

Satan is the embodiment of envy and of cunning

He is the union of all that is most base in matter,
with the hate, envy, and craft of a spiritual intelligence.



Contents and abstract of central ideas¹

Part 1 of 2. Satan is the embodiment of envy and of cunning.

He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence.

Buddhism is the original source of Brahmanism.

Gautama's philosophy was taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas.	12
Like all other Gnostics, the Ophites, which assumed a definite form about the time of Marcion and the Basilideans, had rejected the Mosaic Bible entirely.	12
The Pythagorean Monas is nameless Wisdom, the Source of Light. Ennoia or Mind, is Light itself.	13
The Gnostic allegories show a greater sense of justice and logic than the Christian.	17
Thus falls to the ground the strongest Trinitarian pillar.	22
The first Christians were readily converted by the eloquent simplicity of Paul, who promised them freedom from the narrow bonds of ecclesiasticism.	23
Paganism, with its grand philosophical truths, was concealed from sight; unveiling itself but to the few, and leaving the masses hopelessly seeking to discover who was the god, among the overcrowded pantheon of deities and sub-deities.	23
Peter and Paul are the archetypes of Christianity's Opposing Powers. The Apostle of circumcision made his mission to persecute the Apostle of the Gentiles.	24
An array of formidable Church penances and anathemas kept the curious back, under the false pretence of sacrilege and profanation of the "mysteries."	24
Then, millions were butchered in the name of the God of mercy.	24
The first Christians were the Ebionites, the followers of the early Nazarenes, the Kabbalistic Gnostics.	25
Jerome becomes more zealous than ever in his persecutions of the "Heretics" because, to accept the original Gospel of Matthew, was equivalent to reading the death-sentence of the established Church.	27
Ialdabaoth is the "son of darkness," the creator of the "sinful" world of matter. He follows the example of Bythos and produces from himself six Stellar Spirits (Sons), all in his own image and reflections of each other, which become darker and more material as they successively recede from their father.	28

¹ *Frontispiece*: Ashmogh, the two-footed serpent of lies.

Aided by Ialdabaoth's sons, the six Planetary Genii fabricated man, but that "man" proved a failure. He was a monster: soulless, ignorant, and crawling on all fours on the ground like a beast.	29
Satan is the embodiment of envy and of cunning. He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence.	29
Impotent to annihilate the Tree of Knowledge, but bent upon detaching man from his spiritual protectress, Ialdabaoth forbade him to eat the fruit of knowledge, for fear it could reveal to mankind the superior world.	29
But Sophia-Akhamoth — feminine Wisdom and mother of Earth Spirits — who loved and protected the man whom she had animated, sent her own Genius (Ophis), in the form of a serpent to induce man to transgress the selfish and unjust command.	30
Ialdabaoth revenged himself by imprisoning man in a dungeon of matter, in a body so unworthy of his divine nature, wherein he is still enthralled.	30
Akhamoth, afflicted with the evils which befall humanity, beseeches her celestial mother Sophia to send down Christos (the son and emanation of the "Celestial Virgin") to help the perishing humanity.	31
If the Bible-serpent had been deprived of his limbs before he had tempted woman unto sin, why should God specify as a punishment that he should go upon his belly?	34
Basilides was not a heretic but a mere theosophic philosopher, who sought to express ancient truths under new forms.	35
Not so with Tertullian! His works teem with unfairness and bigoted prejudice. He exaggerated every Gnostic opinion to a monstrous absurdity. His arguments are not based on coercive reasoning but simply on the blind stubbornness of a partisan fanatic.	35
The secret doctrine of Jesus, was based on the same transcendental philosophy of Oriental Gnosis, as that of older religions and creeds.	38
That none of the later Christian sects, despite their boasting, were the inheritors of the secret doctrine, is evident from the contradictions, blunders, and clumsy repatching of mistakes in manuscripts claimed to be authentic, which are so ridiculous as to bear on their face the evidence of being pious forgeries.	38
"God's son" is the immortal spirit assigned to every human being. It requires a trinity to form the complete man, and allow him to remain immortal at every re-birth throughout the subsequent and ascending spheres, every one of which brings him nearer to the refulgent realm of eternal and Absolute (Inner) Light.	42
Alone, the Kabbalists and Theurgists held to their doctrine from time immemorial and, as a consequence, Plato and Philon after him, were followed first by the Gnostics, and then by the Christians.	43
The Essenes, living in the desert, had their mystical books, and predicted the future. The Nabathæans adhered to the same belief as the Nazarenes and the Sabians, and all of them honoured John the Baptist more than his successor Jesus.	44
The Nabathæans inhabited the Lebanon, as their descendants do to the present day. Their religion was from its origin purely Kabbalistic.	44
It is in Palestine that we have to search for the clearest waters of Christianity, let alone its source.	45

The rabble desires nothing better than to be deceived.

The cunningly adapted details in the New Testament, made to fit the later exigencies of the Church, propped up partially by indirect evidence and blind faith, they have become

articles of faith. Even the fictitious massacre of the “Innocents” by King Herod has a certain foundation to it, in its allegorical sense. 46

We have not the slightest trace of this fable in history; however, we find in the official complaints of the Synagogue abundant evidence of the persecution of the Initiates. 48

Jesus supplemented his initiation in the Jewish Kabbalah with an additional acquisition of the secret wisdom of Egypt. 48

It is the Roman Church that changed Mary, the mother of Jesus, into a goddess. In the eyes of all other Christians she was a woman, whether her own birth was immaculate or otherwise. 51

The Nazarenes termed the Jews “abortions born out of time.”

Primitive Christianity had its grip, passwords, and degrees of initiation. The innumerable Gnostic gems and amulets are weighty proofs of it. 52

The “Christ” and the “Logos” existed ages before Christianity, for the Oriental Gnosis was studied long before the days of Moses. 53

Powers and Dignities are the subordinate genii of the Archangels, and Angels of the Zohar. These emanations are the very life and soul of the Kabbalah and Zoroastrianism; and the Talmud itself, in its present state, has been imported from the Zend-Avesta. 53

The Gnostics were by far the superiors of the disciples, even in the religious tenets of the Jews themselves, and were well-versed in the Chaldean wisdom. Some pious but fanatical disciples, unable to grasp the religious spirit of their own system, were driven in their disputations to such convincing logic, as the use of “brute beasts,” “sows,” “dogs,” and other epithets — so freely bestowed by Peter. 56

If the Virgin Mary has her nuns, who are consecrated to her and bound to live in chastity, so had Isis her nuns in Egypt, as Vesta had hers at Rome, and the Hindu Nari, “mother of the world,” hers. 59

No man has seen God himself, at any time, but the only-begotten Son. 60

Part 2 of 2. Satan is the prop and mainstay of Christian sacerdotalism.

