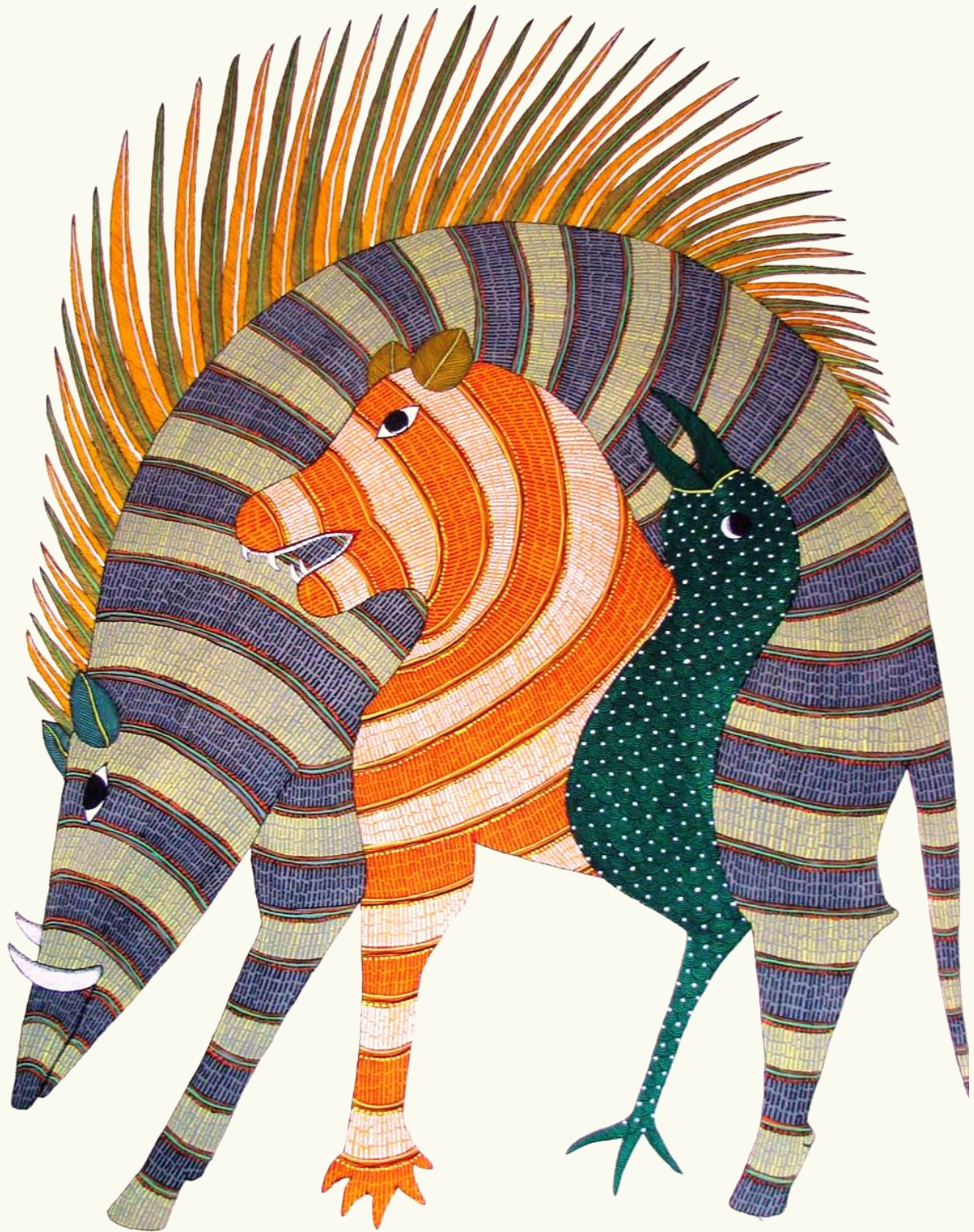


*The real meaning of  
the first line of Genesis*



## *Abstract and train of thoughts*

### **There are two ways of rendering the first line of Genesis**

One way is exoteric, by Christian Bible interpreters; the other, Kabbalistic — divided into the Rabbinical, and the purely Kabbalistic or Occult method. 4

Why Christians sing never-ceasing laudations to the Mosaic Jews, who repudiated all the other Gods, preserved the most phallic and, then, most impudently, proclaimed themselves Monotheists? 5

Jesus ever steadily ignored Jehovah and went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship. 5

**Ralston Skinner’s numerical analysis of the first sentence of Genesis, on which hung in blind faith the whole Christian religion, shows that the Bible was made to yield Phallicism, and that alone.**

To know the full septenary significance of the Primordial Circle, the Pyramid and the Kabbalistic Bible must be read in the light of the figure on which the temples of India are built. 6

Genesis cannot yield anything higher or more sublime than phallic elements, the root and the cornerstone of its dead-letter meaning. Anthropomorphism and Revelation dig an impassable chasm between the material world and the ultimate spiritual truths. 7

**MacGregor Mathers elucidates the Elohim of Genesis.**

The so-called “creation” of Genesis is not the Primary Creation, and the Elohim are not “God,” not even the higher Planetary Spirits, but the Architects of this physical planet and of man’s material body or encasement. 10

The Elohim, far from being supreme or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches. They correspond to the Prajapatis of the Hindus, the fashioners of man’s material and astral form only. 10

**Mathers censures the translators of the Bible, who have suppressed every single reference to the feminine form of Deity.**

With the Occultists of the East the “One and Changeless,” Parabrahman, the Absolute All, the ONE and Secondless, cannot be conceived as standing in any relation to things finite and conditioned. 11

But what especially strikes the student of the Kabbalah is the malicious persistency with which the translators of the Bible have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural “Elohim,” by the masculine singular, “God.” 12

They also concealed the fact that Ruah, “Spirit,” is feminine. It then follows that the Holy Ghost of the New Testament is a feminine Potency. 12

“Three Mothers proceed three Fathers,” i.e., the masculine Trinity issues from the feminine Trinity. 12

**BLAVATSKY SPEAKS SERIES**  
**ON THE FIRST LINE OF GENESIS**  
**ABSTRACT AND TRAIN OF THOUGHTS**

In the Hebrew, as in the Greek alphabet, there are no distinct numeral characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word. 13

**Mathers will now analyse the Elohim kabbalistically.**

He concludes that the Elohim are not one, nor two, nor even a trinity, but an army of Creative Powers. 14

