

# *Madame Blavatsky on the history and tribulations of the Zohar.*



## ***Abstract and train of thoughts***<sup>1</sup>

### **A coup d'oeil at the history and tribulations of the Zohar.**

The European Occultists see in the Jewish Kabbalah alone the universal well of wisdom and find in it the secret lore of nearly all the mysteries of Nature. For them the Zohar is an Esoteric Thesaurus of all the mysteries of the Christian Gospel.

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The Esoteric language used by the Alchemists was their own, given out as a blind necessitated by the dangers of the epoch they lived in, and not as the Mystery-language, as used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.

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Some believe that the substance of the Kabbalah is the basis upon which Masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation.

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Others maintain that the numerical language of the Kabbalistic works teaches universal truths, and not any one Religion in particular. Those who make this statement are perfectly right in saying that the Mystery-language used in the Zohar and in other Kabbalistic literature was once the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that this language was invented by, or was the original property of, the Hebrews, from whom all the other nations allegedly borrowed it.

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The writings which pass today under the title of the Zohar of Rabbi Shimon are not authentic. Moreover, the lore found in Kabbalistic literature was never recorded in writing before the first century of the modern era.

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There was at all times a Kabbalistic literature among the Jews, though historically it can be traced only from the time of the Captivity. Yet, from the Pentateuch down to the Talmud, the documents of that literature were ever written in a kind of Mystery-language, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldæan Sanctuaries, only adapting them to their own national history.

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The Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas lamps.

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### **Let us now see how far the Hebrew sacred canon itself is to be trusted.**

Jews and Christians rely on a phonograph of a dead and almost unknown language.

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There are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century.

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Israel is an ancient nation, a nation whose language thou knowest not, neither understandest what they say — saith the Lord.

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<sup>1</sup> Frontispiece: "The Grand Man of the Zohar" by J. Augustus Knapp. Commissioned by Manly P. Hall for "The Secret Teachings of All Ages".

The real Hebrew of Moses was lost after the seventy years' captivity and ceased from that time to be a spoken language. 11

**The Lost Tribes of Israel is a pure invention of the Rabbis.**

More! 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. 12

It is now becoming apparent that the Kabbalah of the Jews is but the distorted echo of the Secret Doctrine of the Chaldæans, and that the real Kabbalah is found only in the Chaldæan Book of Numbers, now in the possession of certain Persian Sufis. 12

The "Third First Man" belonged to the Third Root-Race, yet the Sabæans call him Adam. 13

**Hebrew cannot be called an old language, merely because Adam is supposed to have used it in the Garden of Eden.**

Linguistic analysis shows that the old Egyptian tongue was only old Hebrew and that the two nations lived together for centuries. Before adopting the Chaldæan for their phonetic tongue, the Jews had already adopted the old Coptic or Egyptian. 14

The Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra. 14

In its hidden meaning, 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. 14

**Where is the Empire of Solomon the Magnificent?**

The wise King of Israel who succeeded his father, King David, was noticed neither by Herodotus, nor by Plato, nor by Diodorus Siculus, nor by any writer of standing. 15

The Bible as it is now (i.e., the Hebrew texts), depends for its accuracy on the authenticity of the Septuagint, written miraculously by the "Seventy" in Greek, and the original copy having been lost since, our texts have been re-translated backward into Hebrew. 16

So little, indeed, was Hebrew known that both the Septuagint and the New Testament had to be written in Greek, a heathen language, and no better reasons for it given than that "the Holy Ghost chose to write the New Testament in Greek." 17

The Hebrew language is considered to be "very old," and yet there exists no trace of it anywhere on the old monuments, not even in Chaldæa. 17

The new system of the Masoretic points has made the Hebrew characters a sphinx-like riddle for all. Punctuation is now to be found everywhere, in all later manuscripts, and by means of it anything can be made of a text; a Hebrew scholar can put on the texts any interpretation he likes. 17

**The Tower of Babel myth relates to enforced secrecy.**

Men falling into sin were regarded as no longer trustworthy for the reception of such esoteric knowledge and, from being universal, it became limited to the few. One of the chief Lords or Hierophants of the Mysteries of Yava-Aleim had confounded the languages of the earth, so that the sinners could understand one another's speech no longer. The Tower of Babel myth relates to that enforced secrecy. 18

But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts. 18

There are two distinct styles, two antagonistic schools, plainly traceable in the Hebrew Scriptures — the Elohist and the Jehovist. The one taught strictly esoteric doctrines, the other theological doctrines. The Elohist identified their Deity, as in the Secret Doctrine, with Nature. The Jehovists made of Jehovah a personal God and used the term simply as a phallic symbol. 20



The original Mosaic text have been tampered with and replaced by that of the later Levites, who practiced degenerate mysteries and veiled Pantheism under Monotheism. 20

In the Zohar, the description relating to Ain-Soph, the Western or Semitic Parabrahman, is so nearly up to the Vedantic ideal. 21

### **Clues to the esoteric character of the Zohar.**

The Ain-Soph of the Chaldæans, and later of the Jews, is a copy of the Vedic Deity; while the “Heavenly Adam,” the Macrocosm which unites in itself the totality of beings and is the Spirit of the visible universe, finds his original in the Puranic Brahṃā. 22

The visible Triangle on the plane of the ever-invisible Circle is the primeval root-thought of thinking Humanity — the Pythagorean Triangle emanating from the ever-concealed Monad. 22

Orpheus, Pythagoras, and Plato, who asserted a trinity of divine hypostases, unquestionably derived much of their doctrine from the Egyptians, and the Egyptians from the Indians. 22

The Zohar places Ain-Soph, or Absolute Unity, outside human thought and appreciation; and in the Sepher Yetzirah the Spirit of God (Logos, not the Deity itself) is called The One. 23

### **The Kabbalistic Quaternary explained esoterically.**

The true meaning of the compound name of Jehovah (of which, unvowelled, you can make almost anything) is men and women, or humanity composed of two sexes. 24

A Kabbalist traces Jehovah from the Adam of earth to Seth, the third “son,” or rather race, of Adam. Thus Seth is Jehovah male; and Enos, being a permutation of Cain and Abel, is Jehovah male and female, or mankind. 24

Eve stands as the evolution and the never-ceasing “becoming” of Nature. 25

### **The emanation and evolution of the Sephiroth explained.**

If we call Jehovah by his divine name, then he becomes at best and forthwith “a female passive” potency in Chaos. And if we view him as a male God, he is no more than one of many angels. 27

Thus the Kabbalah, as we have it now, is of the greatest importance in explaining the allegories and “dark sayings” of the Bible. As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured — unless cross-checked by the Chaldæan Book of Numbers or by the tenets of the Eastern Secret Science. 27

### **The symbolism of ancient Initiations came to the West by the light of the Eastern Sun.**

Modern Kabbalistic speculation is on a par with modern “speculative Masonry,” for as the latter tries vainly to link itself with the archaic Masonry of the Temples, so fares it also with Kabbalistic speculation. 28

The “Hebrew Bible” exists no more, as has been shown in the foregoing pages, and the uninitiated have to content with the garbled accounts and falsified copies of the real Mosaic Bible of the Initiates. 30

The Temple of King Solomon 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. 31

The language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants. The Jews profited well by their captivity in Egypt. 31

The letters in the Hebrew sacred scrolls are musical notes. In the Sanskrit language letters are continually arranged in the sacred ollas so that they may become musical notes. 32

Thus the Devanagari are the speech of the Gods, and Sanskrit, is the divine language. Sanskrit is the perfect form of the most perfect language on earth; Hebrew, the roughest and the poorest. 32

### **Origin and allegories of the Mosaic Books.**

The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmā, the seventh being that of man; and, secondarily, on the number of generation. The Sabbath is pre-eminently and most conspicuously phallic. 33

The mystery of the woman, who was made from the man, is repeated in every national religion, and in Scriptures far antedating the Jewish. 34

### **There are four Adams, one for each of the preceding Root-Races.**

Symbolological and archæological research is coming to the rescue of truth and fact, therefore of the Esoteric Doctrine, upsetting every argument based on faith and breaking it as an idol with feet of clay. 35

### **Genesis does not begin at the beginning.**

Gerard Massey gives the key to the astronomical prototype of the allegory in Genesis, but it furnishes no other key to the mystery involved in the sevenfold glyph. 35

Neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the Bible. Let us see the sources at which the Bible sipped its divine inspiration with regard to the sacred number seven. 37

By mystic permutation and the mystery of primeval rebirths, the Seven Rishis are identical with the Seven Prajapatis, the fathers and creators of mankind, and also with the Kumaras, the First Sons of Brahmā who refused to procreate and multiply. 39

Massey also shows that the septenary division was at one time a universal doctrine. 39

The Jews never had more than three keys out of the seven in mind, while composing their national allegories — the astronomical, the numerical, 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. 40

### **Quick overview of the four Adams**

### **Suggested reading for students.**

She being dead, yet speaketh. 42



## A coup d'oeil at the history and tribulations of the Zohar.

**The European Occultists see in the Jewish Kabbalah alone the universal well of wisdom and find in it the secret lore of nearly all the mysteries of Nature. For them the Zohar is an Esoteric Thesaurus of all the mysteries of the Christian Gospel.**

*From Blavatsky Collected Writings, (THE EASTERN GUPTA VIDYA AND THE KABBALAH) XIV, pp. 167-91.*

We now return to the consideration of the essential identity between the Eastern Gupta-Vidyā and the Kabbalah as a system, while we must also show the dissimilarity in their philosophical interpretations since the Middle Ages.

It must be confessed that the views of the Kabbalists — meaning by the word those students of Occultism who study the Jewish *Kabbalah* and who know little, if anything, of any other Esoteric literature or of its teachings — are as varied in their synthetic conclusions upon the nature of the mysteries taught even in the *Zohar* alone, and are as wide of the true mark, as are the *dicta* upon it of exact Science itself. Like the mediæval Rosicrucian and the Alchemist — like the Abbot Trithemius, John Reuchlin, Agrippa, Paracelsus, Robert Fludd, Philalethes, etc. — by whom they swear, the continental Occultists see in the Jewish *Kabbalah* alone the universal well of wisdom; they find in it the secret lore of nearly all the mysteries of Nature — metaphysical and divine — some of them including herein, as did Reuchlin, those of the Christian Bible. For them the *Zohar* is an Esoteric Thesaurus of all the mysteries of the Christian Gospel; and the *Sēpher Yetzirāh* is the light that shines in every darkness, and the container of the keys to open every secret in Nature.

**The Esoteric language used by the Alchemists was their own, given out as a blind necessitated by the dangers of the epoch they lived in, and not as the Mystery-language, as used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.**

Whether many of our modern followers of the mediæval Kabbalists have an idea of the real meaning of the symbology of their chosen Masters is another question. Most of them have probably never given even a passing thought to [168] the fact that the Esoteric language used by the Alchemists was their own, and that it was given out as a blind, necessitated by the dangers of the epoch they lived in, and not as the Mystery-language,<sup>1</sup> used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.

And now the situation stands thus: as the old Alchemists have not left a key to their writings, the latter have become a mystery within an older mystery. The *Kabbalah* is interpreted and checked only by the light which mediæval Mystics have thrown upon it, and they, in their forced Christology, had to put a theological dogmatic mask on every ancient teaching, the result being that each Mystic among our modern European and American Kabbalists interprets the old symbols in his own way, and each refers his opponents to the Rosicrucian and the Alchemist of three and four hundred years ago. Mystic Christian dogma is the central maelstrom that engulfs every old

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<sup>1</sup> [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

Pagan symbol, and Christianity — Anti-Gnostic Christianity, the modern retort that has replaced the alembic of the Alchemists — has distilled out of all recognition the *Kabbalah*, i.e., the Hebrew *Zohar* and other rabbinical mystic works. And now it has come to this:

**Some believe that the substance of the Kabbalah is the basis upon which Masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation.**

The student interested in the Secret Sciences has to believe that the whole cycle of the symbolical “Ancient of Days,” every hair of the mighty beard of Macroprosopus, refers only to the history of the earthly career of Jesus of Nazareth! And we are told that the *Kabbalah* “was first taught to a select company of angels” by Jehovah himself — who, out of modesty, one must think, made himself only the third Sephīrōth in it, and a female one into the bargain. So many Kabbalists, so many explanations. Some believe — perchance with more reason than the rest — that the substance of the *Kabbalah* is the basis upon which Masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation, raised by truly superhuman Builders. Others declare that the tenets expounded in the *Zohar* relate merely to mysteries terrestrial and profane, having no more concern with metaphysical speculations — such as the soul, or the *post mortem* life of man — than have the Mosaic books. Others, again — and these are the real, genuine Kabbalists, who [169] had their instructions from initiated Jewish Rabbis — affirm that if the two most learned Kabbalists of the mediæval period, John Reuchlin and Paracelsus, differed in their religious professions — the former being the Father of the Reformation and the latter a Roman Catholic, at least in appearance — the *Zohar* cannot contain much of Christian dogma or tenet, one way or the other.