Devil is the patron genius of theological Christianity: “no Devil, no Christ.” 61

Natives of any position view the Christian missionaries in India with contempt, while suffering chronic exasperation from their arrogant aggressiveness. Protected from personal violence, the missionaries yelp and bark at natives and Europeans alike, after the fashion of ill-conditioned curs. Often recruited from the poorest specimens of theological fanaticism, they are regarded on all sides as mischievous. Their rabid, reckless, vulgar, and offensive propagandism caused the great Mutiny of 1857. 63

The Catholic clergy and some of the lay champions of the Roman Church continue fighting for the existence of Satan and his imps. Yet the creed offered by Theosophy expresses the Catholic belief far more eloquently and convincingly. 64

Devil is the patron genius of theological Christianity.

The Satan of the New Testament was the personification of an abstract idea, rather than a personal being with attributes. Denying of the personal objective existence of the Devil is in itself “a sin against the Holy Ghost.” 66

The necessity of Evil, dignified by the epithet of “Father of Lies” was, according to the clergy, the founder of all the world-religions of ancient time and of the heresies, or rather heterodoxies of later periods, as well as the *Deus ex Machina* of modern Spiritualism. 67

We do not attack true religion or sincere piety. We distinguish between divine religion and human dogmas, for they have been the occasion and pretext for the slaughtering of more than fifty millions of human beings since these words were proclaimed: — Love your Enemies! 67

If the Christian Church were to abandon or even modify the dogma of an anthropomorphic devil, it would be like pulling the bottom card from under a castle of cards: the structure would fall, and the dismal vacuity of their compulsory beliefs and fulminating anathemas exposed for all to see. 67

O blessed sin, which didst merit such a Redeemer!

Thoroughly earnest, good, and sincere men and women have revolted at the monstrous dogma of John Calvin, that sin is the necessary cause of the greatest good. 68

Satan is the prop and mainstay of Christian sacerdotalism.

Let us arise from the mortal lethargy of blind faith, induced by ecclesiastical sophistry, thralldom, and persecution. 69

The Hebrew Jehovah had a twofold character: the secret, and that manifested as the angel of the Lord, or Michael the archangel. 71

Typhon meant anything violent, unruly, and disorderly. Ancient Egyptians, far from worshipping the Devil, they dreaded Typhon. In his symbol of the opposing, obstinate power of Nature, they believed him to be a poor, struggling, half-dead divinity. Thus, even at that remote age, we see the ancients already too enlightened to believe in a personal devil. 72

Typhon, in the Egyptian Book of the Dead, figures as the Accuser. One of Typhon's appellations is Seth or Set (Shatan in Hebrew), an adversary. In Arabic, the word is Shatana, means to be adverse, to persecute. 72

The riddle of the serpent unriddled. 73

Dragon and serpent are one the same. 74

The Lord counsels with Satan, and gives him carte blanche to test the fidelity of Job, who is then stripped of his wealth and family, and smitten with a loathsome disease. 74

I know that my Champion liveth, and that he will stand up for me. 75

Beel-Zebub is the 14th name of the Devil, the prince of all demons. 76

In all ages gods have been liable to be euhemerized into men. Seth was god of the Hyksos; Enoch or Inachus, of the Argives; and Abraham, Isaac, and Judah have been compared with Brahmā, Ikshvāku, and Yadu, of the Hindu pantheon. 77

All tribes and nations had their tutelary gods, and vilified those of inimical peoples. 78

The Aitareya-Brahmanan speaks of the earth as the Queen of the Serpents, and “the mother of all that moves,” suggesting that before our globe had become egg-shaped, it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent. 80

That was the Spirit of God moving on the Waters of Chaos (primordial Darkness) until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth — emblem of eternity in its spiritual and, of our world, in its physical sense. 80

The Essenes of Judæa and Arabia, the Therapeutists of Egypt, and the Pythagorists of Greece and Magna Græcia, were religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus, and were wrought anew into the Mysteries and Gospels. And so to them we owe the literature known as the Evangel and the Apocryphal New Testament. 82

They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might “show only to the wise”; and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.	82
The basic dogma of the Church is “no Devil, no Christ.” There is a mysterious connection between the two, amounting to identity. The Adam “made from dust” is both son of God and Satan; yet the latter is also a son of God.	83
The allegory of Job, if correctly understood, will give the key to this whole matter of the Devil, his nature and his office. Let no pious individual take exception to this designation of allegory. Myth was the favourite and universal method of teaching in archaic times.	84
Myth is the undisclosed thought of the soul.	84
Initiation into the Mysteries was a dramatic representation of scenes in the underworld. Such was the allegory of Job.	85
The Book of Job is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies.	86
Our immortal spirit is the luminous Self, the Atman of the Hindus, who alone can redeem our soul; and it will, if we obey the behests of Truth, instead of being dragged down by our passions and desires.	87
Instead of offering consolations, the three friends of the suffering Job seek to make him believe that his misfortune must have come in punishment of some extraordinary transgressions on his part. Hurling back upon them all their imputations, Job swears that while his breath is in him, he will maintain his cause, and remain true to himself.	88
Leviathan is Occult Science.	90
Job recognized his champion, and was assured that the time for his vindication had come.	91
The grandiose poem of Job was well understood by the Kabbalists. Many of the mediæval Hermetists were, like the Kabbalists of every age, the deadliest enemies of the clergy.	92
Paracelsus is the father of magic and founder of the occult physics of the Kabbalah and Magnetism.	92
The Satan of the Old Testament, and the Diabolos or Devil of the Gospels and Apostolic Epistles, are but the antagonistic principle in matter, necessarily incident to it, and not wicked in the moral sense of the term.	93
The Protestant is a reaction from the Roman Catholic Church, not coherent in its parts, but a prodigious host of fragments, beating their way round a common centre, attracting and repelling each other.	93
The well-educated people of the Brahman and Buddhist divines consider the Devil in another light. With them, the Devil is a metaphysical abstraction, an allegory of the necessity of evil; while with Christians the myth has become a historical entity, the fundamental stone on which Christianity, with its dogma of redemption, is built.	93
This drama of “Paradise Lost” comprises the unformulated belief of English-speaking evangelical Protestant Christians. If that poem, instead of being regarded as a companion of Dante’s Divine Comedy, would have been considered as another Apocalypse, to complete its Demonology, it is more than probable that John Milton would have borne his poverty more resolutely, and withheld it from the press.	94
In ancient times Magic had been considered as divine science, wisdom, and the knowledge of God. Then, ignorance became enthroned as the mother of devotion. Learning was denounced, and savants prosecuted the sciences in peril of their lives. They were compelled to employ a jargon to conceal their ideas from all but their own adepts, and to accept opprobrium, calumny, and poverty.	95