**Madame Blavatsky names the true Creators.**

The “First-Born,” or Logos, is not an Emanation, but an Energy inherent in, and co-eternal with, Parabrahman — the ONE. 15

Thus it is not the ONE and Unconditioned, nor even Its reflection, that creates, but only the “Seven Gods” who fashion the Universe out of primordial Matter, vivified into objective life by the reflection into it of the One and only Reality. 16

Jehovah is at best, the Heavenly Man or Adam-Kadmon, used by the self-created Spirit (Logos), as a chariot, a vehicle in His descent to the phenomenal world of gross matter. 17

The Secret Doctrine and the Kabbalah are in perfect concordance in St. Paul’s Epistles. 17

**The Zohar is not a genuine production of the Hebrew mind. It is a veil over the Secret Doctrine.**

The Zohar is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Shimon ben Yohai, toward the beginning of the Christian era. 19

**Modern Christianity is Paganism pure and simple, exoterically; and transcendental and practical Magic or Occultism, esoterically.**

The Solar Trinity is not Mazdean, but Universal, and as old as man. All temples in Antiquity were invariably made to face the Sun, their portals opening to the East. 21

The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate. He tried to benefit the world by revealing a portion of the great mystery of the Solar Trinity, and died for the same crime as Socrates. 21

The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped throughout Antiquity, but of declaring idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke. 22

Only the Philosophers, who studied Astrology and Magic, knew that the “Last Word” was to be sought in the Occult forces emanating from those constellations that are the physical bodies of Divine Beings. 22



## The numerical reading of the first sentence of Genesis shows that the Bible was made to yield Phallicism.

### There are two ways of rendering the first line of Genesis:

**One way is exoteric, by Christian Bible interpreters; the other, Kabbalistic — divided into the Rabbinical, and the purely Kabbalistic or Occult method.**

*From Blavatsky Collected Writings, (THE “ZOHAR” ON CREATION AND THE ELŌHĪM) XIV, pp. 206-19.*

The opening sentence in *Genesis*, as every Hebrew scholar knows, is:

הָאָרֶץ: וְאֵת הַשָּׁמַיִם אֵת אֱלֹהִים בָּרָא בְרֵאשִׁית

Now there are two well-known ways of rendering this line, as any other Hebrew writing: one exoteric, as read by the orthodox Bible interpreters (Christian), and the other Kabbalistic, the latter, moreover, being divided into the Rabbinical and the purely Kabbalistic or Occult method. As in Sanskrit writing, the words are not separated in the Hebrew, but are made to run together — especially in the old systems. For instance, the above, divided, would read:

*B'rāshith bara Elōhīm eth hāshamayim v'eth h'arets;*

and it can be made to read thus:

*B'rāsh ithbara Elōhīm eth hāshamayim v'eth h'arets,*

thus changing the meaning entirely. The latter means,

In the beginning *God made the heavens* and the earth,

whereas the former, precluding the idea of any beginning, would simply read that,

. . . out of the ever-existing Essence [divine] [or out of the *womb* — also head — thereof] the dual [or androgyne] Force [Gods] shaped the double heaven;

The upper and the lower heaven being generally explained as heaven and earth. The latter word means Esoterically the “Vehicle,” as it gives the idea of an empty globe, within which the manifestation of the world takes place. Now, according to the rules of Occult symbolical reading as established in the old *Sēpher-Yetzirāh* (in the Chaldæan *Book of Numbers*)<sup>1</sup> the initial fourteen letters (or “B’rasith’ raalaim”) are in

<sup>1</sup> The *Sēpher-Yetzirāh*, [as it is] now known, is but a portion of the original one incorporated in the Chaldæan *Book of Numbers*. The fragment now in possession of the Western Kabbalists is one greatly tampered with by the Rabbis of the Middle Ages, as its Masoretic points show. The “Masorah” scheme is a modern blind, dating after our era and perfected in Tiberias. (See *Isis Unveiled*, Vol. II, pp. 430-31)



themselves quite sufficient to explain the theory of “creation” without any further explanation or qualification. Every letter of them is a sentence; and, placed side by side with the hieroglyphic or pictorial initial version of “creation” in the *Book of Dzyan*, the origin of the Phœnician and Jewish letters would soon be found out. A whole volume of explanations [207] would give no more to the student of primitive Occult Symbolology than this:

The head of a bull within a circle, a straight horizontal line, a circle or sphere, then another one with three dots in it, a triangle, then the Svastika (or Jaina cross); after these come an equilateral triangle within a circle, seven small bulls’ heads standing in three rows, one over the other; a black round dot (an opening), and then seven lines, meaning Chaos or Water (feminine).

**Why Christians sing never-ceasing laudations to the Mosaic Jews, who repudiated all the other Gods, preserved the most phallic and, then, most impudently, proclaimed themselves Monotheists?**

**Jesus ever steadily ignored Jehovah and went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.**

Anyone acquainted with the symbolical and numerical value of the Hebrew letters will see at a glance that this glyph and the letters of “B’rasitb’ raalaim” are identical in meaning.

“Beth,” is “abode” or “region”;

“Resh,” a “circle” or “head”;

“Aleph,” a “bull” (the symbol of generative or creative power)<sup>1</sup>;

“Shin,” a “tooth” (300 exoterically — a trident or *three in one* in its Occult meaning);

“Yōdh,” the perfect unity or “one”<sup>2</sup>;

“Tau,” the “root” or “foundation” (the same as the cross with the Egyptians and Āryans);

Again, “Beth,” “Resh,” and “Aleph.”

Then “Aleph,” or seven bulls for the seven Alaim;

An ox-goad, “Lamedh,” active procreation;

“He,” the “opening” or “matrix”;

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<sup>1</sup> In the oldest symbolism — that used in the Egyptian hieroglyphics — when the bull’s head only is found it means the Deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a *personal* deity is meant, for it is then the symbol of the acting generative power.

<sup>2</sup> It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the *Kabbalah*. This degradation began with the Fourth Race, and had its *raison être* in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.

“Yōdh,” the organ of procreation; and

“Mem,” “water,” or “chaos,” the female Power near the male that precedes it.