**Others maintain that the numerical language of the Kabbalistic works teaches universal truths, and not any one Religion in particular. Those who make this statement are perfectly right in saying that the Mystery-language used in the Zohar and in other Kabbalistic literature was once the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that this language was invented by, or was the original property of, the Hebrews, from whom all the other nations allegedly borrowed it.**

In other words, they maintain that the numerical language of the Kabbalistic works teaches universal truths — and not any one Religion in particular. Those who make this statement are perfectly right in saying that the Mystery-language used in the *Zohar* and in other Kabbalistic literature was once, in a time of unfathomable antiquity, the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that *this language was invented by, or was the original property of, the Hebrews, from whom all the other nations borrowed it.*

**The writings which pass today under the title of the Zohar of Rabbi Shimon are not authentic. Moreover, the lore found in Kabbalistic literature was never recorded in writing before the first century of the modern era.**

They are wrong, because, although the *Zohar* (זוהר, ZHR), *The Book of Splendour* of Rabbi Shimon ben-Yohai, did indeed originate with him — his son, Rabbi Eleāzār, helped by his secretary, Rabbi Abbā, compiling the Kabbalistic teachings of his deceased father into a work called the *Zohar* — those teachings were not Rabbi Shimon's, as the Gupta-Vidyā shows. They are as old as the Jewish nation itself, and far older. In short, the writings which pass at present under the title of the *Zohar* of Rabbi Shimon are about as original as were the Egyptian synchronistic Tables after being handled by Eusebius, or as St. Paul's *Epistles* after their revision and correction by the "Holy Church."<sup>1</sup>

**There was at all times a Kabbalistic literature among the Jews, though historically it can be traced only from the time of the Captivity. Yet, from the Pentateuch down to the Talmud, the documents of that literature were ever written in a kind of Mystery-language, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldaean Sanctuaries, only adapting them to their own national history.**

Let us throw a rapid retrospective glance at the history and [170] the tribulations of that very same *Zohar*, as we know of them from trustworthy tradition and documents. We need not stop to discuss whether it was written in the first century B.C. or in the first century A.D. Suffice it for us to know that there was at all times a Kabbalistic literature among the Jews; that though historically it can be traced only from the time of the Captivity, yet from the *Pentateuch* down to the *Talmud* the documents of that literature were ever written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldaean Sanctuaries, only adapting them to their own national history — if history it can be called. Now that which we claim — and it is not denied even by the most prejudiced Kabbalist — is that although Kabbalistic lore had passed orally through long ages down to the latest pre-Christian Tanna'im, and although David and Solomon may have been great Adepts in it, as is claimed, yet no one dared to write it down till the days of Shimon ben-Yohai. In short, the lore found in Kabbalistic literature was never recorded in writing before the first century of the modern era.

<sup>1</sup> This is proved if we take but a single recorded instance. G. Pico della Mirandola, finding that there was more Christianity than Judaism in the *Kabbalah*, and discovering in it the doctrines of the Trinity, the Incarnation, the Divinity of Jesus, etc., wound up his proofs of this with a challenge to the world at large from Rome. As Christian D. Ginsburg shows ["as the result of his Kabbalistic studies Mirandola published, in 1486, when only twenty-four years of age, *nine hundred theses*, which were placarded in Rome, and which he undertook to defend in the presence of all European scholars whom he invited to the Eternal City, promising to defray their travelling expenses." (Page 206 of the 1974 reprint of Christian David Ginsburg's essays, *The Essenes and The Kabbala*. See bibliography in the appendix of this Volume.) — Dara Eklund.]



**The Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas lamps.**

This brings the critic to the following reflection: While in India we find the *Vedas* and the Brāhmanical literature written down and edited ages before the Christian era — the Orientalists themselves being obliged to concede a couple of millenniums of antiquity to the older manuscripts; while the most important allegories in *Genesis* are found recorded on Babylonian tiles centuries B.C.; while the Egyptian sarcophagi yearly yield proofs of the origin of the doctrines borrowed and copied by the Jews; yet the Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas lamps. Yet it is perfectly well known, having been ascertained beyond doubt or cavil, that no manuscript, whether Kabbalistic, Talmudistic, or Christian, which has reached our present generation, is of earlier date than the first centuries of our era, whereas this can certainly never be said of the Egyptian papyri or the Chaldæan tiles, or even of some Eastern writings.

But let us limit our present research to the *Kabbalah*, and chiefly to the *Zohar* — called also the *Midrash*. This book, whose [171] teachings were edited for the first time between 70 and 110 A.D., is known to have been lost, and its contents to have been scattered throughout a number of minor manuscripts, until the thirteenth century. The idea that it was the composition of Moses de León of Valladolid, in Spain, who passed it off as a pseudograph of Shimon ben-Yohai, is ridiculous, and was well disposed of by Munk — though he does point to more than one modern interpolation in the *Zohar*. At the same time it is more than certain that the present *Book of Zohar* was written by Moses de León, and, owing to joint editorship, is more Christian in its colouring than is many a genuine Christian volume. Munk gives the reason why, saying that it appears evident that the author “made use of ancient documents, and among these of certain *Midraschīm*, or collections of traditions and Biblical expositions, which we do not now possess.”<sup>1</sup>

As a proof, also, that the knowledge of the Esoteric system taught in the *Zohar* came to the Jews very late indeed — at any rate, that they had so far forgotten it that the innovations and additions made by de León provoked no criticism, but were thankfully received — Munk quotes from Tholuck, a Jewish authority, the following information:

Hāya Gaōn, who died in 1038, is to our knowledge the first author who developed [and perfected] the theory of the *Sephirōth*, and he gave to them the names which we find again among the Kabbalistic names used by Dr. Jellinek. Moses ben Shem-Tob de León, who held intimate intercourse with the Syrian and Chaldæan Christian learned scribes, was enabled through the latter to acquire a knowledge of some of the Gnostic writings.<sup>2</sup>

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<sup>1</sup> [See *Blavatsky Collected Writings*, Vol. VIII, p. 216]

<sup>2</sup> This account is summarized from Isaac Myer's *Qabbalah*, p. 10 *et seq.* [Students may wish to consult “Blavatsky on the Qabbalah by Isaac Myer,” in the same Series. — ED. PHIL.]

Again, the *Sēpher Yetzīrāh* (*Book of Creation*) — though attributed to Abraham and though very archaic as to its contents — is first mentioned in the eleventh century by Yehuda ha-Levi (in his *Khozari*). And these two, the *Zohar* and *Yetzīrāh*, are the storehouse of all the subsequent Kabbalistic works. Now let us see how far the Hebrew sacred canon itself is to be trusted.

## Let us now see how far the Hebrew sacred canon itself is to be trusted.

The word “Kabbalah” comes from the root “to receive,” and has a meaning identical with the Sanskrit *Smṛiti* (“received by [172] tradition”) — a system of oral teaching, passing from one generation of priests to another, as was the case with the Brāhmanical books before they were embodied in manuscript. The Kabbalistic tenets came to the Jews from the Chaldæans; and if Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he may have — and we say he has — written *Genesis* and other “scrolls.” The five books that now pass current under his name, the *Pentateuch*, are *not* withal the original Mosaic Records.<sup>1</sup> Nor were they written in the old Hebrew square letters, nor even in the Samaritan characters, for both alphabets belong to a date later than that of Moses, and Hebrew — as it is now known — did not exist in the days of the great lawgiver, either as a language or as an alphabet.

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

### Jews and Christians rely on a phonograph of a dead and almost unknown language.

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

The late Dr. Kenealy<sup>2</sup> pertinently remarked that the Jews and Christians rely on:

A phonograph of a dead and almost unknown language, as abstruse as the cuneiform letters on the mountains of Assyria.<sup>3</sup> [173]

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<sup>1</sup> There is not in the Decalogue one idea that is not the counterpart, or the paraphrase, of the dogmas and ethics current among the Egyptians long before the time of Moses and Aaron. (The Mosaic Law, a transcript from Egyptian Sources: see *Geometry in Religion and the Exact Dates in Biblical History after the Monuments*, etc., London: E.W. Allen, 1890)

<sup>2</sup> [Edward Vaughan Hyde Kenealy QC, 1819–1880, Irish barrister and writer.]

<sup>3</sup> Edward Vaughan Kenealy, *The Book of God: the Apocalypse of Adam-Oannes*, p. 383 [London: Reeves & Turner, 1867]. The reference to Klaproth is also from this page.

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

**There are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century.**

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

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

**Israel is an ancient nation, a nation whose language thou knowest not, neither understandest what they say — saith the Lord.**

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

A nation whose language thou knowest not, neither understandest what they say.<sup>3</sup>

This is quoted by Bishop Walton<sup>4</sup> against the assumption of the identity of Chaldaic and Hebrew, and ought to settle the question.

**The real Hebrew of Moses was lost after the seventy years' captivity and ceased from that time to be a spoken language.**

5 The real Hebrew of Moses was lost after the seventy years' captivity, when the Israelites brought back Chaldaic with them and grafted it on their own language, the fusion resulting in a dialectical variety of Chaldaic, the Hebrew tincturing it very slightly, and ceasing from that time to be a spoken language.<sup>5</sup> [174]



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<sup>1</sup> See *Asiatic Journal*, New Series, vii, p. 275; quoted by Kenealy, p. 384.

<sup>2</sup> *The Book of God*, op. cit.

<sup>3</sup> *ibid.*, v, 15

<sup>4</sup> Brian Walton, *Prolegomena*, iii, 13, quoted by Kenealy, p. 385.

<sup>5</sup> See *The Book of God*, op. cit., p. 385. Says Charles Butler (*Horæ Biblicæ*, 1797) quoted by Kenealy, p. 489):

“Care must be taken to distinguish between the *Pentateuch* in the Hebrew language, but in the letters of the Samaritan alphabet, and the version of the *Pentateuch* in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text, respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the *Septuagint* makes it longer by some centuries than the Samaritan. It is observable that in her authentic translation of the Latin *Vulgate*, the Roman Church follows the computation expressed in the Hebrew text; and in her Martyrology follows that of the Seventy . . . ”

— both texts being inspired, as she [the Roman Church] claims.

## The Lost Tribes of Israel is a pure invention of the Rabbis.

**More! 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.**

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

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

**It is now becoming apparent that the Kabbalah of the Jews is but the distorted echo of the Secret Doctrine of the Chaldæans, and that the real Kabbalah is found only in the Chaldæan Book of Numbers, now in the possession of certain Persian Sufis.**

This makes it plain that the *Kabbalah* of the Jews is but the distorted echo of the Secret Doctrine of the Chaldæans, and that the real *Kabbalah* is found only in the Chaldæan *Book of Numbers* now in the possession of some Persian Sūfīs. Every nation in antiquity had its traditions based on those of the Āryan Secret Doctrine; and each nation points to this day to a Sage of its own race who had received the primordial revelation from, and had recorded it under the orders of, a more or less divine Being. Thus it was with the Jews, as with all others. They had received their Occult Cosmogony and Laws from their Initiate, Moses, and they have now entirely mutilated them. [175]

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<sup>1</sup> See Rev. Joseph Wolff's *Journal*, p. 200; [quoted in *The Book of God*, pp. 382-83].