But the reformers were nursed with the milk of their mother. Luther was as bloodthirsty as the Pope, and Calvin more intolerant than Leo or Urban. Thirty years of war depopulated whole districts of Germany; Protestants and Catholics were cruel alike.	95
It was safer to rebel against a throne than to pursue knowledge outside the orthodox dead-line.	95
Emboldened Satan continued burning alive young children, and whipping others at the church doors, in New England, New Jersey, New York, and the Southern colonies of North America.	96
Philology and comparative Theology are the deadliest enemies of the Roman Catholic Church. In her anxiety to keep the common people in utter ignorance of the Hebrew Bible and the Greek literature, the deliberate falsifications of Irenæus, Epiphanius, Eusebius, and Tertullian had become a necessity.	97
The Serpent is the Logos-Christos, the incarnation of Divine Wisdom, through his Father Ennoia and Mother Sophia. This is the secret of the Ophite worship, and origin of the Christian fable of the “immaculate conception.”	98
Æther is the Holy Ghost or third person of the Trinity, the hawk-headed Serpent, emblem of the Divine Mind, and Plato’s Universal Soul.	99
Logos, the father or Latent Thought, issuing from Infinite Darkness, covers the earth with serpentine-like clouds.	99
From the mists of hoary antiquity, there never was one nation that believed in a personal devil more than today’s Christians, seems hardly credible, and yet such is the sorrowful fact.	100
The real “hell” is life on a man-bearing planet (earth).	
The so-called hell and its sovereign are inventions of Christianity, instruments of its accession to power and resort to tyranny.	101
All sun-god ideas are dual. Thus Ophios and Ophiomorphos, Apollo and Python, Osiris and Typhon, Christos and the Serpent — are all convertible terms. The one secures the immortality of the Divine Spirit; the other, gives it through regeneration of the seed.	101
The Christian priests are bound to teach and impress upon the minds of their flock the existence of the Devil, and the opening pages of the present chapter show the reason why.	102
St. George’s Dragon, which figures so promiscuously in the grandest cathedrals, is not a tittle handsomer than the King of Snakes.	102
The Fathers were prudent as they were wise in their inventions. To be impartial, after having created a Devil, they set to creating apocryphal saints.	104
While bigots will invariably endow the Devil with horns, tail, and every conceivable repulsive feature, including an offensive smell, Milton, Byron, Goethe, Lermontoff, and a host of French novelists have sung his praise in flowing verse and thrilling prose.	105
The communion of bread and wine was used in the worship of nearly every important deity.	107
Whereupon the liquor in the larger vase swells and swells until it runs over the brim.	109
Let us compare the pre-Christian with the post-Christian narratives, in connection with several Pagan deities, which are made after death and before their resurrection to descend into Hell.	110
Hercules is the “Only-Begotten One” and Saviour, also called Alexikakos, for he brought round the wicked and converted them to virtue. He spread cultivation and a mild religion,	

destroyed the doctrine of eternal punishment by dragging Kerberos (the Pagan Devil) out of the nether world, and liberated Prometheus.	111
It is therefore but natural to find his numerous adventures, worldly and religious, mirrored so faithfully in the “Descent into Hell.”	111
For an extraordinary daring of mendacity, and unblushing plagiarism, the Gospel of Nicodemus, only now proclaimed “apocryphal,” surpasses anything we have read. Let the reader judge.	111
Poor Satan is abused and reviled for all his crimes, by devils and saints, while the Prince of Hell is rewarded for his treachery.	112
The Magi (Wise Men) drew down the rays of the sun to enlighten the underworld, and thus show to humanity at large the way out of the darkness of ignorance.	113
More than four centuries before of Jesus, Aristophanes had written his immortal parody on the Descent into Hell by Herakles.	114
The Fathers of the early centuries committed an inextricable mistake in destroying fragile images and mortal pagans, in preference to the monuments of Egyptian antiquity.	116
The half-converted Prince of the underworld begins arguing with Satan like a true metaphysician.	116
The clumsy forger seems to have neither known nor heard that the dogma of the Trinity was not propounded until 325 years later than his pretended date. And even that is now repudiated is no merit, for the Church was shamed and forced into it.	118
Typhon was finally separated from his androgyne, the good deity, and fell into degradation as a brutal unintellectual power.	119
When the Temple of Solomon was desecrated by the priests, no Hebrew prophet or initiate cared a straw.	121
The early Christians — Paul and his disciples, the Gnostics and their successors — regarded Christianity and Judaism as essentially distinct, for the latter was an antagonistic system, and from a lower origin.	121
The law of Moses, and the so-called monotheism of the Jews, can hardly be said to have been more than two or three centuries older than Christianity. However, under the monotheistic stucco of Judaism was unearthed the same familiar mythology of Paganism.	122
The Christian virtues inculcated by Jesus in the Sermon on the Mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs are the only ones that inculcate and practice them.	122
If the mocking satire of Pontius Pilate, who never heard of Jesus, is accepted, then the Jews unwittingly confessed the royalty of Christ.	122
The Fathers, whose pious zeal could only be surpassed by their ignorance, have unwittingly furnished evidence against themselves.	123
Knowledge and higher learning were denounced as magic and sorcery. Ignorance became the mother of devotion.	
Galileo languished long years in prison for teaching that the sun was in the centre of the solar universe. Bruno was burned alive at Rome in 1600 for reviving the ancient philosophy. Bacchus is a saint in the calendar four times repeated, and at many a shrine he may be seen reposing in the arms of his deified mother. The names are changed, but he ideas remain as before.	123
Will God Jesus, who was manufactured out of the man Jesus, redeem us from the mythical devils?	124

Akasha and Astral Light compared and contrasted.

Hermaphrodite Goddess Ardhanari, symbol of Third Root-Race. 127

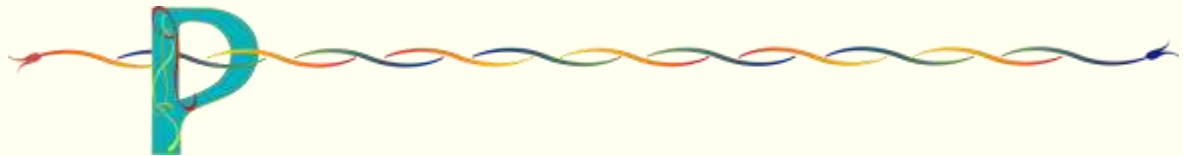
Endnote. My cup runneth over.