## **Ralston Skinner’s numerical analysis of the first sentence of Genesis, on which hung in blind faith the whole Christian religion, shows that the Bible was made to yield Phallicism, and that alone.**

**To know the full septenary significance of the Primordial Circle, the Pyramid and the Kabbalistic Bible must be read in the light of the figure on which the temples of India are built.**

The most satisfactory and scientific exoteric rendering of the opening sentence of *Genesis* — on which was hung in blind faith [208] the whole Christian religion, synthesized by its fundamental dogmas — is undeniably the one given in the Appendix to *The Source of Measures*<sup>1</sup> by Mr. J. Ralston Skinner. He gives, and we must admit in the ablest, clearest, and most scientific way, the numerical reading of this first sentence and chapter in *Genesis*. By the means of number 31, or the word “Ēl” (1 for “Aleph” and 30 for “Lamedh”), and other numerical Bible symbols, compared with the measures used in the great pyramid of Egypt, he shows the perfect identity between its measurements — inches, cubits, and plan<sup>2</sup> — and the numerical values of the Garden of Ēdēn, Adam and Eve, and the Patriarchs. In short, the author shows that the pyramid contains in itself architecturally the whole of *Genesis*, and discloses the astronomical, and even the physiological, secrets in its symbols and glyphs; yet he will not admit, it would seem, the psycho-cosmical and spiritual mysteries involved in these. Nor does the author apparently see that the root of all this has to be sought in the archaic legends and the Pantheon of India.<sup>3</sup> Failing this, whither does his great and admirable labour lead him? No further than to find out that Adam, the earth, and Moses or Jehovah “are the same” — or to the a-b-c of comparative Occult Symbolology — and that the days in *Genesis* being “circles” . . . displayed by the Hebrews as squares,” the result of the sixth-day’s labour culminates in the fructifying principle. Thus the Bible is made to yield Phallicism, and that alone.

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<sup>1</sup> [p. 179 *et seq.*, in 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> [grid-plan?]

<sup>3</sup> Is it everything to have found out that the celestial circle of 360° is determined by “the full word-form of Elōhīm,” and that this yields, when the word is placed in a circle, “3.1415, or the relation of circumference to a diameter of *one*”? This is only its astronomical or mathematical aspect. To know the full *septenary* significance of the “Primordial Circle,” the pyramid and the Kabbalistic Bible must be read in the light of the figure on which the temples of India are built. The mathematical squaring of the circle is only the terrestrial *résumé* of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.

**Genesis cannot yield anything higher or more sublime than phallic elements, the root and the cornerstone of its dead-letter meaning. Anthropomorphism and Revelation dig an impassable chasm between the material world and the ultimate spiritual truths.**

Nor — read in this light, and as its Hebrew texts are interpreted by Western scholars — can it ever yield anything higher or more sublime than such phallic elements, the root and the corner-stone of its dead-letter meaning. Anthropomorphism and Revelation dig the impassable chasm between the material [209] world and the ultimate spiritual truths. That creation is not thus described in the Esoteric Doctrine is easily shown. The Roman Catholics give a reading far more approaching the true Esoteric meaning than that of the Protestant. For several of their saints and doctors admit that the formation of heaven and earth, of the celestial bodies, *etc.*, belongs to the work of the “Seven Angels of the Presence.” St. Denys calls the “Builders” “the co-operators of God,” and St. Augustine goes even farther, and credits the Angels with the possession of the divine thought, the prototype, as he says, of everything created.<sup>1</sup> And, finally, St. Thomas Aquinas has a long dissertation upon this topic, calling God the primary, and the Angels the secondary, cause of all visible effects. In this, with some dogmatic differences of form, the “Angelic Doctor” approaches very nearly the Gnostic ideas. Basilides speaks of the lowest order of Angels as the Builders of our material world, and Saturninus held, as did the Sabæans, that the Seven Angels who preside over the planets are the real creators of the world; the Kabbalist-monk, Trithemius, in his *De Secundis Deis*, taught the same.

The eternal *Kosmos*,<sup>2</sup> the Macrocosm, is divided in the Secret Doctrine like man, the Microcosm, into three Principles and four Vehicles,<sup>3</sup> which in their collectivity are the seven Principles.

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

In the [210] Chaldæan system it is in the Intelligible World, the second, that appear the “Seven Angels of the Presence,” or the *Sephīrōth* (the three higher ones being, in fact, one, and also the sum total of all). They are also the “Builders” of the Eastern Doctrine: and it is only in the third, the celestial world, that the

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<sup>1</sup> *Genesis* begins with the *third* stage of “creation,” skipping the preliminary two.

<sup>2</sup> [See “*Kosmos* and *Cosmos*,” in our *Confusing Words Series*. — ED. PHIL.]

<sup>3</sup> The three *root*-principles are, exoterically: Man, Soul, and Spirit (meaning by “man” the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (*Sthūla-śārīra*, *Linga-śārīra*, *Kāma-rūpa*, and *Buddhi*, the vehicle of *Ātman* or Spirit). Or, to make it still clearer:

1. The *Seventh* Principle has for its vehicle the Sixth (*Buddhi*);

2. The vehicle of *Manas* is *Kāma-rūpa* [However, *cf. Blavatsky Collected Writings*, Vol. XII, pp. 707-9];

3. That of *Jīva* or *Prāna* (life) is the *Linga-śārīra* (the “double” of man; the *Linga-śārīra* proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and

(4) The Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the *psycho*-cosmical Universe.

[Look up “*Constitution of Man – Esoteric*,” and “*Constitution of Man – Overview*,” in our *Constitution of Man Series*. — ED. PHIL.]

seven planets and our solar system are built by the seven Planetary Angels, the planets becoming their visible bodies.

Hence — as correctly stated — if the universe as a whole is formed out of the Eternal One Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyāni-Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown, yet existing Reality.

## MacGregor Mathers<sup>1</sup> elucidates the Elohim of Genesis.

A learned Western Kabbalist, Mr. S.L. MacGregor Mathers, whose reasoning and conclusions will be the more above suspicion since he is untrained in Eastern Philosophy and unacquainted with its Secret Teachings, writes on the first verse of *Genesis* in an unpublished essay:

*Berashith Barā Elōhīm* — “In the beginning the Elōhīm created!” Who are these Elōhīm of *Genesis*?

*Va-Yivra Elōhīm Ath Ha-Adam Be-Tzalmo, Be-Tzelem Elōhīm Barā Otho, Zakhar V’nekebah Barā Otham,*

And the Elōhīm created the Adam in Their own Image, in the Image of the Elōhīm created They them, Male and Female created They them!