**The “Third First Man” belonged to the Third Root-Race, yet the Sabæans call him Adam.**

Ādi is the generic name in our Doctrine of all the first men, *i.e.*, the first speaking races, in each of the seven zones — hence probably “Ad-am.” And such first men, in every nation, are credited with having been taught the divine mysteries of creation. Thus, the Sabæans (according to a tradition preserved in the Sūfī works) say that when the “Third First Man” left the country adjacent to India for Babel, a tree<sup>1</sup> was given to him, then another and a third tree, whose leaves recorded the history of all the races; the “Third First Man” meant one who belonged to the Third Root-Race, and yet the Sabæans call him Adam. The Arabs of Upper Egypt, and the Mohammedans generally, have recorded a tradition that the Angel Azāzēl brings a message from the Wisdom-Word of God to Adam whenever he is reborn; this the Sūfīs explain by adding that this book is given to every Seli-Allah (“the chosen one of God”) for his wise men. The story narrated by the Kabbalists — namely, that the book given to Adam before his Fall (a book full of mysteries and signs and events which either had been, were, or were to be) was taken away by the Angel Raziel after Adam’s Fall, but again restored to him lest men might lose its wisdom and instruction; that this book was delivered by Adam to Seth, who passed it to Enoch, and the latter to Abraham, and so on in succession to the most wise of every generation — relates to all nations, and not to the Jews alone. For Berosus<sup>2</sup> narrates in his turn that Xisuthros compiled a book, writing it at the command of his deity, which book was buried in Zipara<sup>3</sup> or Sippara, the City of the Sun, in Ba-bel-on-ya, and was dug up long afterwards and deposited in the temple of Belos; it is from this book that Berosus took his history of the antediluvian dynasties of Gods and Heroes. Ælianus (in *Nimrod*) speaks of a Hawk (emblem of the Sun), who in the days of the beginnings brought to the Egyptians a book containing the wisdom of their religion. The *Sam-Sam* [176] of the Sabæans is also a *Kabbalah*, as is the Arabic *Zem-Zem* (*Well of Wisdom*).<sup>4</sup>



<sup>1</sup> A tree is symbolically a book — as “pillar” is another synonym of the same.

<sup>2</sup> [Berosus was a Hellenistic-era Babylonian writer, priest of Bel Marduk, and astronomer who wrote in the Koine Greek language. He flourished at the beginning of the 3<sup>rd</sup> century BCE.]

<sup>3</sup> The wife of Moses, one of the seven daughters of a Midian priest, is called Zipora. It was Jethro, the priest of Midian, who initiated Moses; Zipora, one of the seven daughters, being simply one of the seven Occult powers that the Hierophant was and is supposed to pass to the initiated novice.

<sup>4</sup> See for these details *The Book of God*, pp. 244, 250

## Hebrew cannot be called an old language, merely because Adam is supposed to have used it in the Garden of Eden.

**Linguistic analysis shows that the old Egyptian tongue was only old Hebrew and that the two nations lived together for centuries. Before adopting the Chaldæan for their phonetic tongue, the Jews had already adopted the old Coptic or Egyptian.**

We are told by a very learned Kabbalist that Seyffarth asserts that the old Egyptian tongue was only old Hebrew, or a Semitic dialect; and he proves this, our correspondent thinks, by sending him “some 500 words in common” in the two languages. This proves very little to our mind. It only shows that the two nations lived together for centuries, and that before adopting the Chaldæan for their phonetic tongue the Jews had adopted the old Coptic or Egyptian. The Israelitish Scriptures drew their hidden wisdom from the primeval Wisdom-Religion that was the source of other Scriptures, only it was sadly degraded by being applied to things and mysteries of this Earth, instead of to those in the higher and ever-present, though invisible, spheres. Their national history, if they can claim any autonomy before their return from the Babylonian captivity, cannot be carried back one day earlier than the time of Moses. The language of Abraham — if Zeruan (Saturn, the emblem of time — the “Sar,” “Saros,” a “cycle”) can be said to have any language — was not Hebrew, but Chaldaic, perhaps Arabic, and still more likely some old Indian dialect. This is shown by numerous proofs, some of which we give here; and unless, indeed, to please the tenacious and stubborn believers in Bible chronology, we cripple the years of our globe to the Procrustean bed of 7,000 years, it becomes self-evident that the Hebrew cannot be called an old language, merely because Adam is supposed to have used it in the Garden of Eden. Bunsen says in *Egypt's Place in Universal History* that in the

Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic tribe-recollections go back at least three millennia beyond the grandfather of Jacob.<sup>1</sup>

**The Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra.**

**In its hidden meaning, 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 [177] anything like the detailed history of the vicissitudes of the so-called *Pentateuch*, and

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<sup>1</sup> Christian Charles Josias von Bunsen [*Egypt's place in universal history: an historical investigation in five books*, Vol. V, p. 85]

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 Chaldaean 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.<sup>1</sup> 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.

## Where is the Empire of Solomon the Magnificent?

**The wise King of Israel who succeeded his father, King David, was noticed neither by Herodotus, nor by Plato, nor by Diodorus Siculus, nor by any writer of standing.**

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 regarded as a myth<sup>2</sup> by the Masons, as they lose [178] 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. But how even the Kabbalists can claim great antiquity for the Hebrew texts of the old Biblical scrolls now possessed by the scholars is not made at

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<sup>1</sup> As is fully shown in J.R. Skinner’s *The Source of Measures*, and other works. [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.]

<sup>2</sup> 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?

all apparent. For it is certainly a fact of history, based on the confessions of the Jews themselves, and of Christians likewise, that:

The Scriptures having perished in the captivity of Nebuchadnezzar, Esdras, the Levite, the priest, in the times of Artaxerxes, king of the Persians, having become inspired, in the exercise of prophecy restored again the whole of the ancient Scriptures.<sup>1</sup>

One must have a strong belief in “Esdras,” and especially in his good faith, to accept the now-existing copies as genuine Mosaic Books; for:

Assuming that the copies, or rather phonographs which had been made by Hilkiah and Esdras, and the various anonymous editors, were really true and genuine, they must have been wholly exterminated by Antiochus; and the version of the Old Testament which now subsists must have been made by Judas, or by some unknown compilers, probably from the Greek of the Seventy, long after the appearance and death of Jesus.<sup>2</sup>

**The Bible as it is now (i.e., the Hebrew texts), depends for its accuracy on the authenticity of the Septuagint, written miraculously by the “Seventy” in Greek, and the original copy having been lost since, our texts have been re-translated backward into Hebrew.**

The Bible, therefore, as it is now (the Hebrew texts, that is), depends for its accuracy on the genuineness of the *Septuagint*; this, we are again told, was written miraculously by the Seventy, in Greek, and the original copy having been lost since that time, our texts are re-translated back into Hebrew from that language. But in this vicious circle of proofs we once more have to rely upon the good faith of two Jews — Josephus and Philo Judæus [179] of Alexandria — these two Historians being the only witnesses that the *Septuagint* was written under the circumstances narrated. And yet it is just these circumstances that are very little calculated to inspire one with confidence. For what does Josephus tell us? He says that Ptolemy Philadelphus, desiring to read the Hebrew Law in Greek, wrote to Eleazar, the high priest of the Jews, begging him *to send him six men from each of the twelve tribes*, who should make a translation for him. Then follows a truly miraculous story, vouchsafed by Aristeas, of these seventy-two men from the twelve tribes of Israel, who, shut up in an island, compiled their translation in exactly seventy-two days, etc.

All this is very edifying, and one might have had very little reason to doubt the story, had not the “ten lost tribes” been made to play their part in it. How could these tribes, lost between 700 and 900 B.C., each send six men some centuries later, to satisfy the whim of Ptolemy, and to disappear once more immediately afterwards from the horizon? A miracle, verily.

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<sup>1</sup> Clement of Alexandria, *Stromateis*, Bk. I, ch. xii

<sup>2</sup> *The Book of God*, p. 408



**So little, indeed, was Hebrew known that both the Septuagint and the New Testament had to be written in Greek, a heathen language, and no better reasons for it given than that “the Holy Ghost chose to write the New Testament in Greek.”**

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

**The Hebrew language is considered to be “very old,” and yet there exists no trace of it anywhere on the old monuments, not even in Chaldæa.**

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

One in the Hebrew Chaldee letter and language *has never been found*; nor has a single authentic medal or gem in this new-fangled character been ever discovered, which could carry it even to the days of Jesus.<sup>1</sup> [180]

**The new system of the Masoretic points has made the Hebrew characters a sphinx-like riddle for all. Punctuation is now to be found everywhere, in all later manuscripts, and by means of it anything can be made of a text; a Hebrew scholar can put on the texts any interpretation he likes.**

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

A mere inspection of the alphabet showing that it has been shaped and made regular, in doing which the characteristic marks of some of the letters *have been retrenched* in order to make them more square and uniform . . . <sup>2</sup>

that no one but an initiated Rabbi of Samaria or a “Jaina” could read them, the new system of the Masoretic points has made them a sphinx-riddle for all. Punctuation is

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<sup>1</sup> *The Book of God*, p. 453

<sup>2</sup> *Asiatic Journal*, New Series, vii, p. 275, quoted by Kenealy, p. 384

now to be found everywhere in all the later manuscripts, and by means of it anything can be made of a text; a Hebrew scholar can put on the texts any interpretation he likes. Two instances given by Kenealy<sup>1</sup> will suffice:

In *Genesis* xlix, 21, we read:

Naphtali is a *hind let loose*; he *giveth goodly words*.

By only a slight alteration of the points Bochart changes this into:

Naphtali is a *spreading tree*, *shooting forth beautiful branches*.

So again, in *Psalms* (xxix, 9), instead of:

The voice of the Lord *maketh the hind to calve*, and discovereth the forests;

Bishop Lowth gives:

The voice of the Lord *strieth the oak*, and discovereth the forests.

The same word in Hebrew signifies “God” and “Nothing” . . . <sup>2</sup>

## The Tower of Babel myth relates to enforced secrecy.

**Men falling into sin were regarded as no longer trustworthy for the reception of such esoteric knowledge and, from being universal, it became limited to the few. One of the chief Lords or Hierophants of the Mysteries of Yava-Aleim had confounded the languages of the earth, so that the sinners could understand one another's speech no longer. The Tower of Babel myth relates to that enforced secrecy.**

**But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts.**

With regard to the claim made by some Kabbalists that there was in antiquity one knowledge and one language, this claim is also our own, and it is very just. Only it must be added, to make the thing clear, that this knowledge and language have [181] both been esoteric ever since the submersion of the Atlanteans. The Tower of Babel myth relates to that enforced secrecy. Men falling into sin were regarded as no longer trustworthy for the reception of such knowledge, and, from being universal, it became limited to the few. Thus, the “one-lip” — or the Mystery-language<sup>3</sup> — being gradually denied to subsequent generations, all the nations became severally restricted to their own national tongue; and forgetting the primeval Wisdom-language, they stated that the Lord — one of the chief Lords or Hierophants of the Mysteries of the Yava-Aleim — had confounded the languages of all the earth, so that the sinners could understand one another's speech no longer. But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts. One of the keys to this Universal Knowledge is a pure geometrical and numerical system,

<sup>1</sup> [Edward Vaughan Hyde Kenealy QC, 1819–1880, Irish barrister and writer.]

<sup>2</sup> *The Book of God*, p. 385

<sup>3</sup> [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

the alphabet of every great nation having a numerical value for every letter,<sup>1</sup> and, moreover, a system of permutation of syllables and synonyms which is carried to perfection in the Indian Occult methods, and which the Hebrew certainly has not. This one system, containing the elements of Geometry and Numeration, was used by the Jews for the purpose of concealing their Esoteric creed under the mask of a popular and national monotheistic Religion. The last who knew the system to perfection were the learned and “atheistical” Sadducees, the greatest enemies of the pretensions of the Pharisees and of their confused notions brought from Babylon. Yes, the Sadducees, the [182] Illusionists, who maintained that the Soul, the Angels, and all similar Beings, were illusions because they were temporary — thus showing themselves at one with Eastern Esotericism. And since they rejected every book and Scripture, with the exception of the Law of Moses, it seems that the latter must have been very different from what it is now.<sup>2</sup>

The whole of the foregoing is written with an eye to our Kabbalists. Great scholars as some of them undoubtedly are, they are nevertheless wrong to hang the harps of their faith on the willows of Talmudic growth — on the Hebrew scrolls, whether in square or pointed characters, now in our public libraries, museums, or even in the collections of Palæographers. There do not remain half-a-dozen copies from the true Mosaic Hebrew scrolls in the whole world. And those who are in possession of these — as we indicated a few pages back — would not part with them, or even allow them to be examined, on any consideration whatever. How then can any Kabbalist claim priority for Hebrew Esotericism, and say, as does one of our correspondents, that:

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<sup>1</sup> Speaking of the hidden meaning of the Sanskrit words, Mr. T. Subba Row, in his able article on “The Twelve Signs of the Zodiac,”\* gives some advice as to the way in which one should proceed to find out “the deep significance of ancient Sanskrit nomenclature . . . in the old Aryan myths. . . .

1. Find out the synonyms of the word used which have other meanings.
2. Find out the numerical value of the letters composing the word according to the methods of the ancient Tāntrika works [*Tāntrika Śāstra* — works on Incantation and Magic].
3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings,” etc.