About the Diana Fountain, Shetland Islands. 128

What is the meaning of “My cup runneth over?” 128

Suggested reading for students.

She being dead, yet speaketh. 129



Part 1 of 2.

Satan is the embodiment of envy and of cunning.

**He is the union of all that is most base in matter,
with the hate, envy, and craft of a spiritual intelligence.**

Nothing better than those MYSTERIES by which, from a rough and fierce life, we are polished to gentleness (humanity, kindness), and softened.

— CICERO: *de Legibus*, II, xiv.

Descend, O Soma,¹ with that stream with which thou lightest up the Sun. . . . Soma, a Life Ocean spread through All, thou fillest [the] creative the Sun with beams.

— *Rig-Veda*, II, 143.

. . . the beautiful Virgin ascends, with long hair, and she holds two ears in her hand, and sits on a seat and feeds a BOY as yet little, and suckles him and gives him food.

— AVENAR²

From *Isis Unveiled*, Vol. II, Chapter IV, pp. 167-211.

IT is alleged that the *Pentateuch* was written by Moses,³ and yet it contains the account of his own death (*Deuteronomy* xxxiv, 6); and in *Genesis* (xiv, 14) the name Dan is given to a city, which *Judges* (xviii, 29) tells us was only called by that name at that late day, it having previously been known as Laish. Well might Josiah have rent his clothes when he had heard the words of the Book of the Law; for there was no more of Moses in it than there is of Jesus in the *Gospel according to John*.⁴

We have one fair alternative to offer our theologians, leaving them to choose for themselves, and promising to abide by their decision. Only they will have to admit, either that Moses was an impostor, or that his books are forgeries, written at different times and by different persons; or, again, that they are full of fraudulent interpolations. In either case the work loses all claims to be considered divine *Revelation*. Here is the problem, which we quote from the Bible — the word of the God of Truth:

¹ [Water of Life Eternal]

² [Athanasius Kircher (1601-1680), *Œdipus Ægyptiacus: hoc est, Universalis Hieroglyphicæ Veterum Doctrinæ Temporum Iniuria Abolitæ Instauratio* [Œdipus the Egyptian: that is, the Restoration of the Universal Hieroglyphic Doctrine of the Ancients, Abolished by the Injustice of Time], Romæ: ex typographia Vitalis Mascardi, 1652-54. Vol. II (1653), Pt. II, p. 204. Also consult “Œdipus and Sphinx unriddled,” in our Constitution of Man Series. — ED. PHIL.]

³ [Consult “Thoth is the equivalent of Hermes and Moses,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [Consult “Blavatsky and Mead on the Gospel according to John,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name of JEHOVAH was I not known to them” (*Exodus* vi, 3), spake God unto Moses.

A very startling bit of information that, when, before arriving at the book of *Exodus*, we are told in *Genesis* (xxii,14) that “Abraham called the name of that place” — where the patriarch had been preparing to cut the throat of his only-begotten son — “JEHOVAH-jireh” (Jehovah sees)! Which is the inspired text? — both cannot be — which the forgery? [168]

Now, if both Abraham and Moses had not belonged to the same holy group, we might, perhaps, help theologians by suggesting to them a convenient means of escape out of this dilemma. They ought to call the reverend Jesuit Fathers — especially those who have been missionaries in India — to their rescue. The latter would not be for a moment disconcerted. They would coolly tell us that, beyond doubt, Abraham had heard the name of Jehovah and *borrowed* it from Moses. Do they not maintain that it was they who invented the *Sanskrit*, edited *Manu*, and composed the greater portion of the *Vedas*?

Marcion maintained, with the other Gnostics, the fallaciousness of the idea of an incarnate God, and therefore denied the corporeal reality of the living body of Christ. His entity was a mere *illusion*; it was not made of human flesh and blood, neither was it born of a human mother, for his divine nature could not be polluted with any contact with sinful flesh.¹ He accepted Paul as the only apostle preaching the pure gospel of truth,² and accused the other disciples of depraving

. . . the pure form of the Gospel doctrines delivered to them by Jesus, “mixing up matters of the Law with the words of the Saviour.”³

Finally, we may add that modern biblical criticism, which unfortunately became really active and serious only toward the end of the last century, now generally admits that Marcion’s text of the only gospel he knew anything about — that of Luke — is far superior and by far more correct than that of our present Synoptics. We find in *Supernatural Religion* the following (for every Christian) startling sentence:

We are, therefore, *indebted to Marcion for the correct version even of “the Lord’s Prayer.”*⁴

¹ Quintus Septimius Florens Tertullianus (c. 155-220), *Adversus Marcionem*, or “The Five Books of Quintus Sept. Flor. Tertullianus Against Marcion,” translated by Peter Holmes DD, FRAS (1815-1878), Edinburgh: T. & T. Clark, 1868. Bk. III, viii, *et seq.*

² [Consult “Paul an Initiate and founder of Christianity” and “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series. — ED. PHIL.]

³ Walter Richard Cassels (1826-1907), *Supernatural religion: an inquiry into the reality of divine revelation*. London: Longmans, Green, & Co., 1874; 3rd ed., Vol II, p. 107; Tertullian, *Adversus Marcionem*, *op. cit.*, Bk. IV, iii; cf. Irenæus, *Sancti Irenæi Episcopi Lugdunensis Libros Quinque Adversus Hæreses: Textu Græco in Locis Nonnullis Locupletato, Versione Latina cum Codicibus Claremontano ac Arundeliano Denuo Collato, Præmissa de Placitis Gnosticorum Prolusione, Fragmenta Necnon Græce, Syriace, Armeniace, Commentatione Perpetua et Indicibus Variis* [i.e., Five books of Saint Irenæus, Bishop of Lyons, Against Heresies: with a Greek text enriched in some places, a Latin version with the Claremont and Arundelian codices, again collated, with a preface on the prologue of the Gnostic propositions, fragments also in Greek, Syriac, and Armenian, a perpetual commentary, and various indexes], Edited by William Wigan Harvey (1810-1883), English, Greek, Ancient to 1453, Latin. Cantabrigiæ: Typis Academicis, 1857. Bk. III, ii, 2; III, xii, 12.

⁴ *Supernatural Religion*, *op. cit.*, Vol. II, p. 126.

Buddhism is the original source of Brahmanism.

Gautama's philosophy was taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas.