Who are they, the Elōhīm? The ordinary English translation of the Bible renders the word Elōhīm by “God”: it translates a *plural* noun by a *singular* one. The only excuse brought forward for this is the somewhat lame one that the word is certainly plural, but is not to be used in a plural sense: that it is “a plural denoting excellence.” But this is only an assumption whose value may be justly gauged by *Genesis* i, 26, translated in the orthodox Biblical version thus:

And God [Elōhīm] said, “Let us make man in our own image, after our likeness.”



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<sup>1</sup> [Samuel Liddell MacGregor Mathers, 1854–1918, British occultist, primarily known as one of the founders of the Hermetic Order of the Golden Dawn, a ceremonial magic order.]



Here is a distinct admission of the fact that “Elōhīm” is *not* a “plural of excellence,” but a plural noun denoting more than one being.<sup>1</sup> [211]

What, then, is the proper translation of “Elōhīm,” and to whom is it referable? “Elōhīm” is not only a plural, but a *feminine plural*! And yet the translators of the Bible have rendered it by a *masculine singular*! Elōhīm is the plural of the feminine noun Ēl-h, for the final letter, -h, marks the gender. It, however, instead of forming the plural in -oth, takes the usual termination of the masculine plural, which is -im.

Although in the great majority of cases the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in -ōth, as well as feminine which form it in -im while some nouns of each gender take alternately both. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular. . . .

To find the real meaning of the symbolism involved in this word Elōhīm we must go to that key of Jewish Esoteric Doctrine, the little-known and less-understood *Kabbalah*. There we shall find that this word represents two united masculine and feminine Potencies, co-equal and co-eternal, conjoined in everlasting union for the maintenance of the Universe — the great Father and Mother of Nature, into whom the Eternal One conforms himself before the Universe can subsist. For the teaching of the *Kabbalah* is that before the Deity conformed himself thus — *i.e.*, as male and female — the Worlds of the Universe could not subsist; or in the words of *Genesis*, that “the earth was formless and void.” Thus, then, is the conformation of the Elōhīm, the end of the Formless and the Void and the Darkness, for only after that conformation can the *Rūah Elōhīm* — the “Spirit of the Elōhīm” — vibrate upon the countenance of the Waters. But this is a very small part of the information which the Initiate can derive from the *Kabbalah* concerning this word *Elōhīm*.

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<sup>1</sup> St. Denys, the Areopagite,\* the supposed contemporary of St. Paul, his co-disciple, and first Bishop of St. Denis, near Paris, teaches that the bulk of the “work of creation” was performed by the “Seven Spirits of the Presence” — God’s *co-operators*, owing to a participation of the divinity in them. (*Ecclesiastical Hierarchy*, p. 196) And St. Augustine also thinks that

“ . . . things were rather created in the angelic minds than in Nature, that is to say, that the angels perceived and knew them (all things) in their thoughts before they could spring forth into actual existence.” (See *De Genesis ad Litteram* I, II, as summarized from de Mirville, *Des Esprits*, Vol, II, pp. 337-38.)

Thus the early Christian Fathers, even a non-initiate like St. Augustine, ascribed the creation of the visible world to Angels, or Secondary Powers, while St. Denys not only specifies these as the “Seven Spirits of the Presence,” but shows them owing their power to the informing divine energy — Fohat in the Secret Doctrine. But the egotistical darkness which caused the Western races to cling so desperately to the *Geo-centric* System, made them also neglect and despise all those fragments of the true Religion which would have deprived them and the little globe they took for the centre of the Universe of the signal honour of having been expressly “created” by the One, Secondless, Infinite God!

\* [Pseudo-Dionysius the Areopagite, also known as Pseudo-Denys, was a Christian theologian and philosopher of the late 5<sup>th</sup> to early 6<sup>th</sup> century, who wrote a set of works known as the *Corpus Areopagiticum* or *Corpus Dionysiacum*. The author pseudonymously identifies himself in the *Corpus* as “Dionysios,” portraying himself as Dionysius the Areopagite, the Athenian convert of Paul the Apostle mentioned in Acts xvii, 34.]

**The so-called “creation” of Genesis is not the Primary Creation, and the Elohim are not “God,” not even the higher Planetary Spirits, but the Architects of this physical planet and of man’s material body or encasement.**

**The Elohim, far from being supreme or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches. They correspond to the Prajapatis of the Hindus, the fashioners of man’s material and astral form only.**

Attention must here be called to the confusion — if not worse — which reigns in the Western interpretations of the *Kabbalah*. The eternal *One* is said to conform himself into two: the Great Father and Mother of Nature. To begin with, it is a horribly anthropomorphic conception to apply terms implying sexual distinction to the earliest and first differentiations of the *One*. [212] And it is even more erroneous to identify these first differentiations — the *Purusha* and *Prakriti* of Indian Philosophy — with the *Elōhīm*, the creative powers here spoken of; and to ascribe to these (to our intellects) unimaginable abstractions, the formation and construction of this visible world, full of pain, sin, and sorrow. In truth, the “creation by the *Elōhīm*” spoken of here is but a much later “creation,” and the *Elōhīm*, far from being supreme, or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches.<sup>1</sup> They taught that the imperfections of the world were due to the imperfection of its Architects or Builders — the imperfect, and therefore inferior, Angels. The Hebrew *Elōhīm* correspond to the *Prajāpatis* of the Hindus, and it is shown elsewhere from the Esoteric interpretation of the *Purānas* that the *Prajāpatis* were the fashioners of man’s material and astral form *only*: that they could not give him intelligence or reason, and therefore in symbolical language they “failed to create man.” But, not to repeat what the reader can find elsewhere in this work, his attention needs only to be called to the fact that “creation” in this passage is not the Primary Creation, and that the *Elōhīm* are not “*God*,” nor even the higher Planetary Spirits, but the Architects of this visible physical planet and of man’s material body, or encasement.

## **Mathers censures the translators of the Bible, who have suppressed every single reference to the feminine form of Deity.**

A fundamental doctrine of the *Kabbalah* is that the gradual development of the Deity from negative to positive Existence is symbolized by the gradual development of the Ten Numbers of the denary scale of numeration, from the Zero, through the unity, into the plurality. This is the doctrine of the *Sephirōth*, or Emanations.

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<sup>1</sup> [Consult “Blavatsky against Ecclesiastical Christianity,” in the same Series. — ED. PHIL.]