But he does not give the principal rule. And no doubt he is quite right. The Tāntrika Śāstras are as old as Magic itself. Have they also borrowed their Esotericism from the Hebrews? [Cf. *Five Years of Theosophy*, 1885, pp. 106-7. — Dara Eklund.]

\*[Full text in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

<sup>2</sup> Their founder, Zadoc, was the pupil, through Antigonos of Socho, of Simon the Just. They had their own secret *Book of the Law* ever since the foundation of their sect (about 400 B.C.) and this volume was unknown to the masses. At the time of the Separation the Samaritans recognized only the *Book of the Law of Moses* and the *Book of Joshua*, and their *Pentateuch* is far older, and is different from the *Septuagint*. In 168 B.C. Jerusalem had its temple plundered,\* and its Sacred Books — namely the Bible made up by Ezra and finished by Judas Maccabeus — were lost . . . after which the *Masorah* completed the work of destruction (even of Ezra’s once-more adjusted Bible) begun by the change into square from horned letters. Therefore the later *Pentateuch* accepted by the Pharisees was rejected and laughed at by the Sadducees. They are generally called atheists; yet, since those learned men, who made no secret of their free-thought, furnished from among their number the most eminent of the Jewish high-priests, this seems impossible. How could the Pharisees and the other two believing and pious sects allow notorious atheists to be selected for such posts? The answer is difficult to find for bigotry and for believers in a personal, anthropomorphic God, but very easy for those who accept facts. The Sadducees were called atheists because they believed as the initiated Moses believed, thus differing very widely from the latter made-up Jewish legislator and hero of Mount Sinai.

\*[See Samuel Burder & William Whiston, *The Genuine Works of Flavius Josephus, the Jewish Historian*, etc., Vol. II, pp. 331-35. New York: Dodd, Mead & Co., 1879?]

. . . the Hebrew has come down from a [183] far remoter antiquity than any of them [whether Egyptian or even Sanskrit!], and that it was the source, or nearer to the old original source, than any of them?<sup>1</sup>

As our correspondent says:

*It becomes more convincing to me every day that in a far past time there was a mighty civilization with enormous learning, which had a common language over the earth, as to which its essence can be recovered from the fragments which now exist.*

Aye, there existed indeed a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the *Kabbalah* alone; for there are seven keys to the large entrance door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within.

**There are two distinct styles, two antagonistic schools, plainly traceable in the Hebrew Scriptures — the Elohist and the Jehovistic. The one taught strictly esoteric doctrines, the other theological doctrines. The Elohist identified their Deity, as in the Secret Doctrine, with Nature. The Jehovists made of Jehovah a personal God and used the term simply as a phallic symbol.**

**The original Mosaic text have been tampered with and replaced by that of the later Levites, who practiced degenerate mysteries and veiled Pantheism under Monotheism.**

Every scholar must be aware that there are two distinct styles — *two schools*, so to speak — plainly traceable in the Hebrew Scriptures: the Elohist and the Jehovistic. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is also known that the two schools were antagonistic; that the one taught esoteric, the other exoteric, or theological doctrines; that the one, the Elohist, were Seers (*Roeh*), whereas the other, the Jehovists, were prophets (*Nabi*),<sup>2</sup> and that the latter — who later became Rabbis — were generally only nominally prophets by virtue of their official position, as the Pope is called the infallible and inspired [184] vicegerent of God. That, again, the Elohist meant by “Elohim” “forces,” identifying their Deity, as in the Secret Doctrine, with Nature; while the Jehovists made of Jehovah a personal God externally, and used the term simply as a phallic symbol — a number of them secretly disbelieving even in metaphysical, abstract Nature, and synthesizing all on the terrestrial scale. Finally, the Elohist made of man the divine incarnate image of the

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<sup>1</sup> The measurements of the Great Pyramid being those of the temple of Solomon, of the Ark of the Covenant, etc., according to Piazzi Smyth and the author of *The Source of Measures*, and the Pyramid of Gizeh being shown on astronomical calculations to have been built 4950 B.C., and Moses having *written* his books — for the sake of argument — not even half that time before our era, how can this be? Surely if any one borrowed from the other, it is not the Pharaohs from Moses. Even philology shows not only the Egyptian, but even the Mongolian, older than the Hebrew.

<sup>2</sup> This alone shows how the Books of Moses were tampered with. In *1 Samuel* (ix, 9), it is said:

“He that is now called a prophet [*Nabi*] was beforetime called a Seer [*Roeh*].”

Now since before *Samuel*, the word “*Roeh*” is met nowhere in the *Pentateuch*, but its place is always taken by that of “*Nabi*,” this proves clearly that the Mosaic text has been replaced by that of the later Levites. (See for fuller details, *Jewish Antiquities*, by the Rev. David Jennings, D.D.)



Elōhīm, emanated first in all Creation; and the Jehovahists show him as the last, the crowning glory of the animal creation, instead of his being the head of all the sensible beings on earth. (This is reversed by some Kabbalists, but the reversion is due to the designedly-produced confusion in the texts, especially in the first four chapters of *Genesis*.)

**In the Zohar, the description relating to Ain-Soph, the Western or Semitic Parabrahman, is so nearly up to the Vedantic ideal.**

Take the *Zohar* and find in it the description relating to Ain-Soph, the Western or Semitic Parabrahman. What passages have come so nearly up to the Vedāntic ideal as the following:

The creation [the evolved Universe] is the garment of that which has no name, the garment *woven from the Deity's own substance*.<sup>1</sup>

Between that which is Ain or “nothing,” and the Heavenly Man, there is an Impersonal First Cause, however, of which it is said:

Before It gave any shape to this world, before It produced any form, It was alone, without form or similitude to anything else. Who, then, can comprehend It, how It was before the creation, since It was formless? Hence it is forbidden to represent It by any form, similitude, or even by Its sacred name, by a single letter or a single point.<sup>2</sup>

The sentence that follows, however, is an evident later interpolation; for it draws attention to a complete contradiction:

And to this the words (*Deuteronomy* iv, 15), refer — “Ye saw no manner of similitude on the day the Lord spake unto you.”

But this reference to Chapter iv of *Deuteronomy*, when in Chapter v God is mentioned as speaking “face to face” with the people, is very clumsy. [185]

Not one of the names given to Jehovah in the Bible has any reference whatever to either Ain Soph or the Impersonal First Cause (which is the Logos) of the *Kabbalah*; but they all refer to the *Emanations*. It says:

For although, to reveal itself to us, the Concealed of all the Concealed sent forth the Ten Emanations [Sephirōth] called the *Form of God*, *Form of the Heavenly Man*, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment, *which consists of the Universe*. *The Universe*, therefore, or the visible world, is a farther expansion of the Divine Substance, and is called in the Kabbalah “*The Garment of God*.”<sup>3</sup>

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<sup>1</sup> *Zohar*, i, 2a. [See also: *Zohar* (Berēshith, *Genesis*) translated by Nurho de Manhar (pseud.). San Diego: Wizards Bookshelf, 1980]

<sup>2</sup> *Zohar*, 42b

<sup>3</sup> *Zohar*, i, 2a. See Dr. Christian David Ginsburg's essay on *The Kabbalah: its Doctrines, Development, and Literature*. [First published in Great Britain, in 1863, by Longmans Green & Co.; for the quotation above see p. 108 of a 1974 reprint of Ginsburg's combined essays, bearing the title: *The Essenes and The Kabbalah*, reprinted in New York by Samuel Weiser; also in 1972. — *Dara Eklund*.]

## Clues to the esoteric character of the Zohar.

**The Ain-Soph of the Chaldæans, and later of the Jews, is a copy of the Vedic Deity; while the “Heavenly Adam,” the Macrocosm which unites in itself the totality of beings and is the Spirit of the visible universe, finds his original in the Puranic Brahmā.**

This is the doctrine of all the Hindu *Purānas*, especially that of the *Vishnu-Purāna*. Vishnu pervades the Universe and is that Universe; Brahm enters the Mundane Egg, and issues from it as the Universe; Brahmā even dies with it and there remains only Brahman, the impersonal, the eternal, the unborn, and the unqualifiable. The Ain-Soph of the Chaldæans and later of the Jews is assuredly a copy of the Vaidic Deity; while the “Heavenly Adam,” the Macrocosm which unites in itself the totality of beings and is the *Esse* of the visible Universe, finds his original in the Purānic Brahmā. In *Sōd*, “the Secret of the Law,” one recognizes the expressions used in the oldest fragments of the Gupta-Vidyā, the Secret Knowledge. And it is not venturing too much to say that even a Rabbi quite familiar with his own special Rabbinical *Hebrew* would only comprehend its secrets thoroughly if he added to his learning a serious knowledge of the Hindu philosophies. Let us turn to Stanza I of the *Book of Dzyan* for an example.

**The visible Triangle on the plane of the ever-invisible Circle is the primeval root-thought of thinking Humanity — the Pythagorean Triangle emanating from the ever-concealed Monad.<sup>1</sup>**

The *Zohar* premises, as does the Secret Doctrine, a universal, eternal Essence, passive — because absolute — in all that men call attributes. The pregenetic or precosmic Triad is a pure metaphysical abstraction. The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought. [186] Hiranyagarbha, Hari, and Śamkara — the Creator, the Preserver, and the Destroyer — are the three manifested attributes of it, appearing and disappearing with Kosmos; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

**Orpheus, Pythagoras, and Plato, who asserted a trinity of divine hypostases, unquestionably derived much of their doctrine from the Egyptians, and the Egyptians from the Indians.**

Plato speaks of it and Plotinus calls it an ancient doctrine, on which Cudworth remarks that:

Since Orpheus, Pythagoras, and Plato, who, all of them, asserted a Trinity of divine hypostases, unquestionably derived much of their doctrine from the

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<sup>1</sup> [Note to Students: Monad (μοναδαν, in Greek) is the accusative case of μονας. However, as the term is here used in the nominative case (μονας), i.e., the subject of the verb, it should be transliterated as monas (pl. monases), i.e., the object of the verb, and not as monad (pl. monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

Egyptians, it may be reasonably suspected, that the Egyptians did the like before them.<sup>1</sup>

The Egyptians certainly derived their Trinity from the Indians. Wilson justly observes:

As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original, as well as most methodical and significant, form.<sup>2</sup>

This, then, is the meaning:

*Darkness alone filled the Boundless All, for Father, Mother and Son were once more One.*<sup>3</sup>

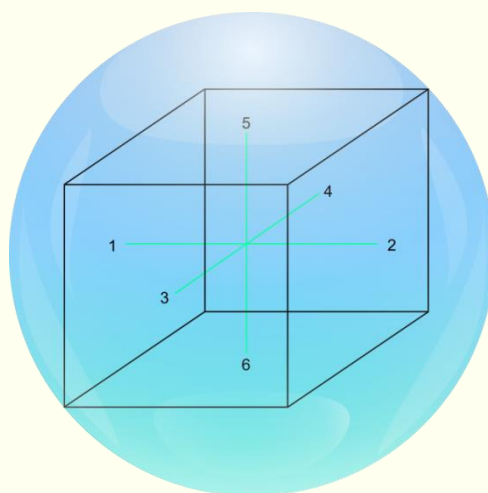
Space was, and is ever, as it is between the Manvantaras. The Universe in its pre-kosmic state was once more homogeneous and one — outside its aspects. This was a Kabbalistic, and is now a Christian teaching.

**The Zohar places Ain-Soph, or Absolute Unity, outside human thought and appreciation; and in the Sepher Yetzirah the Spirit of God (Logos, not the Deity itself) is called The One.**

As is constantly shown in the *Zohar*, the Infinite Unity, or Ain-Soph, is ever placed outside human thought and appreciation; and in *Sēpher Yetzīrāh* we see the Spirit of God — the Logos, not the Deity itself — called One.

One is the Spirit of the living God, . . . who liveth forever. Voice, Spirit, [of the Spirit], and Word: this is the Holy Spirit,<sup>4</sup> [187]

— and the Quaternary. From this Cube emanates the whole Kosmos.



<sup>1</sup> Ralph Cudworth, *The True Intellectual System of the Universe*, etc., I, iii. London: Thomas Tegg, 1845. Quoted by Horace Hayman Wilson, *The Vishnu Purāna: a System of Hindu Mythology and Tradition, Translated from the Original Sanskrit*, Vol. I, p. 14 *fn*.