Like all other Gnostics, the Ophites, which assumed a definite form about the time of Marcion and the Basilideans, had rejected the Mosaic Bible entirely.

If, leaving for the present the prominent founders of Christian sects, we now turn to that of the Ophites, which assumed a definite form about the time of Marcion and the Basilideans, we may find in it the reason for the *heresies* of all others. Like all other Gnostics, they rejected the Mosaic Bible entirely. Nevertheless, their philosophy, apart from some deductions original with several of the most important founders of the various branches of Gnosticism, was not new. Passing through the Chaldean Kabbalistic tradition, it gathered its materials in the Hermetic books, and pursuing its flight still farther back for its metaphysical speculations, we find it floundering among the tenets of Manu, and the earliest Hindu ante-sacerdotal genesis. Many of our eminent antiquarians trace the Gnostic philosophies right back to Buddhism, which does not impair in [169] the least either their, or our arguments. We repeat again, *Buddhism is but the primitive source of Brahmanism.*¹ It is not against the primitive *Vedas* Gautama protests. It is against the sacerdotal and official state religion of his country; and the Brahmans who, in order to make room for and give authority to the castes, at a later period crammed the ancient manuscripts with interpolated *ślokas*, intended to prove that the castes were predetermined by the Creator by the very fact that each class of men was issued from a more or less noble limb of Brahmā. Gautama-Buddha's philosophy was that taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas. We need not be surprised, therefore, to find again in all the fundamental dogmas of the Gnostics, the metaphysical tenets of both Brahmanism and Buddhism.

They held that the Old Testament was the revelation of an inferior being, a subordinate divinity, and did not contain a single sentence of their *Sophia*, the Divine Wisdom. As to the New Testament, it had lost its purity when the compilers became guilty of interpolations. The revelation of divine truth was sacrificed by them to promote selfish ends and maintain quarrels. The accusation does not seem so very improbable to one who is well aware of the constant strife between the champions of circumcision and the "Law," and the apostles who had given up Judaism.



¹ [Also consult "Brahmanism is the elder sister of Buddhism," in our Living the Life Series. — ED. PHIL.]

The Pythagorean Monas is nameless Wisdom, the Source of Light. Ennoia or Mind, is Light itself.

The Gnostic Ophites taught the doctrine of Emanations,¹ so hateful to the defenders of the unity in the trinity, and *vice versa*. The Unknown Deity with them had *no name*; but his first female emanation was called Bythos or Depth.² It answered to the Shekhinah of the Kabbalists, the “Veil” which conceals the “Wisdom” in the *cranium* of the highest of the *three* heads. As the Pythagorean Monad,³ this *nameless* Wisdom was the *Source* of Light, and *Ennoia* or Mind, is Light itself. The latter was also called the “Primitive Man,” like the Adam-Kadmon,⁴ or ancient Adam of the *Qabalah*. Indeed, if man was created after his likeness, and in the image of God, then this God was like his creature in shape and figure — hence, he is the “Primitive man.” The first Manu, the one evolved from Svāyambhū, “he who exists unrevealed in his own glory,” is also, in one sense, the primitive man, with the Hindus.

Thus the “nameless and the unrevealed,” Bythos, his female reflection, and Ennoia, the revealed Mind proceeding from both, or their Son are the counterparts of the Chaldean first triad as well as those of the Brāhmanic Trimūrti.

We will compare: in all the three systems we see: [170]

THE GREAT FIRST CAUSE as the ONE, the primordial germ, the unrevealed and grand ALL, existing through himself. In the —

Indian Pantheon

Brahman-Dyaus

The Chaldean

Ilu, Kabbalistic Ain-Soph

The Ophite

The Nameless,
or Secret Name

Whenever the Eternal awakes from its slumber and desires to manifest itself, it divides itself into male and female. It then becomes in every system: →

¹ [Consult “Emanation and Radiation” in our Confusing Word Series, and “The sacred rays of the Sun are emanations of the Divine Monas,” in our Atlantean Realities Series. — ED. PHIL.]

² We give the systems according to an old diagram preserved among some Copts and the Druses of Mount Lebanon. Irenæus had perhaps some good reasons to disfigure their doctrines.

³ [Note to Students: Atomon (*ατομον*), Anglicised as Atom or Atmeton (*ατμητον*), are the Greek terms for the Indivisible. Atom is a compact or crystallized point of Divine Energy and Ideation. Monas (*μονας*) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Omonoia (*ομολογια*) is the Pythagorean name for 3 + 9, i.e., oneness of nous (higher mind), or unanimity (of one mind). Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

⁴ [There are four Adams, one for each of the preceding Root-Races:

Adam 1, Kadmon, or Heavenly Man (Second Logos).

Adam 2, of *Genesis*, the ethereal, Self-born Astral Sons of Yoga (First Root-Race, Self-Existent).

Adam 3 plus Eve, the sweat-born, asexual Sons of Passive Yoga (early Third Root-Race, Lemurian).

Adam 4, of *Genesis*, the womb-born men and women (Fourth Root-Race, Atlantean).

Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s First, Second, and Third Proposition Series. And also to *Compassion: The Spirit of Truth*, Gwer-nymynydd: Philaletheians UK, 2005; v. 100-2023; 398pp. — ED. PHIL.]

THE DOUBLE-SEXED DEITY, the Universal Father and Mother.

In India

Brahmā
Nārā (male)
Nārī (female)

In Chaldea

Eikon or Ain-Soph
Anu (male)
Anata (female)

In the Ophite System

Nameless Spirit
Abrasax (male)
Bythos (female)

From the union of the two emanates a third, or creative Principle — the SON, or the manifested Logos, the product of the Divine Mind:

In India

Virāj, the Son

In Chaldea

Bel, the Son

In the Ophite System

Ophis (another name for
Ennoia), the Son

Moreover, each of these systems has a triple male trinity, each proceeding separately through itself from one female Deity. So, for instance:

In India

The Trinity — Brahmā, Vishnu, Śiva, are blended into ONE, who is *Brahmā* (neuter gender), creating and being created through the Virgin Nārī (the mother of perpetual fecundity).

In Chaldea

The trinity — Anu, Bel, Hoa (or Sin, Samas, Bin), blend into ONE who is Anu (double-sexed) through the Virgin Mylitta.

In the Ophite System

The trinity consisted of the Mystery named Sigē, Bythos, Ennoia. These become ONE who is *Abrasax* from the Virgin *Sophia* (or *Pneuma*), who herself is an emanation of Bythos and the Mystery-god, and emanates through them, Christos.

