SEEKERS
- WHEN THEOLOGICAL ETHICS SPEAK NO LONGER IN MAN
- WHY WOMEN SHOULD AVOID THE CHURCH LIKE A PLAGUE
- YOGA IS A WOLF IN SHEEP'S CLOTHING