<sup>2</sup> *Vishnu Purāna*, *op. cit.*, I, 14. [Wilson ed., London: John Murray, 1840]

<sup>3</sup> Stanza I.5 [*The Secret Doctrine*, Vol. I, p. 40]

<sup>4</sup> *Sēpher Yetzīrāh*, I, § 9

Says the Secret Doctrine:

*It is called to life. The mystic Cube in which rests the Creative Idea, the manifesting Mantra [or articulate speech — Vāch] and the holy Purusha [both radiations of prima materia] exist in the Eternity in the Divine Substance in their latent state . . .*

— during Pralaya.

## The Kabbalistic Quaternary explained esoterically.

And in the *Sēpher Yetzīrāh*, when the Three-in-One are to be called into being — by the manifestation of Shekhīnah,

- 1 The first effulgency or radiation in the manifesting Kosmos — the “Spirit of God,” or Number One,<sup>1</sup> fructifies and awakens the dual Potency,
- 2 Number Two, Air, and
- 3 Number Three, Water.

In these “are darkness and emptiness, slime and dung” — which is Chaos, the Tohu-Vah-Bohu. The Air and Water emanate Number Four, Ether or Fire, the Son. This is the Kabbalistic Quaternary. This Fourth Number, which in the manifested Kosmos is the One, or the Creative God, is with the Hindus the “Ancient,” Sanat, the Prajāpati of the *Vedas* and the Brahmā of the Brahmans — the heavenly Androgyne, as he becomes the male only after separating himself into two bodies, Vāch and Virāj. With the Kabbalists, he is at first the Yōd-Havāh, only later becoming Jehovah, like Virāj, his prototype, after separating himself as Adam-Kadmon into Adam and Eve in the formless, and into Cain-Abel in the semi-objective world, he became finally the Yōd-Havāh, or man and woman, in Enoch, the son of Seth.

**The true meaning of the compound name of Jehovah (of which, unvowelled, you can make almost anything) is men and women, or humanity composed of two sexes.**

**A Kabbalist traces Jehovah from the Adam of earth to Seth, the third “son,” or rather race, of Adam. Thus Seth is Jehovah male; and Enos, being a permutation of Cain and Abel, is Jehovah male and female, or mankind.**

For, the true meaning of the compound name of Jehovah — of which, unvowelled, you can make almost anything — is: men and women, or humanity composed of its two sexes. From the first chapter to the end of the fourth chapter of *Genesis* every name is a permutation of another name, and every personage is at the same time somebody else. A Kabbalist [188] traces Jehovah from the Adam of earth to Seth, the

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<sup>1</sup> In its manifested state it becomes Ten, the Universe. In the Chaldaean *Kabbalah* it is sexless. In the Jewish, Shekhīnah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the *Book of Numbers* “Shekhīnah” is made to drop the final “h” that makes it a feminine name. Nārāyana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekhīnah and Daivīprākṛiti, the “Light of the Logos,” are one and the same thing philosophically.

third son — or rather race — of Adam.<sup>1</sup> Thus Seth is Jehovah male; and Enos, being a permutation of Cain and Abel, is Jehovah male and female, or our mankind. The Hindu Brahmā-Virāj, Virāj-Manu, and Manu-Vaivasvata, with his daughter and wife, Vāch, present the greatest analogy with these personages — for anyone who will take the trouble of studying the subject in both the Bible and the *Purānas*. It is said of Brahmā that he created himself as Manu, and that he was born of, and was identical with, his original self, while he constituted the female portion “Śata-rūpa” (hundred-formed). In this Hindu Eve, “the mother of all living beings,” Brahmā created Virāj, who is himself, but on a lower scale, as Cain is Jehovah on an inferior scale: both are the first males of the Third Race. The same idea is illustrated in the Hebrew name of God (יהוה). Read from right to left “Yōd” (י) is the father. “He” (ה) the mother, “Vau” (ו) the son, and “He” (ה), repeated at the end of the word, is generation, the act of birth, materiality. This is surely a sufficient reason why the God of the Jews and Christians should be personal, as much as the male Brahmā, Vishnu, or Śiva of the orthodox, exoteric Hindu.

### **Eve stands as the evolution and the never-ceasing “becoming” of Nature.**

Thus the term of Yhvh alone — now accepted as the name of “One living [male] God” — will yield, if seriously studied, not only the whole mystery of *Being* (in the Biblical sense), but also that of the Occult Theogony, from the highest divine Being, the third in order, down to man. As shown by the best Hebraists:

The verbal יהיה or Hāyāh, or E-y-e, means *to be, to exist*, while היהיה or Hāyāh or H-y-e, means *to live, as motion of existence*.<sup>2</sup>

Hence Eve stands as the evolution and the never-ceasing “becoming” of Nature. Now if we take the almost untranslatable Sanskrit word Sat, which means the quintessence of [189] absolute immutable Being, or Be-ness — as it has been rendered by an able Hindu Occultist — we shall find no equivalent for it in any language; but it may be regarded as most closely resembling “Ain,” or “Ain-Soph,” Boundless Being. Then the term Hāyāh, “to be,” as passive, changeless, yet manifested existence may perhaps be rendered by the Sanskrit Jīvātman, universal life or soul, in its secondary or cosmic meaning; while “Hāyāh,” “to live,” as “motion of existence,” is simply Prāna, the ever-changing life in its objective sense. It is at the head of this third category that the Occultist finds Jehovah — the Mother, Bīnāh, and the Father, Arelim.



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<sup>1</sup> The Elōhim create the Adam of dust, and in him Jehovah-Bīnāh separates himself into Eve, after which the male portion of God becomes the Serpent, tempts himself in Eve, then creates himself in her as Cain, passes into Seth, and scatters from Enoch, the Son of Man, or Humanity, as Yōd-Havāh.

<sup>2</sup> *The Source of Measures*, p. 8



## The emanation and evolution of the Sephiroth explained.

This is made plain in the *Zohar*, when the emanation and evolution of the Sephīrōth are explained: First, Ain-Soph, then Shekhīnah, the Garment or Veil of Infinite Light, then Sephīrah or the Kadmon, and, thus making the fourth, the spiritual Substance sent forth from the Infinite Light. This Sephīrah is called the Crown, Kether, and has besides, six other names — in all seven. These names are:

- 1 Kether;
- 2 The Aged;
- 3 The Primordial Point;
- 4 The White Head;
- 5 The Long Face;
- 6 The Inscrutable Height;
- 7 Eheyēh (“I am”).<sup>1</sup>

This Septenary Sephīrah is said to contain in itself the nine Sephīrōth. But before showing how she brought them forth, let us read an explanation about the Sephīrah in the *Talmud*, which gives it as an archaic tradition, or Kabbalah.

There are three groups (or orders) of Sephīrōth:

The Sephīrōth called “divine attributes” (the Triad in the Holy Quaternary);

The sidereal (personal) Sephīrōth;

The metaphysical Sephīrōth, or a periphrasis of Jehovah, who are the first three Sephīrōth (Kether, Ḥokmah and Bīnāh), the rest of the seven being the personal “Seven Spirits of the Presence” (also of the planets, therefore). Speaking of these, the angels are meant, though not because they are seven, but because they represent the seven Sephīrōth which contain in them the universality of the Angels.

This shows:

- That, when the first four Sephīrōth are [190] separated, as a Triad-Quaternary — Sephīrah being its synthesis — there remain only seven Sephīrōth, as there are seven Rishis; these become ten when the Quaternary, or the first divine Cube, is scattered into units; and
- That, while Jehovah might have been viewed as the Deity, if he be included in the three divine groups or orders of the Sephīrōth, the collective Elōhīm, or the quaternary indivisible Kether, once that he becomes a male God, he is no more than one of the Builders of the lower group — a Jewish Brahmā.<sup>2</sup>

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<sup>1</sup> This identifies Sephīrah, the third potency, with Jehovah the Lord, who says to Moses out of the burning bush: “(Here) I am” (*Exodus* iii, 4). At this time the “Lord” had not yet become Jehovah. It was not the one male God who spoke, but the Elōhīm manifested, or the Sephīrōth in their manifested collectivity of seven, contained in the triple Sephīrah.

<sup>2</sup> The Brahmans were wise in their generation when they gradually, for no other reason than this, abandoned Brahmā, and paid less attention to him individually than to any other deity. As an abstract synthesis they wor-

A demonstration is now attempted.

The first Sephīrah, containing the other nine, brought them forth in this order:

(2) Ḥokmah (or Wisdom), a masculine active potency represented among the divine names as Yāh; and, as a permutation or an evolution into lower forms in this instance — becoming the Ophanim (or the Wheels — cosmic rotation of matter) among the army, or the angelic hosts. From this Ḥokmah emanated a feminine passive potency called —

(3) Intelligence, Bīnāh, whose divine name is Jehovah, and whose angelic name, among the Builders and Hosts, is *Arelim*.<sup>1</sup> It is from the union of these two potencies, male and female (or Ḥokmah and Bīnāh) that emanated all the other Sephīrōth, the seven orders of the Builders.

**If we call Jehovah by his divine name, then he becomes at best and forthwith “a female passive” potency in Chaos. And if we view him as a male God, he is no more than one of many angels.**

Now if we call Jehovah by his divine name, then he becomes at best and forthwith “a female passive” potency in Chaos. And if we view him as a male God, he is no more than one of many, an Angel, Arelim. But straining the analysis to its highest point, and if his male name Yāh, that of Wisdom, be allowed to him, still he is not the “Highest and the one Living God”; for he is contained with many others within Sephīrah, and Sephīrōth herself is a third Potency in Occultism, though regarded as the first in the [191] exoteric *Kabbalah* — and is one, moreover, of lesser importance than the Vaidic Aditi, or the Primordial Water of Space, which becomes after many a permutation the Astral Light of the Kabbalist.

**Thus the Kabbalah, as we have it now, is of the greatest importance in explaining the allegories and “dark sayings” of the Bible. As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured — unless cross-checked by the Chaldæan Book of Numbers or by the tenets of the Eastern Secret Science.**

Thus the *Kabbalah*, as we have it now, is shown to be of the greatest importance in explaining the allegories and “dark sayings” of the Bible. As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured, unless checked by the Chaldæan *Book of Numbers* or by the tenets of the Eastern Secret Science, or Esoteric Wisdom. The Western nations have neither the original *Kabbalah*, nor yet the Mosaic Bible.

Finally, it is demonstrated by internal as well as by external evidence, on the testimony of the best European Hebraists, and the confessions of the learned Jewish Rabbis themselves,

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shipped him collectively and in every God, each of which represents him. As Brahmā, the male, he is far lower than Śiva, the Linga, who personates universal generation, or Vishnu, the preserver — both Śiva and Vishnu being the regenerators of life after destruction. The Christians might do worse than follow their example, and worship God in Spirit, and not in the male Creator.

<sup>1</sup> A plural word, signifying a collective host generically; literally, the “strong lion.”

- That “an ancient document forms the essential basis of the Bible, which received very considerable insertions and supplements”; and
- That “the *Pentateuch* arose out of the primitive or older document by means of a supplementary one.”

Therefore in the absence of the *Book of Numbers*,<sup>1</sup> the Kabbalists of the West are only entitled to come to definite conclusions, when they have at hand some data at least from that “ancient document” — data now found scattered throughout Egyptian papyri, Assyrian tiles, and the traditions preserved by the descendants of the disciples of the last Nazars. Instead of that, most of them accept as their authorities and infallible guides Fabre d'Olivet<sup>2</sup> — who was a man of immense erudition and of speculative mind, but neither a Kabbalist nor an Occultist, either Western or Eastern — and the Mason Ragon, the greatest of the “Widow’s sons,” who was even less of an Orientalist than d'Olivet, for Sanskrit learning was almost unknown in the days of both these eminent scholars.

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## The symbolism of ancient Initiations came to the West by the light of the Eastern Sun.