For the inward and concealed Negative Form concentrates a centre which is the primal Unity. But the unity is one and indivisible: it can neither be increased by multiplication nor decreased by division, for  $1 \times 1 = 1$ , and no more; and  $1 + 1 = 1$ , and no less. And it is this changelessness of the Unity, or Monad,<sup>1</sup> which makes it a fitting type of the One and Changeless Deity. It answers thus to the Christian idea of God the Father for as the Unity is the parent of the other numbers, so is the Deity the Father of All.

**With the Occultists of the East the “One and Changeless,” Parabrahman, the Absolute All, the ONE and Secondless, cannot be conceived as standing in any relation to things finite and conditioned.**

The philosophical Eastern mind would never fall into the error which the *connotation* of these words implies. With them the “One and Changeless” — Parabrahman — the Absolute All and One, cannot be conceived as standing in any *relation* to things [213] finite and conditioned, and hence they would never use such terms as these, which in their very essence imply such a relation. Do they, then, absolutely sever man from God? On the contrary. They feel a closer union than the Western mind has done in calling God the “Father of All,” for they know that in his immortal essence man is himself the Changeless, Secondless One.

But we have just said that the Unity is one and changeless by either multiplication or division; how then is two, the Duad, formed? By reflection. For, unlike Zero, the Unity is partly definable — that is, in its positive aspect; and the definition creates an Eikon or Eidōlon of itself which, together with itself, forms a Duad; and thus the number two is to a certain extent analogous to the Christian idea of the Son as the Second Person. And as the Monad vibrates, and recoils into the Darkness of the Primary Thought, so is the Duad left as its vicegerent and representative, and thus co-equal with the Positive Duad is the Triune Idea, the number three, co-equal and co-eternal with the Duad in the bosom of the Unity, yet, as it were, proceeding therefrom in the numerical conception of its sequence.

This explanation would seem to imply that Mr. Mathers is aware that this “creation” is not the truly divine or primary one, since the Monad — the first manifestation on *our* plane of objectivity — “recoils into the Darkness of the Primal Thought,” *i.e.*, into the subjectivity of the first divine Creation.



<sup>1</sup> [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), *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.]

**But what especially strikes the student of the Kabbalah is the malicious persistency with which the translators of the Bible have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural “Elohim,” by the masculine singular, “God.”**

**They also concealed the fact that Ruah, “Spirit,” is feminine. It then follows that the Holy Ghost of the New Testament is a feminine Potency.**

And this, again, also partly answers to the Christian idea of the Holy Ghost, and of the whole three forming a Trinity in unity. This also explains the fact in geometry of the three right lines being the smallest number which will make a plane rectilinear figure, while two can never enclose a space, being powerless and without effect till completed by the number Three. These three first numbers of the decimal scale the Kabbalists call by the names of Kether, the Crown, Ḥokmāh, Wisdom, and Bīnāh, Understanding; and they furthermore associate with them these divine names: with the Unity, Eheyēh, “I exist”; with the Duad, Yah; and with the Triad, Elōhīm; they especially also call the Duad, Abbā — the Father, and the Triad, Aima — the Mother, whose eternal conjunction is symbolized in the word Elōhīm.

But what especially strikes the student of the *Kabbalah* is the malicious persistency with which the translators of the Bible have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural “Elōhīm,” by the masculine singular, “God.” But they have done more than this: they have carefully hidden the fact that the word Rūah — the “Spirit” — is feminine, and that consequently the Holy Ghost of the New [214] Testament is a feminine Potency. How many Christians are cognizant of the fact that in the account of the Incarnation in Luke (i, 35) *two* divine Potencies are mentioned?

“The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.”

The Holy Ghost (the feminine Potency) descends, and the Power of the Highest (the masculine Potency) is united therewith.

“Therefore also that holy thing which shall be born of thee shall be called the Son of God,”

— of the Elōhīm namely, seeing that these two Potencies descend.

**“Three Mothers proceed three Fathers,” i.e., the masculine Trinity issues from the feminine Trinity.**

In the *Sēpher Yetzīrāh*, or *Book of Formation*, we read:

“One is She the Rūah Elōhīm Ḥayim — (Spirit of the Living Elōhīm) . . . Voice, Spirit, and Word; and this is She, the Spirit of the Holy One.”

Here again we see the intimate connection which exists between the Holy Spirit and the Elōhīm. Furthermore, farther on in this same *Book of Formation* —

which is, be it remembered, one of the oldest of the Kabbalistical Books, and whose authorship is ascribed to Abraham the Patriarch — we shall find the idea of a Feminine Trinity in the first place, from whom a masculine Trinity proceeds; or as it is said in the text:

“Three Mothers whence proceed three Fathers.”

And yet this double Triad forms, as it were, but one complete Trinity. Again it is worthy of note that the Second and Third Sēphirōth (Wisdom and Understanding) are both distinguished by feminine names, Ḥokmāh and Bināh, notwithstanding that to the former more particularly the masculine idea, and to the latter the feminine, are attributed; under the titles of Abbā and Aima (or Father and Mother). This Aima (the Great Mother) is magnificently symbolized in the twelfth chapter of the *Apocalypse*, which is undoubtedly one of the most Kabbalistical books in the Bible. In fact, without the Kabbalistical keys its meaning is utterly unintelligible.

**In the Hebrew, as in the Greek alphabet, there are no distinct numeral characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word.**

Now, in the Hebrew, as in the Greek, alphabet, there are no distinct numeral characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word. This is referred to in the *Revelations* (xiii, 18) in mentioning the “number of the beast!”<sup>1</sup> In the *Kabbalah* words of equal numerical values are supposed to have a certain explanatory connection with each other. This forms the science of Gematria, which is the first division of the Literal *Kabbalah*. Furthermore, each letter of the Hebrew alphabet had for the Initiates of the *Kabbalah* a certain hieroglyphical value and meaning which, rightly applied, gave to each word the value of a mystical sentence; and this again was variable according to the relative positions of the letters with regard to each other. From these various Kabbalistical points of view let us now examine this word Elōhīm.

## Mathers will now analyse the Elohim kabbalistically.

First then we can divide the word into the two words, which signify “The Feminine Divinity of the Waters”; compare with the Greek Aphrodite, “sprung from the foam of the sea.” Again it is divisible into the “Mighty One, Star of the Sea,” or “the Mighty One breathing forth the Spirit upon the Waters.” Also by combination of the letters we get “the Silent Power of Yāh.” And again, “My God, the Former of the Universe,” [215] for *Mah* is a secret Kabbalistical name applied to the idea of Formation. Also we obtain “Who is my God.” Furthermore “the Mother in Yāh.”