To place it still clearer, the Babylonian System recognizes first — the ONE (*Ad*, or *Ad-ad*), who is never named, but only acknowledged in thought as the Hindu *Svayambhū*.¹ From this he becomes manifest as *Anu* or *Ana* — the one above all — *Monas*. Next comes the Demiourgos called *Bel* or *El*, who is the active power of the Godhead. The third is the principle of Wisdom, *Hea* or *Hoa*, who also rules the sea and the underworld. Each of these has his divine consort, giving us *Anata*, *Belita*, [171] and *Davkina*. These, however, are only like the *Śaktis*,² and not especially remarked by theologists. But the female principle is denoted by Mylitta, the Great Mother, called also Ishtar. So with the three male gods, we have the Triad or Trimūr-

¹ [Or Narayana, the Self-Existent, penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmā or Prajāpati, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Cf. "Narayana First or Third Logos?" in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

² [Or Fohat, the Light of Logos, the Tibetan term for the Cosmic Energy or Force, revealing Unconscious Divine Thought to the perception of self-conscious minds. Look up Chapter 1: Metaphysical Keys to Theosophy, in *Compassion: The Spirit of Truth*, op. cit.]

ti, and with Mylitta added, the *Arba* or Four (Tetraktys of Pythagoras), which perfects and potentializes all. Hence, the above-given modes of expression. The following Chaldean diagram may serve as an illustration for all others:

Triad	Anu, Bel, Hoa,	Mylitta–Arba-il, or Four-fold God,
become, with the Christians,		
Trinity	God the Father, God the Son, God the Holy Ghost,	Mary, or mother of these three Gods, since they are one, or the Christian Heavenly Tetraktys.

Hence, Hebron, the city of the Kabeiroi was called *Kiryath-Arba*, city of the Four. The Kabeiroi were *Axieros*, the noble Eros; *Axiokersos*, the worthy horned one; *Axiokersa*, Demeter and *Casmilos*, Hoa, etc.

The Pythagorean ten denoted the *Arba-il* or Divine Four, emblemized by the Hindu *linga*: Anu, 1; Bel, 2; Hoa, 3 — which makes 6. The triad and Mylitta as 4 make the ten.

Though he is termed the “Primitive Man,” Ennoia, who is like the Egyptian Poimandrēs, the “Power of the Thought Divine,” the first intelligible manifestation of the Divine Spirit in material form, he is like the “Only-Begotten” Son of the “Unknown Father” of all other nations.¹ He is the emblem of the first appearance of the divine Presence in his own works of creation, tangible and visible, and therefore comprehensible. The mystery-God, or the ever-unrevealed Deity, fecundates through His will Bythos, the unfathomable and infinite depth that exists in silence (*Sigē*) and darkness (for our intellect), and that represents the abstract idea of all Nature, the ever-producing Cosmos. As neither the male nor female principle, blended into the idea of a double-sexed Deity in ancient conceptions, could be comprehended by an ordinary human intellect, the theology of every people had to create for its religion a Logos, or manifested Word, in some shape or other. With the Ophites and other Gnostics who took their models direct from more ancient originals, the unrevealed Bythos and her male counterpart produce Ennoia, and the three in their turn produce Sophia,² thus completing the Tetraktys, which will emanate Christos, the very essence of the Father Spirit. As the [172] the unrevealed One, or concealed Logos in its latent state, he has existed from all eternity in the *Arba-il*, the metaphysical abstraction; therefore, he is ONE with all others as a unity, the latter (including all) being indifferently termed Ennoia, *Sigē* (silence), Bythos, etc. As the revealed one, he is Androgyne, Christos, and Sophia (Divine Wisdom), who descend into the man Jesus.

¹ [Refer to Dawn of Chaos-Theos-Kosmos (Drawing) on page 125 of this study. — ED. PHIL.]

² Sophia is the highest prototype of woman — the first *spiritual* Eve. In the Bible the system is reversed and the intervening emanation being omitted, Eve is degraded to simple humanity.

Both Father and Son are shown by Irenæus to have loved the beauty (*formam*)¹ of the primitive woman,² who is Bythos — Depth — as well as Sophia, and as having produced conjointly Ophis and Sophia (double-sexed unity again), male and female wisdom, one being considered as the unrevealed Holy Spirit, or elder Sophia — the *Pneuma* — the intellectual “Mother of all things”; the other, the revealed one or *Ophis*, typifying divine wisdom fallen into matter, or God-man — Jesus, whom the Gnostic Ophites represented by the serpent (Ophis).

Fecundated by the Divine Light of the Father and Son, the highest spirit and Ennoia, Sophia produces in her turn two other emanations — one perfect Christos, the second imperfect Sophia-Akhamōth,³ from חכמה, Hokmāh (simple wisdom), who becomes the mediatrix between the intellectual and material worlds.

Christos was the mediator and guide between God (the Higher), and everything spiritual in man; Akhamōth — the younger Sophia — held the same duty between the “Primitive man,” Ennoia and matter. What was mysteriously meant by the general term, *Christos*, we have just explained.

Delivering a sermon on the “Month of Mary,” we find the Rev. Dr. Preston, of New York City, expressing the Christian idea of the female principle of the trinity better and more clearly than we could, and substantially in the spirit of an ancient “heathen” philosopher. He says that the

. . . plan of the redemption made it necessary that a mother should be found, and Mary stands pre-eminently alone as the only instance when a creature was necessary to the consummation of God’s work.

We will beg the right to contradict the reverend gentleman. As shown above, thousands of years before our era it was found necessary by all the “heathen” Theogonies to find a female principle, a “mother” for the triune male principle. Hence, Christianity does not present the “only instance” of such a consummation of God’s work — albeit, as this work shows, there was more philosophy and less materialism, or rather anthropomorphism, in it. But hear the reverend Doctor express “heathen” thought in [173] Christian ideas. He says:

He [God] prepared her [Mary’s] virginal and celestial purity, for a mother defiled could not become the mother of the Most High. The holy virgin, even in her childhood, was more pleasing than all the Cherubim and Seraphim, and from infancy to the maturing maidenhood and womanhood she grew more and more pure. By her very sanctity she reigned over the heart of God. *When the hour came, the whole court of heaven was hushed, and the trinity listened for the answer of Mary, for without her consent the world could not have been redeemed.*

¹ [well-formed]

² See Irenæus, *Adversus Hæreses*, *op. cit.*, Bk. I, xxx, 1-3.

³ In King’s Gnostics, * we find the system a little incorrect. The author tells us that he followed Bellermann’s *Drei Programmen über die Abraxas-gemmen*. [p. 33, 1st ed.]