**Modern Kabbalistic speculation is on a par with modern “speculative Masonry,” for as the latter tries vainly to link itself with the archaic Masonry of the Temples, so fares it also with Kabbalistic speculation.**

*From Blavatsky Collected Writings, (HEBREW ALLEGORIES) XIV pp. 192-205.*

How can any Kabbalist, acquainted with the foregoing, deduce his conclusions with regard to the true Esoteric beliefs of the primitive Jews, from only that which he now finds in the Jewish scrolls? How can any scholar — even though one of the keys to the universal language be now positively discovered, the true key to the numerical reading of a pure geometrical system — give out anything as his *final* conclusion? Modern Kabbalistic speculation is on a par now with modern “speculative Masonry,” for as the latter tries vainly to link itself with the ancient — or rather the archaic — Masonry of the Temples, failing to make the link because all its claims have been shown to be inaccurate from an archæological standpoint, so fares it also with Kabbalistic speculation. As no mystery of Nature worth running after can be revealed to humanity by settling whether Hiram Abif was a living Sidonian builder, or a solar myth, so no fresh information will be added to Occult Lore by the details of the exoteric privileges conferred on the Collegia Fabrorum by Numa Pompilius. Rather must the symbols used in it be studied in the Åryan light, since all the Symbolism of the ancient Initiations came to the West with the light of the Eastern Sun. Nevertheless, we find the most learned Masons and Symbolists declaring that all these weird

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<sup>1</sup> The writer [H.P. Blavatsky] possesses only a few extracts, some dozen pages in all, *verbatim* quotations from that priceless work, of which but two or three copies, perhaps, are still extant.

<sup>2</sup> [Antoine Fabre d'Olivet, 1767–1825, French author, poet, and composer whose biblical and philosophical hermeneutics influenced many occultists, such as Éliphas Lévi (Alphonse Louis Constant), Papus (Gérard Encausse), and Édouard Schuré.]

symbols and glyphs, that run back to a common origin of immense antiquity, were nothing more than a display of cunning natural phallicism, or emblems of primitive typology. How much nearer the truth is the author of *The Source of Measures*, who declares that the elements of human and numerical construction in the Bible do not shut out the spiritual elements in it, albeit so few now understand them. The words we quote are as suggestive as they are true:

How desperately blinding becomes a superstitious use, through ignorance of such emblems, when they are made to possess the power of bloodshed and torture, through orders of propaganda of any species of religious cultus. When one thinks of the horrors of a *Moloch*, or *Baal*, or *Dāgōn* worship; of the correlated blood deluges under the cross baptized in gore by Constantine, as the initiative of the secular church; . . . when one thinks of all this, and then that the cause of all has been simply ignorance of the real radical reading of the *Moloch*, and *Baal*, and *Dāgōn*, and the cross and the *t'phillin*, all running back to a common origin, and, after all, [193] being nothing more than a display of pure and natural mathematics . . . one is apt to feel like cursing ignorance, and to lose confidence in what are called *intuitions* of religion; one is apt to wish for a return of the day when all the world was of one *lip* and of one *knowledge* . . . But while these elements [of the construction of the pyramid] are rational and scientific, . . . let no man consider that with this discovery comes a cutting off of the *spirituality*<sup>1</sup> of the Bible intention, or of man's relation to this spiritual foundation. Does one wish to build a house? No house was ever actually built with tangible material *until first the architectural design of building had been accomplished*, no matter whether the structure was palace or hovel. So with these elements and numbers. They are not of man, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system, which is *the creative system* of the eternal God. . . . But, *spiritually*, to man the value of this matter is, that he can actually, in contemplation, bridge over all material construction of the cosmos, and pass into the very *thought* and *mind* of God, to the extent of recognizing this *system of design* for cosmic creation — yea, even before the words went forth, *Let there be!*<sup>2</sup>

But true as the above words may be, when coming from one who has rediscovered, more completely than anyone else has done during the past centuries, one of the keys to the universal Mystery Language, it is impossible for an Eastern Occultist to agree with the conclusion of the able author of *The Source of Measures*. He “has set out to find the truth,” and yet he still believes that:

The best and most authentic vehicle of communication from [the creative] God to man . . . is to be found in the Hebrew Bible.

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<sup>1</sup> Aye; but that *spirituality* can never be discovered, far less proved, unless we turn to the Aryan Scriptures and Symbology. For the Jews it was lost, save for the Sadducees, from the day that the “chosen people” reached the Promised Land; the national Karma preventing Moses from reaching it.

<sup>2</sup> *The Source of Measures*, pp. 317-18

**The “Hebrew Bible” exists no more, as has been shown in the foregoing pages, and the uninitiated have to content with the garbled accounts and falsified copies of the real Mosaic Bible of the Initiates.**

To this we must and shall demur, giving our reasons for it in a few words. The “Hebrew Bible” exists no more, as has been shown in the foregoing pages, and the garbled accounts, the falsified and pale copies we have of the real Mosaic Bible of the Initiates, warrant the making of no such sweeping assertion and claim. All that the scholar can fairly claim is that the Jewish Bible, as now extant — in its latest and final interpretation, and according to the newly-discovered key — may give [194] a partial presentment of the truths it contained before it was mangled. But how can he tell what the *Pentateuch* contained before it had been recomposed by Esdras; then corrupted still more by the ambitious Rabbis in later times, and otherwise remodelled and interfered with? Leaving aside the opinion of the declared enemies of the Jewish Scriptures, one may quote simply what their most devoted followers say.

Two of these are Horne<sup>1</sup> and Prideaux.<sup>2</sup> The avowals of the former will be sufficient to show how much now remains of the original Mosaic books, unless indeed we accept his sublimely blind faith in the inspiration and editorship of the Holy Ghost. He writes that when a Hebrew scribe found a writing of any author, he was entitled, if he thought fit, being “conscious of the aid of the Holy Spirit,” to do exactly as he pleased with it — to cut it up, or copy it, or use as much of it as he deemed right, and so to incorporate it with his own manuscript. Dr. Kenealy<sup>3</sup> aptly remarks of Horne, that it is almost impossible to get any admission from him . . .

That makes against his church, so remarkably guarded is he [Horne] in his phraseology and so wonderfully discreet in the use of words that his language, like a diplomatic letter, perpetually suggests to the mind ideas other than those which he really means; I defy any unlearned person to read his chapter on “Hebrew characters” and to derive *any knowledge* from it whatever on the subject on which he professes to treat.<sup>4</sup>

And yet this same Horne writes:

We are persuaded that the things to which reference is made proceeded from the original writers or *compilers* of the books [Old Testament]. Sometimes they took other writings, annals, genealogies, and such like, with which they *incorporated additional matter*, or which they put together with greater or less condensation. The Old Testament authors used the sources they employed (that is, the writing of other people) with freedom and independence. Conscious of the aid of the Divine Spirit, *they adapted* their own productions, or the productions

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<sup>1</sup> [Rev. Thomas Hartwell Horne, 1780–1862, English theologian and librarian.]

<sup>2</sup> [Rev. Humphrey Prideaux, 1648–1724, English churchman and orientalist.]

<sup>3</sup> [Edward Vaughan Hyde Kenealy QC, 1819–1880, Irish barrister and writer.]

<sup>4</sup> *The Book of God*, pp. 388, 389



of others, to the wants of the times. But in these respects they cannot be said to have corrupted the text of Scripture. *They made the text.*<sup>1</sup> [195]

But of what did they make it? Why, of the writings of other persons, justly observes Kenealy:

And this is Horne's notion of what the Old Testament is — a cento from the writings of unknown persons collected and put together by those who, he says, were divinely inspired. No infidel that I know of has ever made so damaging a charge as this against the authenticity of the Old Testament.<sup>2</sup>

**The Temple of King Solomon 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.**

This is quite sufficient, we think, to show that 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 co-ordinations 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.<sup>3</sup> 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.

**The language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants. The Jews profited well by their captivity in Egypt.**

Nowhere does the Bible say, moreover, that the Hebrew is the language of God; of this boast, at any rate, the authors are not guilty. Perhaps because in the days when the Bible was last edited the claim would have been too preposterous — hence [196] dangerous. The *compilers* of the Old Testament, as it exists in the Hebrew canon, knew well that the language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants; and that none of the dialects that had sprung from the old Syriac and the pure old Arabic of Yarab — the father and progenitor of the

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<sup>1</sup> See Thomas Hartwell Horne's *An introduction to the critical study and knowledge of the Holy Scriptures* (10<sup>th</sup> edition). Vol. ii, p. 33, as quoted by Dr. Kenealy, p. 389. [London: Longman, Brown, Green, Longmans & Roberts, 1856-59, 4 vols.]

<sup>2</sup> *The Book of God*, *op. cit.*

<sup>3</sup> The author [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.

primitive Arabians, long before the time of Abraham, in whose days the ancient Arabic had already become vitiated — that none of those languages was the one sacerdotal universal tongue. Nevertheless all of them included a number of words which could be traced to common roots. And to do this is the business of modern Philology, though to this day, with all the respect due to the labours of the eminent Philologists of Oxford and Berlin, that Science seems to be hopelessly floundering in the Cimmerian darkness of mere hypothesis.

**The letters in the Hebrew sacred scrolls are musical notes. In the Sanskrit language letters are continually arranged in the sacred ollas so that they may become musical notes.**

**Thus the Devanagari are the speech of the Gods, and Sanskrit, is the divine language. Sanskrit is the perfect form of the most perfect language on earth; Hebrew, the roughest and the poorest.**

Ahrens, when speaking of the letters as arranged in the Hebrew sacred scrolls, and remarking that they were musical notes, had probably never studied Āryan Hindu music. In the Sanskrit language letters are continually arranged in the sacred Ollas so that they may become musical notes. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing; the two are inseparable.<sup>1</sup> As Homer distinguished between the “language of Gods” and the “language of men,”<sup>2</sup> so did the Hindus. The [197] Devanāgarī, the Sanskrit characters, are the “speech of the Gods,” and Sanskrit is the divine language.

It is argued in defence of the present version of the Mosaic Books that the mode of language adopted was an “accommodation” to the ignorance of the Jewish people. But the said “mode of language” drags down the “sacred text” of Esdras and his colleagues to the level of the most unspiritual and gross phallic religions. This plea confirms the suspicions entertained by some Christian Mystics and many philosophical critics, that:

- Divine Power as an Absolute Unity had never anything more to do with the Biblical Jehovah and the “Lord God” than with any other Sephīrōth or number. The Ain-Soph of the *Kabbalah* of Moses is as independent of any relation with the created Gods as is Parabrahman Itself.
- The teachings veiled in the Old Testament under allegorical expressions are all copied from the Magical Texts of Babylonia, by Esdras and others, while the earlier Mosaic Text had its source in Egypt.

A few instances known to almost all Symbolologists of note, and especially to the French Egyptologists, may help to prove the statement. Furthermore, no ancient He-

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<sup>1</sup> See *The Theosophist*, Vol. I, November 1879, article: “Hindu Music,” p. 47 [Wizards Bookshelf, reprinted 1979]

<sup>2</sup> The Sanskrit letters are far more numerous than the poor twenty-two letters of the Hebrew alphabet. They are all musical, and they are read — or rather chanted — according to a system given in very old Tantrika works, and are called Devanāgarī . . . the speech, or language, of the Gods. And since each letter answers to a numeral, the Sanskrit affords a far larger scope for expression, and it must necessarily be far more perfect than the Hebrew, which followed the same system but could apply it only in a very limited way. If either of these two languages were taught to humanity by the Gods, surely it would more likely be the Sanskrit, the perfect form of the most perfect language on earth, than the Hebrew, the roughest and the poorest. For once anyone believes in a language of divine origin, he can hardly believe at the same time that Angels or Gods or any divine Messengers have had to develop it from a rough monosyllabic form into a perfect one, as we see in terrestrial linguistic evolution. [See *Blavatsky Collected Writings*, Vol. VII, pp. 263-64]

brew Philosopher, Philo no more than the Sadducees, claimed, as do now the ignorant Christians, that the events in the Bible should be taken literally. Philo says most explicitly:

The verbal statements are fabulous [in the Book of the Law]: it is in the allegory that we shall find the truth.

## Origin and allegories of the Mosaic Books.

Let us give a few instances, beginning with the latest narrative, the Hebrew, and thus if possible trace the allegories to their origin.

**The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmā,<sup>1</sup> the seventh being that of man; and, secondarily, on the number of generation. The Sabbath is pre-eminently and most conspicuously phallic.**

① Whence the Creation in six days, the seventh day as day of rest, the seven Elōhim,<sup>2</sup> and the division of space into heaven [198] and earth, in the first chapter of *Genesis*?

The division of the vault above from the Abyss, or Chaos, below is one of the first acts of creation or rather of evolution, in every cosmogony. Hermes in *Poimandrēs* speaks of a heaven seen in seven circles with seven Gods in them. We examine the Assyrian tiles and find the same on them — the seven creative Gods busy each in his own sphere. The cuneiform legends narrate how Bel prepared the seven mansions of the Gods; how heaven was separated from the earth. In the Brāhmanical allegory everything is septenary, from the seven zones, or envelopes, of the Mundane Egg down to the seven continents, islands, seas, etc. The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmā, the seventh being that of man; and secondarily on the number of generation. It is pre-eminently and most conspicuously phallic. In the Babylonian system the seventh day, or period, was that in which man and the animals were created.