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<sup>1</sup> [Look up “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series. — ED. PHIL.]



The total number is  $1 + 30 + 5 + 10 + 40 = 86 =$  “Violent heat,” or “the Power of Fire.” If we add together the three middle letters we obtain 45, and the first and last letters yield 41, making thus “the Mother of Formation.” Lastly, we shall find the two divine names “Ēl” and “Yāh,” together with the latter *m*, which signifies “Water,” for Mem, the name of this letter, means “water.”

If we divide it into its component letters and take them as hieroglyphical signs we shall have:

“Will perfected through Sacrifice progressing through successive Transformation by Inspiration.”

**He concludes that the Elohim are not one, nor two, nor even a trinity, but an army of Creative Powers.**

The last few paragraphs of the above, in which the word “Elōhīm” is kabbalistically analysed, show conclusively enough that the Elōhīm are not one, nor two, nor even a trinity, but a Host — the army of the creative powers.

The Christian Church, in making of Jehovah — one of these very Elōhīm — the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the Bible — Archangels, Thrones, Seraphim, Cherubim, Messengers, *etc.* — is that “The angelic host is God’s militia.” They are “Gods *the creatures*,” while he is “God *the Creator*”; but of their true functions — of their actual place in the economy of Nature — not one word is said. They are:

. . . more brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage — [the communion wine and water?] — surrounding as with *a river of fire* the throne of the Lamb, and veiling their faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms, the cities, and all the *sons of God*, their brothers and pupils, in short, to all creatures, the divine influence. . . . As to their number, it is that of the *great army of Heaven* (Sabaōth), more numerous than the stars. . . . Theology . . . shows us “these rational luminaries,” each constituting a species, and containing in their virtue such or another portion of Nature: covering immense space, *though of a determined extent*, residing — incorporeal though they are — within *circumscribed* limits; . . . more rapid than light or thunderbolt, disposing of all the elements of Nature, producing at will inexplicable mirages [illusions?], *objective* and *subjective* in turn, speaking to men a [216] language at one time articulate, at another purely spiritual.<sup>1</sup>

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse 1, chapter ii of *Genesis*:

*Igitur perfecti sunt cœli et terra, et omnis ornatus eorum,*

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<sup>1</sup> De Mirville, *Des Esprits*, Vol. II, pp. 294-95

and that the *Vulgate* has peremptorily substituted for the Hebrew word “tsaba” (“host”) that of “ornament”; Munk shows the mistake of substitution and the derivation of the compound title, “Tsabaōth-Elōhīm,” from “tsaba.” Moreover, Cornelius à Lapide, “the master of all Biblical commentators,” says de Mirville, shows us that such was the real meaning. Those Angels are stars.

## Madame Blavatsky names the true Creators.

All this, however, teaches us very little as to the true functions of this celestial army, and nothing at all as to its place in evolution and its relation to the earth we live on. For an answer to the question, “Who are the true Creators?” we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

There we find that the real creator of the Kosmos, as of all visible Nature — if not of all the invisible hosts of Spirits not yet drawn into the “Cycle of Necessity,” or evolution — is “the Lord — the Gods,” or the “Working Host,” the “Army” collectively taken, the “One in many.”

**The “First-Born,” or Logos, is not an Emanation,<sup>1</sup> but an Energy inherent in, and co-eternal with, Parabrahman — the ONE.**

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the First Energy that proceeded from It,<sup>2</sup> then every such thing [217] would have been perfect, eternal, and unconditioned like its author. The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings — though the latter were and are Dhyāni-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods.

The *Zohar* gives us this assurance as well as the Secret Doctrine. It speaks of the auxiliaries of the “Ancient of Days,” the “Sacred Aged,” and calls them Ophanim, or the living Wheels of the celestial orbs, who participate in the work of the creation of the Universe.

<sup>1</sup> [Find out the difference between “Emanation and Radiation,” in our Confusing Words Series. — ED. PHIL.]

<sup>2</sup> To the Occultist and Chela the difference made between *Energy* and Emanation need not be explained. The Sanskrit word “Śakti” is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The “First-Born,” or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The *Zohar* speaks of emanations, but reserves the word for the seven Sefirōth emanated from the first three — which form one triad — Kether, Hokhmāh, and Bināh. As for these three, it explains the difference by calling them “immanations,” something inherent to and coeval with the subject postulated, or in other words, “Energies.”

It is these “Auxiliaries,” the Ophanim, the half-human Prajāpatis, the Angels, the Architects under the leadership of the “Angel of the Great Council,” with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these “Powers.” And who know better than the few philosophers of our civilized lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man — a task entrusted to the divine Logos.

**Thus it is not the ONE and Unconditioned, nor even Its reflection, that creates, but only the “Seven Gods” who fashion the Universe out of primordial Matter, vivified into objective life by the reflection into it of the One and only Reality.**

Thus it is not the “Principle,” ONE and Unconditioned, nor even Its reflection, that creates, but only the “Seven Gods” who fashion the Universe out of the eternal Matter, vivified into objective life by the reflection into it of the One Reality.

The Creator is they — “God the Host” — called in the Secret Doctrine the Dhyāni-Chohans; with the Hindus the Prajāpatis; with the Western Kabbalists the Sephīrōth; and with the Buddhist the Devas — impersonal because blind forces. They are the Amshāspends with the Zoroastrians, and while with the Christian Mystic the “Creator” is the “Gods of the God,” with the dogmatic Churchman he is the “God of the Gods,” the “Lord of lords,” *etc.*

“Jehovah” is only the God who is greater than all Gods in the eyes of Israēl.