* [Charles William King (1818-1888). *The Gnostics and Their Remains, Ancient and Mediæval*, 1st ed. London: Bell and Dalby, 1864; 2nd ed. New York: Putnam, 1887.]

Does it not seem as if we were reading Irenæus explaining the Gnostic “*Heresy*, which taught that the Father and Son loved the beauty (*formam*) of the celestial Virgin”? or the Egyptian system of Isis being both wife, sister, and mother of Osiris-Horus? With the Gnostic philosophy there were but *two*, but the Christians have improved and perfected the system by making it completely “heathen,” for it is the Chaldean Anu-Bel-Hoa, merging into Mylitta. Adds Dr. Preston:

Then while this month [of Mary] begins in the paschal season — the month when Nature decks herself with fruits and flowers, the harbingers of a bright harvest — let us, too, begin for a golden harvest. In this month the dead come up out of the earth, figuring the resurrection; so, when we are kneeling before the altar of the holy and immaculate Mary, let us remember that there should come forth from us the bud of promise, the flower of hope, and the imperishable fruit of sanctity.

This is precisely the substratum of the Pagan thought which, among other meanings, emblemized by the rites of the resurrection of Osiris, Adonis, Bacchus, and other slaughtered sun-gods, the resurrection of all nature in spring, the germination of seeds that had been dead and sleeping during winter, and so were allegorically said to be kept in the underworld (Hadēs). They are typified by the three days passed in hell before his resurrection by Hercules, by Christ, and others.

The Gnostic allegories show a greater sense of justice and logic than the Christian.

This derivation, or rather *heresy*, as it is called in Christianity, is simply the Brāhmanic doctrine in all its archaic purity. Vishnu, the second personage of the Hindu trinity, is also the Logos, for he is made subsequently to incarnate himself in Krishna. And *Lakshmī* — who, as in the case of Osiris and Isis, of Ain-Soph and Sephīrah, and of Bythos and Ennoia, is both his wife, sister, and daughter, through this endless correlation of male and female creative powers in the abstruse metaphysics of the ancient philosophies — is Sophia-Akhamōth. Krishna is the mediator promised by Brahmā to mankind, and represents the same idea as the Gnostic Christos. And *Lakshmī*, Vishnu’s spiritual half, is the emblem of physical nature, the universal mother of all the material and revealed forms; the mediatrix and protector of Nature, like Sophia-Akhamōth, who is made by the Gnostics the mediatrix between the Great Cause and Matter, as Christos is the mediator between him and spiritual humanity.

[174]

This Brahmano-Gnostic tenet is more logical, and more consistent with the allegory of *Genesis* and the fall of man. When God curses the first couple, He is made to curse also the earth and everything that is on it. The New Testament gives us a Redeemer for the first sin of mankind, which was punished for having sinned; but there is not a word said about a Saviour who would take off the unmerited curse from the earth and the animals, which had never sinned at all. Thus the Gnostic allegory shows a greater sense of both justice and logic than the Christian.

In the Ophite system, Sophia, the Androgyne Wisdom, is also the female spirit, or the Hindu female Nārī (Nārāyana), moving on the face of the waters — chaos, or future

matter.¹ She vivifies it from afar, but not touching the abyss of darkness.² She is unable to do so, for Wisdom is purely intellectual and cannot act directly on matter. Therefore, Sophia is obliged to address herself to her Supreme Parent; but although life proceeds primally from the Unseen Cause, and his Ennoia, neither of them can, any more than herself, have anything to do with the lower chaos in which matter assumes its definite shape. Thus, Sophia is obliged to employ on the task her *imperfect* emanation, Sophia-Akhamōth, the latter being of a mixed nature, half spiritual and half material.

The only difference between the Ophite cosmogony and that of the St. John Nazarenes is a change of names. We find equally an identical system in the *Kabbalah*, the *Book of Mystery (Liber Mysteriorum)*.³ All the three systems, especially that of the Kabbalists and the Nazarenes, which were the *models* for the Ophite Cosmogony, belong to the pure Oriental Gnosticism. The *Codex Nazaræus* opens with:

The Supreme King of Light, Mano, the great First One,⁴ etc.,

the latter being the emanation of Ferho — the unknown, formless LIFE. He is the chief of the Aiōns, from whom proceed (or shoot forth) five refulgent rays of Divine light. Mano is *Rex Lucis*, the Bythos-Ennoia of the Ophites.

*Unus est Rex Lucis in suo regno, nec ullus qui eo altior, nullus qui ejus similitudinem retulerit, nullus qui, sublati oculis, viderit Coronam quæ in ejus capite est.*⁵

He is the Manifested Light around the highest of the three Kabbalistic heads, the concealed wisdom; from him emanate the three *Lives*. Hivil-Ziwa the revealed Logos, Christos the “Apostle Gabriel,” and the first Legate or messenger of light. If Bythos and Ennoia are the Nazarene Mano, then the dual-natured, the semi-spiritual, semi-

¹ [i.e., primordial undifferentiated matter. Consult “Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [Consult “Narayana First or Third Logos?,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ See *Siphra Dtzenuithah*. [Book of Concealed Mystery, the oldest book of the Kabbalists, included in Knorr von Rosenroths’ *Kabbala Denudata: the Kabbalah Unveiled, Containing the Following Books of the Zohar*. 1. *The Book of Concealed Mystery*. 2. *The Greater Holy Assembly*. 3. *The Lesser Holy Assembly*. Translated into English from the Latin version of Christian Freiherr Knorr von Rosenroth (1636-1689), and collated with the original Chaldee and Hebrew text by Samuel Liddell MacGregor Mathers (1854-1918). London: G. Redway, 1887. — ED. PHIL.]

⁴ *Codex Nazaræus*, * I p. 1 et seq. [i.e., There is only one King of Light in his kingdom, and there is none higher than him, none who has borne his likeness, none who, lifting up his eyes, has seen the Crown that is on his head.]

* From Greek *Ναζωραῖος*, man of Nazareth.

* * [Bibliographical Note by Boris de Zirkoff, from his *H.P. Blavatsky Collected Writings*, XIV, p. 521:

Codex Nazaræus. The sacred book of the Mandaean Gnostics. It is also known as the *Sidra Rabba*, or great book, and in more recent times is termed *Ginza* (Genza) *rabba*, Genza meaning treasure. A translation as: *Liber Adami, appellatus Syriace transcriptus*, Mathieu Norberg, London, 1815-16; 3-vols., was published with the “Liber Adami” meant as a blind for the Church. It is a Latin translation with the original text set in high Syrian on the facing page. The first two volumes are text, and the third is a concordance, index, notes, etc. (now very rare). The translation is imperfect, and the paper is pulp vellum, making Xeroxing difficult. In the original form, it was placed on a daïs <raised platform> with a Mandaean priest standing on one side reading the page facing him, and another priest standing opposite reading the pages before *himself*. Thus every other page was upside down, and in the recitations alternating between the two. A number of German translations have appeared, notably by Lidzbarsky, 1926, and Robert Haardt, 1968 (Fragments). See also, *Theosophical Glossary*, p. 86, for more details.]