<sup>1</sup> [Consult “The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>2</sup> In the first chapter of *Genesis* the word “God” represents the Elōhim — Gods in the plural, not one God. This is a cunning and dishonest translation. For the whole *Kabbalah* explains sufficiently that the Alhim (Elōhim) are seven; each creates one of the seven things enumerated in the first chapter, and these answer allegorically to the seven creations. To make this clear, count the verses in which it is said “And God saw that it was good,” and you will find that this is said seven times — in verses 4, 10, 12, 18, 21, 25, and 31. And though the compilers cunningly represent the creation of man as occurring on the sixth day, yet, having made man “male and female in the image of God,” the Seven Elōhim repeat the sacramental sentence, “It was good,” for the seventh time, thus making of man the seventh creation, and showing the origin of this bit of cosmogony to be in the Hindu creations. The Elōhim are, of course, the seven Egyptian Khnūmū, the “assistant-architects”; the seven Amshāspends of the Zoroastrians; the Seven Spirits subordinate to Ialdabaoth of the Nazareans; the seven Prajāpatis of the Hindus, etc.

**The mystery of the woman, who was made from the man, is repeated in every national religion, and in Scriptures far antedating the Jewish.**

② The Elōhīm make a woman out of Adam's rib.<sup>1</sup> This process is found in the "Magical Texts," translated by G. Smith.

The seven Spirits bring forth the woman from the loins of the man, explains Mr. Sayce in his *Hibbert Lectures*.<sup>2</sup>

The mystery of the woman who was made from the man is repeated in every national religion, and in Scriptures far antedating the Jewish. You find it in the Avestan fragments, in the Egyptian *Book of the Dead*, and finally in Brahmā, the male, separating from himself, as a female self, Vāch, in whom he creates Virāj.

## There are four Adams, one for each of the preceding Root-Races.

- |   |
|---|
| Adam 1, Kadmon, or Heavenly Man<br>(Second Logos)   |
| Adam 2, of <i>Genesis</i> , the ethereal, Self-born Astral Sons of Yoga<br>(First Root-Race, Self-Existent) |
| Adam 3 plus Eve, the sweat-born, asexual Sons of Passive Yoga<br>(Early Third Root-Race, Lemurian)          |
| Adam 4, of <i>Genesis</i> , the womb-born men and women<br>(Fourth Root-Race, Atlantean) <sup>3</sup>       |

③ The two Adams of the first and second chapters in *Genesis* [199] originated from garbled exoteric accounts coming from the Chaldæans and the Egyptian Gnostics, revised later from the Persian traditions, most of which are old Āryan allegories. As Adam-Kadmon is the seventh creation,<sup>4</sup> so the Adam of dust is the eighth; and in the *Purāṇas* one finds an eighth, the Anugraha creation, and the Egyptian Gnostics had it. Irenæus, complaining of the heretics, says of the Gnostics:

Sometimes they will have him [man] to have been made on the sixth day, and sometimes on the eighth.<sup>5</sup>

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<sup>1</sup> *Genesis* ii, 21, 22

<sup>2</sup> Rev. Archibald Henry Sayce, *Lectures on the origin and growth of religion as illustrated by the religion of the ancient Babylonians* [Hibbert Lectures]. See Lecture VI, p. 395, note. [London: Williams & Norgate, 1909]

<sup>3</sup> [Also look up table at the end of this compilation. For an in-depth analysis, consult "The four Adams of the Kabbalah," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

<sup>4</sup> The seventh esoterically, exoterically the sixth.

<sup>5</sup> *Contra Hæreses* [on the detection and overthrow of the so-called gnosis] I, xviii, 2

The author of *The Hebrew and Other Creations Fundamentally Explained*<sup>1</sup> writes:

These two creations of man on the sixth day and on the eighth were those of the Adamic, or fleshly man, and of the spiritual man, who were known to Paul and the Gnostics as the first and second Adam, the man of earth and the man of Heaven. Irenæus also says they insisted that Moses began with the Ogdoad of the Seven Powers and their mother, Sophia (the old Kefa of Egypt, who is the *Living Word* at Ombos).<sup>2</sup>

Sophia is also Aditi with her seven sons.

**Symbological and archæological research is coming to the rescue of truth and fact, therefore of the Esoteric Doctrine, upsetting every argument based on faith and breaking it as an idol with feet of clay.**

One might go on enumerating and tracing the Jewish “revelations” *ad infinitum* to their original sources; were it not that the task is superfluous, since so much is already done in that direction by others — and done thoroughly well, as in the case of Gerald Massey, who has sifted the subject to the very bottom. Hundreds of volumes, treatises, and pamphlets are being written yearly in defence of the “divine-inspiration” claim for the Bible; but symbological and archæological research is coming to the rescue of truth and fact — therefore of the Esoteric Doctrine — upsetting every argument based on faith and breaking it as an idol with feet of clay. A curious and learned book, *The Approaching End of the Age*,<sup>3</sup> by H. Grattan Guinness, professes to solve the mysteries of the Bible chronology and to prove thereby God’s direct revelation to man. Among other things its author thinks that: [200]

It is impossible to deny that a *septiform chronology was divinely appointed* in the elaborate ritual of Judaism.<sup>4</sup>

## Genesis does not begin at the beginning.

**Gerard Massey gives the key to the astronomical prototype of the allegory in Genesis, but it furnishes no other key to the mystery involved in the sevenfold glyph.**

This statement is innocently accepted and firmly believed in by thousands and tens of thousands, only because they are ignorant of the Bibles of other nations.<sup>5</sup> Two pages from a small pamphlet, a lecture by Mr. Gerald Massey,<sup>6</sup> so upset the arguments and proofs of the enthusiastic Mr. Grattan Guinness, spread over 760 pages of small print, as to prevent them from ever raising their heads any more. Mr. Massey treats of the Fall, and says: →

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<sup>1</sup> [Gerald Massey]

<sup>2</sup> *op. cit.*, by Massey, p. 19, [p. 123 in *Gerald Massey’s Lectures*, reprinted by Samuel Weiser in New York, 1974]

<sup>3</sup> [p. 230]

<sup>4</sup> [See pp. 169 & 32-35 of *Light for the Last Days* (London: Morgan Scott, 1917) wherein Henry Grattan Guinness quotes his earlier work on this topic.]

<sup>5</sup> [Hence the value of comparative study. — ED. PHIL.]

<sup>6</sup> *op. cit.*



Here, as before, the *Genesis* does not begin at the beginning. There was an earlier Fall than that of the Primal Pair. In this, the number of those who failed and fell was seven. We meet with those seven in Egypt — Eight with the Mother — where they are called the “Children of Inertness,” who were cast out from “Am-Smen,” the Paradise of the Eight; also, in a Babylonian legend of Creation, as the Seven Brethren, who were Seven Kings, like the Seven Kings in the *Book of Revelation*; and the Seven Non-Sentient Powers, who became the Seven Rebel Angels that made war in Heaven. The Seven Kronidæ, described as the Seven Watchers, who, in the beginning, were formed in the interior of heaven. The heaven, like a vault, they extended or hollowed out; that which was not visible they raised, and that which had no *exit* they opened; their work of creation being exactly identical with that of the Elōhīm in the *Book of Genesis*. These are the Seven elemental powers of space, who were continued as Seven Timekeepers. It is said of them:

“In watching was their office, but among the stars of heaven their watch they kept not,”

and their failure was the Fall. In the *Book of Enoch*<sup>1</sup> the same Seven Watchers in heaven are Stars which transgressed the commandment of God before their time arrived, for they came not in their proper season, therefore was he offended with them, and bound them until the period of the consummation of their crimes, at the end of the *secret*, or great year of the World — *i.e.*, the Period of Precession, when there was to be restoration and re-beginning. The Seven deposed constellations are seen by Enoch, looking like seven great blazing mountains overthrown — the seven mountains in *Revelation*, on which the Scarlet Lady sits.<sup>2</sup>

There are seven keys to this, as to every other allegory whether in the Bible or in pagan religions. While Mr. Massey [201] has hit upon the key in the mysteries of cosmogony, John Bentley in his *Hindu Astronomy* claims that the Fall of the Angels, or *War in Heaven*, as given by the Hindus, is but a figure of the calculations of time-periods, and goes on to show that among the Western nations the same war, with like results, took the form of the war of the Titans.

In short, he makes it *astronomical*. So does the author of *The Source of Measures*:

The celestial sphere, with the earth, was divided into twelve compartments [astronomically], and these compartments were esteemed as *sexed*; the *lords*, or *husbands*, being, respectively, the planets presiding over them. This being the settled scheme, want of proper correction would bring it to pass, after a time, that error and confusion would ensue, by the compartments coming under the lordship of the wrong planets. Instead of lawful wedlock, there would be illegal intercourse, as between the planets, “sons of Elōhīm,” and these compartments, “daughters of H-Adam,” or of the *earth*-man; and, in fact, the 4<sup>th</sup> verse of 6<sup>th</sup>

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<sup>1</sup> [Cf. But what is, in reality, the *Book of Enoch* itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (*e.g.*, verse 8, in chapter x, about all who have come before Jesus, being “thieves and robbers.”) Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. — *Secret Doctrine*, II p. 229]

<sup>2</sup> Gerald Massey’s *Lectures*, reprinted by Samuel Weiser in New York, 1974, p. 123

*Genesis* will bear *this* interpretation for the usual one, *viz.*, “In the same days, or periods, there were untimely births in the earth; and also behind that, when the sons of Elōhīm came to the daughters of H-Adam, they begat to them the offspring of harlotry,” etc., astronomically indicating this confusion.<sup>1</sup>

**Neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the Bible. Let us see the sources at which the Bible sipped its divine inspiration with regard to the sacred number seven.**

Do any of these learned explanations explain anything except a possible ingenious allegory, and a personification of the celestial bodies, by the ancient Mythologists and Priests? Carried to their last word they would undeniably explain much, and would thus furnish one of the right seven keys, fitting a great many of the Biblical puzzles yet opening none naturally and entirely, instead of being scientific and cunning master-keys. But they yet prove one thing — that neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the Bible. For let us see the sources at which the Bible sipped its divine inspiration with regard to the sacred number seven. Says Mr. Massey in the same lecture:

The *Book of Genesis* tells us nothing about the nature of these Elōhīm, erroneously rendered God, who are creators of the Hebrew beginning, and who are themselves pre-extant and seated when the theatre opens and the curtain ascends. It says that in the beginning the Elōhīm created the [202] heaven and the earth. In thousands of books the Elōhīm have been discussed, but . . . With no conclusive result. . . . The Elōhīm are Seven in number, whether as nature-powers, gods of constellations, or planetary gods . . . as the Pitris and Patriarchs, Manus and Fathers of earlier times. The Gnostics, however, and the Jewish *Kabbalah* preserve an account of the Elōhīm of *Genesis* by which we are able to identify them with other forms of the seven primordial powers. . . . Their names are Ialdabaōth, Jaō, Tsabaōth, Adonaios, Eloaios, Horaios, and Astaphaios. Ialdabaōth signifies the Lord God of the fathers, that is the fathers who preceded the Father; and thus the Seven are identical with the Seven Pitris or Fathers of India.<sup>2</sup> Moreover, the Hebrew Elōhīm were pre-extant by name and nature as Phœnician divinities or powers. Sanchoniathon mentions them by name, and describes them as Auxiliaries of Kronos or Time. In this phase, then, the Elōhīm are time-keepers in heaven! In the Phœnician mythology the Elōhīm are the Seven sons of Sydik [Melchizedek], identical with the Seven Kabeiroi, who in Egypt are the Seven sons of Ptah, and the Seven Spirits of Ra in *The Book of the Dead*; . . . in America with the seven Hohgates, . . . in Assyria with the seven Lumazi. . . . They are always seven in number. . . . who *Kab* — that is, turn round, together, whence the “Kab-iri.” . . . They are also the Ili or Gods, in Assyrian, who were seven in number! . . . They were first born of the Mother in Space,<sup>3</sup> and then the Seven Companions passed into the sphere of time as auxiliaries of Kronus, or Sons of the Male Parent. As Damascius says in his

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<sup>1</sup> *The Source of Measures*, p. 243

<sup>2</sup> Irenæus, Bk. I, xxx, 5

<sup>3</sup> When they are the Anupapādakas (Parentless) of *The Secret Doctrine*. See Stanza, I.9, Vol. I, pp. 47 & 52.