I know, that the Lord [of Israēl] is great, and that our Lord is above all gods.<sup>1</sup>

[218]

And again:

For all the gods of the nations are idols; but the Lord made the heavens.<sup>2</sup>

The Egyptian Neteru, translated by Champollion “*the other Gods*,” are the Elōhīm of the Biblical writers, behind which stands concealed the One God, considered in the diversity of his powers.<sup>3</sup> This One is not Parabrahman, but the Unmanifested Logos; the Demiourgos, the real Creator or Fashioner, that follows him, standing for the Demiourgoi collectively taken. Further on the great Egyptologist adds:

We see Egypt concealing and hiding, so to say, *the* God of Gods behind the *agents* she surrounds him with; she gives the precedence to her great gods before the one and sole Deity, so that the attributes of that God become their property. Those great Gods proclaim themselves uncreated . . . Neith is “*that which is*,” as Jehovah;<sup>4</sup> Thoht is self-created<sup>5</sup> without having been begotten, *etc.* Judaism annihilating these potencies before the grandeur of its God, these emanations cease to be simply Powers, like Philo’s Archangels, like the Sephīrōth of the *Kabbalah*, like the Ogdoad of the Gnostics — they become transformed into God himself.<sup>6</sup>

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<sup>1</sup> *Psalms* cxxxv, 5

<sup>2</sup> *ibid.*, xcvi, 5

<sup>3</sup> Rather as Ormazd or Ahura-Mazda, Vit-nam-Ahmi, and all the unmanifested Logoi. Jehovah is the manifested Virāj, corresponding to Bināh, the third Sephīrah in the *Kabbalah*, a female Power which would find its prototype rather in the Prajāpatis, than in Brahmā, the Creator.

<sup>4</sup> Neith is Aditi, evidently.

<sup>5</sup> The Self-created Logos, Nārāyana, Purushōttama, and others.

<sup>6</sup> Auguste Mariette-Bey, *Mémoire sur la mère d’Apis*, pp. 32-35, in de Mirville, *Des Esprits*, Vol. II, pp. 323-24

**Jehovah is at best, the Heavenly Man or Adam-Kadmon, used by the self-created Spirit (Logos), as a chariot, a vehicle in His descent to the phenomenal world of gross matter.**

Jehovah is thus, as the *Kabbalah* teaches, at best but the “Heavenly Man,” Adam-Kadmon, used by the self-created Spirit, the Logos, as a chariot, a vehicle in His descent towards manifestation in the phenomenal world.

**The Secret Doctrine and the Kabbalah are in perfect concordance in St. Paul’s Epistles.**

Such are the teachings of the Archaic Wisdom, nor can they be repudiated even by the orthodox Christian, if he be sincere and open-minded in the study of his own Scripture. For if he reads St. Paul’s *Epistles* carefully he will find that the Secret Doctrine and the *Kabbalah* are fully admitted by the “Apostle of the Gentiles.” The Gnosis which he appears to condemn is no less for him than for Plato “the supreme knowledge of [219] the truth and of the One Being”;<sup>1</sup> for what St. Paul condemns is not the true, but only the false Gnosis and its abuses: otherwise how could he use the language of a Platonist *pur sang*?

- The Ideas, types (Archai), of the Greek Philosopher;
- The Intelligences of Pythagoras;
- The Aiōns or Emanations of the Pantheist;
- The Logos or Word, Chief of these Intelligences;
- The Sophia or Wisdom;
- The Demiourgos, the Builder of the world under the direction of the Father, the Unmanifested Logos, from which He emanates;
- Ain-Soph, the Unknown of the Infinite;
- The angelic Periods;
- The *Seven* Spirits who are the representatives of the *Seven* of all the older cosmogonies,

— are all to be found in his writings, recognized by the Church as canonical and divinely inspired. Therein, too, may be recognized:

- The Depths of Ahriman,
- Rector of this our World, the “God of this World”;
- The Plērōma of the Intelligences;
- The Archōntes of the air;
- The Principalities, the Kabbalistic Metatron;<sup>2</sup>

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<sup>1</sup> See *Republic*, I, vi

<sup>2</sup> [Cf. “Among other absurdities, the Kabbalists maintain that the word *Metatron* being divided into *μετα* [and] *θρονος*, means *near the throne*. It means quite the reverse, as *meta* means “beyond” and not “near.” This is of great importance in our argument. St. Michael, then, the *quis ut Deus* <Who is like God?>, is the translator, so to speak, of the invisible world into the visible and the objective.” *Secret Doctrine*, II p. 479]



— and they can easily be identified again in the Roman Catholic writers when read in the original Greek and Latin texts, English translations giving but a very poor idea of the real contents of these.





## **The Zohar is not a genuine production of the Hebrew mind. It is a veil over the Secret Doctrine.**

**The Zohar is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Shimon ben Yohai, toward the beginning of the Christian era.**

From *Blavatsky Collected Writings*, (WHAT THE OCCULTISTS AND KABBALISTS HAVE TO SAY) XIV, pp. 220-24. Students to consult "Blavatsky on the history and tribulations of the Zohar," in the same Series.

The *Zohar*, an unfathomable store of hidden wisdom and mystery, is very often appealed to by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach,<sup>1</sup> having been converted to Roman Catholicism, and being a great Hebraist, thought fit to step into the shoes of Pico della Mirandola and John Reuchlin, and to assure his new co-religionists that the *Zohar* contained in it pretty nearly all the dogmas of Catholicism. It is not our province to show here how far he has succeeded or failed; only to bring one instance of his explanations and preface it with the following:

The *Zohar*, as already shown, is not a genuine production of the Hebrew mind. It is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Shimon ben Yohai, toward the beginning of the Christian era. As Mosaic cosmogony was born under a new form in Mesopotamian countries, so the *Zohar* was a vehicle in which were focussed rays from the light of Universal Wisdom. Whatever likenesses are found between it and the Christian teachings, the compilers of the *Zohar* never had Christ in their minds. Were it otherwise, there would not be one single Jew of the Mosaic law left in the world by this time. Again, if one is to accept literally what the *Zohar* says, then any religion under the sun may find corroboration in its symbols and allegorical sayings; and this, simply because this work is the echo of the primitive truths, and every creed is founded on some of these; the *Zohar* being but a veil of the Secret Doctrine. This is so evident that we have only to point to the said ex-Rabbi, the Chevalier Drach, to prove the fact.

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<sup>1</sup> [David-Paul Drach, 1791–1868, Catholic convert from Judaism, and librarian of the College of Propaganda in Rome.]

## Modern Christianity is Paganism pure and simple, exoterically; and transcendental and practical Magic or Occultism, esoterically.

In Part III, fol. 87 (col. 346<sup>th</sup>) the *Zohar* treats of the Spirit guiding the Sun, its Rector, explaining that it is not the Sun itself that is meant thereby, but the Spirit “on, or *under*” the Sun. Drach is anxious to show that it was Christ who was meant by that “Sun,” or the Solar Spirit therein. In his comment upon that passage which refers to the Solar Spirit as “that stone which the builders rejected,”<sup>1</sup> he asserts most positively that this [221]

Sun-stone (*pierre soleil*) is identical with Christ, who was that stone, and that, therefore,

The sun is undeniably (*sans contredit*) the second hypostasis of the Deity,<sup>2</sup> or Christ.