*Primitive Principles*, the Magi consider that space and time were the source of all; and from being powers of the air the gods were promoted to become time-keepers for men. Seven constellations were assigned to them. . . . As the seven turned around in the ark of the sphere they were designated the Seven Sailors, Companions, Rishis, or Elōhīm. The first “Seven Stars” are not planetary. They are the leading stars of seven constellations which turned round with the Great Bear in describing the circle of the year.<sup>1</sup> These the Assyrians called the seven Lumazi, or leaders of the flocks of stars, designated sheep. On the Hebrew line of descent or development, these Elōhīm are identified for us by the Kabbalists and Gnostics, who retained the hidden wisdom or gnosis, the clue of which is absolutely essential to any proper understanding of mythology or theology. . . . There were two constellations with seven stars each. We call them the Two Bears. But the seven stars of the Lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with — as the beast with seven heads — in the Akkadian Hymns and in *Revelation*. The mythical dragon originated in the crocodile, which is the dragon of Egypt. . . . Now in one particular cult, [203] the Sut-Typhonian, the first god was Sevekh [the seven-fold], who wears the crocodile’s head, as well as the Serpent, and who is the Dragon, or whose constellation was the Dragon. . . . In Egypt the Great Bear was the constellation of Typhon, or *Kepha*, the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son, Sevekh-Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued, as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, . . . Iaō Chnubis, and others. We find these two in *The Book of Revelation*. One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication. That means the emblems of the male and female, imaged by the Egyptians at the Polar Centre, the very uterus of creation, as was indicated by the Thigh constellation,<sup>2</sup> called the Khephsh of Typhon, the old Dragon, in the northern birthplace of Time in heaven. The two revolved about the *pole of heaven*, or the Tree, as it was called, which was figured at the centre of the starry motion. In *The Book of Enoch* these two constellations are identified as Leviathan and Behemoth = Bekhmut, or the Dragon and Hippopotamus = Great Bear, and they are the primal pair that were first created in the Garden of Ēdēn. So that the Egyptian first mother, Kefa [or Kepha] whose name signifies “mystery,” was the original of the Hebrew Chavah, our Eve; and therefore Adam is one with Sevekh the sevenfold one, the solar dragon in whom the powers of light and darkness were combined, and the sevenfold nature was shown in the seven rays worn by the Gnostic Iaō-Chnubis, god of the number seven, who is Sevekh by name and a form of the first father as head of the Seven.<sup>3</sup>

<sup>1</sup> These originated with the Āryans, who placed therein their “bright-crested” (*Chitra-Sikhandin*) Seven Rishis. But all this is far more Occult than appears on the surface.

<sup>2</sup> [Or *phedda*, Arabic for the “thigh of the bear,” a star in the constellation of Ursa Major.]

<sup>3</sup> *op. cit.*, pp. 123-26

**By mystic permutation and the mystery of primeval rebirths, the Seven Rishis are identical with the Seven Prajapatis, the fathers and creators of mankind, and also with the Kumaras, the First Sons of Brahmā who refused to procreate and multiply.**

All this gives the key to the astronomical prototype of the allegory in *Genesis*, but it furnishes no other key to the mystery involved in the sevenfold glyph. The able Egyptologist shows also that Adam himself according to Rabbinical and Gnostic tradition, was the chief of the Seven who fell from Heaven, and he connects these with the Patriarchs, thus agreeing with the Esoteric Teaching. For by mystic permutation and the mystery of primeval rebirths and adjustment, the Seven Rishis are in reality identical with the seven Prajāpatis, the fathers and creators of mankind, and also with the Kumāras, the first sons of Brahmā, who refused to procreate and multiply. This apparent contradiction is explained by the sevenfold nature — make it fourfold on metaphysical principles and it will come to the same thing — of the celestial men, the Dhyāni-Chohans. [204] This nature is made to divide and separate; and while the higher principles (Ātma-Buddhi) of the “Creators of Men” are said to be the Spirits of the seven constellations, their middle and lower principles are connected with the earth and are shown

. . . without desire or passion, inspired with holy wisdom, estranged from the Universe, and undesirous of progeny,<sup>1</sup>

remaining Kumāric (virgin and undefiled); therefore it is said they refuse to create. For this they are cursed and sentenced to be born and reborn “Adams,” as the Semites would say.

**Massey also shows that the septenary division was at one time a universal doctrine.**

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.”<sup>2</sup> . . . The Elōhīm, then, are the Egyptian, Akkadian, Hebrew, and Phœnician 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

<sup>1</sup> *Vishnu-Purāna*, [Bk. I, ch. vii. Wilson’s ed., Vol. I, pp. 101-2] The period of these Kumāras is pre-Adamic, i.e., before the separation of sexes, and before humanity had received the creative, or sacred, fire of Prometheus.

<sup>2</sup> Sayce, *Hibbert Lectures*, p. 140

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,<sup>1</sup> and therefore he could not have been formed in the image of [205] the one God. The seven Gnostic Elōhīm tried to make a man in their own image, but could not for lack of virile power.<sup>2</sup> Thus their creation in earth and heaven was a failure . . . because they themselves were lacking in the soul of the fatherhood! When the Gnostic Ialdabaōth,<sup>3</sup> chief of the seven, cried: “I am the father and God,” his mother Sophia [Akhamōth] replied: “Do not tell lies, Ialdabaōth, for the first man (Anthrōpos, son of Anthrōpos)<sup>4</sup> 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!<sup>5</sup> 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.<sup>6</sup>

**The Jews never had more than three keys out of the seven in mind, while composing their national allegories — the astronomical, the numerical, 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.**

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

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<sup>1</sup> *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.

<sup>2</sup> This is a Western mangling of the Indian doctrine of the Kumāras.

<sup>3</sup> He was regarded by several Gnostic sects as one with Jehovah. See *Isis Unveiled*, Vol. II, p. 184.

<sup>4</sup> Or “man, son of man.” The Church found in this a *prophecy* and a confession of Christ, the “Son of Man”!

<sup>5</sup> See Stanza II.5, in *The Secret Doctrine*, Vol. II, p. 16

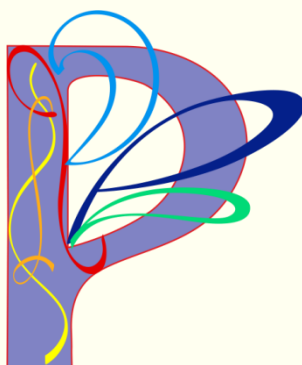
<sup>6</sup> *op. cit.* pp. 127-28



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.

## Quick overview of the four Adams

Vowels	Root-Races 1 to 4	Adams 1 to 4
		Adam 1 is Kadmon or Second Logos. The “perfect, Holy Adam” and divine androgyne, “a shadow that disappeared.”
<b>A</b>	First Race: self-existent and self-born astral sons of yoga, phantom-like.	Adam 2. The protoplasmic androgyne Adam of the future terrestrial and sexually separated Adam of the Fourth Race. Mindless (amanasa) and speechless for the mind has not yet awakened.
<b>E</b>	Early Third Race (Lemurian): sweat-born sons of passive yoga, produced unconsciously by the Second Race.	Adam 3 + Eve, made of “dust.” The first innocent Adam. Still mindless but slight improvement on the sounds of nature, on the cry of gigantic insects, and of the first animals.
<b>H</b>	Late Third Race (Lemurian) to early Fourth Race (Atlantean), the womb-born race of men and women begins. “The whole creation groans and suffers the pains of childbirth.”	Adam 4 of Genesis, the supposed forefather of our own Fifth Race (Aryan), the “Fallen” Adam. Intelligence fully awakened by the sons of mind (manasaputras). Agglutinative languages developed, followed by inflectional speech. Acquired knowledge of good and evil.



## Suggested reading for students.



### **She being dead, yet speaketh.**

- “Blavatsky about to unveil Isis”
- “Blavatsky against Ecclesiastical Christianity”
- “Blavatsky against Spiritualism”
- “Blavatsky cuts down to size a carping critic of heterodoxy”
- “Blavatsky defends Isis Unveiled”
- “Blavatsky enlightens the sceptics of her Motherland”
- “Blavatsky expels a friend of Communists”
- “Blavatsky hated balls”
- “Blavatsky on a Case of Obsession”
- “Blavatsky on a Heavy Curse”
- “Blavatsky on an Intro- and retrospective dream”
- “Blavatsky on Animal Souls”
- “Blavatsky on Bulgarian Sun Worship”
- “Blavatsky on Christmas and the Christmas Tree”
- “Blavatsky on Elementals and Elementaries”
- “Blavatsky on foeticide being a crime against nature”
- “Blavatsky on Hindu widow-burning”
- “Blavatsky on Jesuitry in Masonry”
- “Blavatsky on Marriage, Divorce, and Celibacy”
- “Blavatsky on Nebo of Birs-Nimrud”
- “Blavatsky on Occult Alphabets and Numerals”
- “Blavatsky on Occult Vibrations”
- “Blavatsky on Old Age”
- “Blavatsky on old doctrines vindicated by new prophets”
- “Blavatsky on Plato’s Timæus”
- “Blavatsky on Progress and Culture”

- “Blavatsky on Religious deformities”
- “Blavatsky on Ritualism in Church and Masonry”
- “Blavatsky on Shambhala, the Happy Land”
- “Blavatsky on Spinoza and Western Philosophers”
- “Blavatsky on Sunday devotion to pleasure”
- “Blavatsky on Teachings of Eliphas Levi”
- “Blavatsky on the Boogeymen of Science”
- “Blavatsky on the Book of Enoch”
- “Blavatsky on the doomed destiny of the Romanovs”
- “Blavatsky on the elucidation of long-standing enigmas”
- “Blavatsky on the Harmonics of Smell”
- “Blavatsky on the hidden Esotericism of the Bible”
- “Blavatsky on the introversion of mental vision”
- “Blavatsky on the Key to Spiritual Progress”
- “Blavatsky on the knighted Oxford Sanskritist who could speak no Sanskrit”
- “Blavatsky on the Letters of Lavater”
- “Blavatsky on the Luminous Circle”
- “Blavatsky on the modern negators of Ancient Science”
- “Blavatsky on the Monsoon”
- “Blavatsky on the New Year and false noses”
- “Blavatsky on the New Year’s Morrow”
- “Blavatsky on the Qabbalah by Isaac Myer”
- “Blavatsky on the quenchless Lamps of Alchemy”
- “Blavatsky on the Rationale of Fasts”
- “Blavatsky on the Roots of Zoroastrianism”
- “Blavatsky on the Secret Doctrine”
- “Blavatsky on the Teachings of Eliphas Levi”
- “Blavatsky on the Vishishtadvaita Philosophy”
- “Blavatsky on Theosophy and Asceticism”
- “Blavatsky on whether the Rishis exist today”
- “Blavatsky rebuts unspiritual conceptions about God”
- “Blavatsky's last words”
- “Blavatsky's open letter to her correspondents”

- “Gems from the East”
- “Inductive reasoning leads to fake deductions”
- “Madame Blavatsky enlightens the sceptics of her Motherland”
- “Madame Blavatsky on the philosophical mind of the Chinese”
- “Obituary to Mikhail Nikiforovich Katkov”
- “Obituary to Pundit Dayanand Saraswati”
- “Open Letter to the American Section of the Theosophical Society”
- “Open Letter to the Archbishop of Canterbury”
- “Open Letters to the American Convention”
- “Pages from Isis Unveiled”
- “Pages from the Caves and Jungles of Hindostan”
- “Pages from The Secret Doctrine 1 - abridged”
- “Pages from The Secret Doctrine 2 - full text”
- “Panthestic Theosophy is irreconcilable with Roman Catholicism”
- “Rosicrucianism was an offshoot of Oriental Occultism”
- “Rosicrucians emerged as an antidote to the material side of alchemy”
- “The Hermetic Fire of the mind is the key to the Occult Sciences”
- “The real meaning of the first line of Genesis”
- “The Secret Doctrine (1888) Vol. 1 of 2 on Cosmogenesis”
- “The Secret Doctrine (1888) Vol. 2 of 2 on Anthropogenesis”
- “Thoth is the equivalent of Hermes and Moses”
- “Unpopular Philosopher on Criticism and Authorities”
- “Unpopular Philosopher on the Eighth Wonder”
- “Unpopular Philosopher on the Morning Star”
- “We are more often victims of words rather than of facts”
- “Without the revival of Aryan philosophy, the West will fall to even grosser materialism”