If this be true, then the Vaidic or pre-Vaidic Āryans, Chaldæans and Egyptians, like all Occultists past, present, and future, Jews included, have been Christians from all eternity. If this be not so, then modern Church Christianity is Paganism pure and simple exoterically, and transcendental and practical Magic, or Occultism, esoterically.

For this “stone” has a manifold significance, a dual existence, with gradations, a regular progression and retrogression. It is a “mystery” indeed.

The Occultists are quite ready to agree with St. Chrysostom, that the infidels — the *profane*, rather,

. . . being blinded by sunlight, thus lose sight of the true Sun in the contemplation of the false one.<sup>3</sup>

But if that Saint, and along with him now the Hebraist Drach, chose to see in the *Zohar* and the Kabbalistic Sun “the *second* hypostasis,” this is no reason why all others should be blinded by them. The mystery of the Sun is the grandest perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of scholastic casuistry. It is a true *deo dignus vindice nodus*,<sup>4</sup> and can be untied only by the *Gods*. The meaning of this is plain, and every Kabbalist will understand it.

*Contra solem ne loquaris*<sup>5</sup> was not said by Pythagoras with regard to the visible Sun. It was the “Sun of Initiation” that was meant, in its triple form — two of which are the “Day-Sun” and the “Night-Sun.”

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<sup>1</sup> [Psalms CXVIII, 22]

<sup>2</sup> *De l'Harmonie entre l'Église et la Synagogue*, tome II, p. 427, by David-Paul Drach, also known as Chevalier Drach. [Paris: Paul Mellier, 1844] See de Mirville, *Des Esprits*, *op. cit.*, Vol. IV, pp. 38, 39.

<sup>3</sup> *op. cit.*

<sup>4</sup> [A knot worthy of a god to untied, *i.e.*, a great dilemma.]

<sup>5</sup> [*i.e.*, do not speak against the sun.]

**The Solar Trinity is not Mazdean, but Universal, and as old as man. All temples in Antiquity were invariably made to face the Sun, their portals opening to the East.**

If behind the physical luminary there were no mystery that [222] people sensed instinctively, why should every nation, from the primitive peoples down to the Parsis of today, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbek, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeion of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it — its mysticism notwithstanding — were only the world ready to receive it, which, alas! it is not.

**The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate. He tried to benefit the world by revealing a portion of the great mystery of the Solar Trinity, and died for the same crime as Socrates.**

The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate.<sup>1</sup> He tried to benefit the world [223] by revealing at least a portion of the great mystery of the *τριπλασιος* — [threefold] and — *he died*. “There are three in one,” he said of the Sun — the central Sun<sup>2</sup> being a precaution of Nature:

- 1 The first is the universal cause of all, Sovereign Good and perfection;
- 2 The Second Power is paramount Intelligence, having dominion over all reasonable beings, *νοεροις*;
- 3 The third is the visible Sun.

The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; Hermes Trismegistus says, the →

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<sup>1</sup> Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation — one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun’s constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid’s own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet’s own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himalayan *āshrams*, but this is not so.

[See “Arnold not an Initiate,” and “Julian and Socrates were put to death for the same crime,” in our Buddhas and Initiates Series. — ED. PHIL.]

<sup>2</sup> A proof that Julian was acquainted with the heliocentric system.

Mysterious Word-Spirit produces all through the Sun, and never operates through any other medium, for it is *in* the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation.<sup>1</sup>

Only neither Hermes Trismegistus nor Julian, an initiated Occultist, nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested “great Gods” or Demiourgoi (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image.<sup>2</sup>

**The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped throughout Antiquity, but of declaring idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke.**

**Only the Philosophers, who studied Astrology and Magic, knew that the “Last Word” was to be sought in the Occult forces emanating from those constellations that are the physical bodies of Divine Beings.**

It is evident that Philolaus referred to the central spiritual Sun, whose beams and effulgence are only mirrored by our central Star, the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the profane of pagan antiquity, it was, of course, the physical Sun that was the “highest God” [224] for them, as it seems — if Chevalier Drach’s view be accepted — to have now virtually become for the modern Roman Catholics. If words mean anything, the statements made by the Chevalier Drach that “this sun is, undeniably, the second hypostasis of the Deity,” imply what we say; as “this Sun” refers to the Kabbalistic Sun, and “hypostasis” means substance or subsistence of the Godhead or Trinity — distinctly personal. As the author, being an ex-Rabbi, thoroughly versed in Hebrew, and in the mysteries of the *Zohar*, ought to know the value of words; and as, moreover, in writing this, he was bent upon reconciling “the seeming contradictions,” as he puts it, between Judaism and Christianity — the fact becomes quite evident. But all this pertains to questions and problems which will be solved naturally and in the course of the development of the doctrine. The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped by all nations in Antiquity, but of declaring idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke. The accusation brought against herself by more than one man of Science, of worshipping the stars like true Sabæans of old,

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<sup>1</sup> [*Quia in sole saltem et non alibi uspiam, sedem habitations suæ posuit.* MINERVA MUNDI. <WMS. 167; also, in *The Theosophist*, Vol. LV, November 1933, p. 145> — Dara Eklund.

WMS stands for the “Würzburg Manuscript,” Madame Blavatsky’s original and unedited draft of *The Secret Doctrine* (1888). It was named after Würzburg in Bavaria, where she began writing in self-imposed solitude, in August 1885 — as confirmed by Dr. William Hübbe-Schleiden, two months later. In December that year Countess Constance Wachtmeister was “sent” to help out. — ED. PHIL.]

<sup>2</sup> [*Des Esprits*, Vol. IV, pp. 21-22]



stands to this day uncontradicted, yet no star-worshipper has ever addressed his adoration to the material stars and planets, as will be shown before the last page of this work is written; nonetheless is it true that those Philosophers alone who studied Astrology and Magic knew that the last word of those sciences was to be sought in, and expected from, the Occult forces emanating from those constellations.





## 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 Timaeus”
- “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”
- “Inductive reasoning leads to fake deductions”
- “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 history and tribulations of the Zohar”
- “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 SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- “Blavatsky's last words”
- “Blavatsky's open letter to her correspondents”
- “Gems from the East”
- “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”
- “Pantheistic 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 Secret Doctrine (1888) Vol. 1 of 2 on Cosmogogenesis”
- “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”