⁵ [*ibid.*, p. 11.]

material Akhamōth must be Pthahil when viewed from her spiritual aspect; and if regarded in her grosser nature, she is the Nazarene “Spiritus.” [175]

Pthahil,¹ who is the reflection of his father, Lord Abatur, the *third* life — as the elder Sophia is also the third emanation² — is the “newestman.” Perceiving his fruitless attempts to create a perfect material world, the “Spiritus” calls to one of her progeny, the *Karabtanos-Ildabaōth*, who is without sense or judgment (“blind matter”), to unite himself with her to create something definite out of this confused (*turbulentos*) matter, which task she is enabled to achieve only after having produced from this union with *Karabtanos* the seven stellars. Like the six sons or genii of the Gnostic Ialdabaōth, they then frame the material world. The same story is repeated over again in Sophia-Akhamōth. Delegated by her purely spiritual parent, the elder Sophia, to create the world of *visible forms*, she descended into chaos and, overpowered by the emanation of matter, lost her way. Still ambitious to create a world of matter of her own, she busied herself hovering to and fro about the dark abyss, and imparted life and motion to the inert elements, until she became so hopelessly entangled in matter that, like Pthahil, she is represented sitting immersed in mud, and unable to extricate herself from it; until, by the contact of matter itself, she produces the *Creator* of the material world. He is the Demiourgos, called by the Ophites Ialdabaōth and, as we will directly show, the parent of the Jewish God in the opinion of some sects, and held by others to be the “Lord God” Himself. It is at this point of the Kabbalistic-gnostic Cosmogony that begins the Mosaic Bible. Having accepted the Jewish Old Testament as their standard, no wonder that the Christians were forced by the exceptional position in which they were placed through their own ignorance, to make the best of it.

The first groups of Christians, whom Renan³ shows numbering but from seven to twelve men in *each church*, belonged unquestionably to the poorest and most ignorant classes. They had and could have no idea of the highly philosophical doctrines of the Platonists and Gnostics, and evidently knew as little about their own newly-made-up religion. To these [men] — who, if Jews, had been crushed under the tyrannical dominion of the “law,” as enforced by the elders of the synagogues, and if Pagans had been always excluded, as the lower castes are until now in India, from the religious mysteries — the God of the Jews and the “Father” preached by Jesus were all one. The contentions which reigned from the first years following the death of Jesus, between the two parties, the Pauline and the Petrine — were deplorable.

¹ See *Codex Nazaræus*, *op. cit.*, I, p. 177 *et seq.* Pthahil, sent to frame the world, finds himself immersed in the abyss of mud, and soliloquizes in dismay until the *Spiritus* (Sophia-Akhamōth) unites herself completely with matter, and so creates the material world.

[Note by ED. PHIL.: Pthahil is identical with the host of the Pitris who “created Man” as only a “shell.” He was, with the Nazarenes, the King of Light, and the Creator; but in this instance he is the unlucky Prometheus, who fails to get hold of the Living Fire necessary for the formation of the divine Soul, as he is ignorant of the secret name (the ineffable or incommunicable name of the Kabbalists) — *Secret Doctrine*, I p. 195 *fn.* Also consult “The Ineffable Name,” in our Secret Doctrine’s First Proposition Series, and “Prometheus, the Light-bringer, hurled down to the bowels of the earth,” in our down to Earth Series.]

² [Consult “Blavatsky unravels the drama of Pistis-Sophia,” in our Buddhas and Initiates Series. — ED. PHIL.]

³ [Joseph Ernest Renan (1823-1892) French Orientalist and Semitic scholar, writing on Semitic languages and civilizations, historian of religion, philologist, philosopher, biblical scholar, and critic. He wrote works on the origins of early Christianity, and espoused popular political theories especially concerning nationalism, national identity, and the alleged superiority of the white people over other human “races.” Renan was probably the first to oppose the Semitic and Aryan races as a decisive division of human genres.]

What one did, the other deemed [176] a sacred duty to undo.¹ If the *Homilies* are considered apocryphal, and cannot very well be accepted as an infallible standard by which to measure the animosity which raged between the two apostles,² we have the Bible, and the proofs afforded therein are plentiful.

So hopelessly entangled seems Irenæus in his fruitless endeavours to describe, to all outward appearance at least, the true doctrines of the many Gnostic sects of which he treats, and to present them at the same time as abominable “heresies,” that he either deliberately, or through ignorance, confounds all of them in such a way that few metaphysicians would be able to disentangle them, without the *Kabbalah* and the *Codex* as the true keys. Thus, for instance, he cannot even tell the difference between the Sethianites and the Ophites, and tells us that they called the “God of all,” “*Hominem*,” a MAN, and his mind the SECOND man, or the “*Son of man*.” So does Theodoret, who lived more than two centuries after Irenæus, and who makes a sad mess of the chronological order in which the various sects succeeded each other.³ Neither the Sethianites (a branch of the Jewish Nazarenes), nor the Ophites, a purely Greek sect, have ever held anything of the kind. Irenæus contradicts his own words by describing in another place the doctrines of Cerinthus, the direct disciple of Simon Magus.⁴ He says that Cerinthus taught that the world was not created by the FIRST GOD, but by a virtue (*virtus*) or power, an Aiōn so distant from the First Cause that he was even ignorant of HIM who *is above all things*. This Aiōn subjected Jesus, he begot him physically through Joseph from one who was not a virgin, but simply the wife of that Joseph, and Jesus was born like all other men. Viewed from this physical aspect of his nature, Jesus was called the “son of man.” It is only after his *baptism*, that *Christos*, the anointed, descended from the Princeliness of above, in the figure of a dove, and then announced the UNKNOWN Father through Jesus.⁵

If, therefore, Jesus was physically considered as a son of man, and spiritually as the *Christos*, who overshadowed him, how then could the “GOD OF ALL,” the “*Unknown Father*,” be called by the Gnostics *Homo*, a MAN, and his Mind, Ennoia, the SECOND man, or *Son of man*? Neither in the Oriental *Kabbalah*, nor in Gnosticism, was the “God of all” ever anthropomorphized. It is but the first, or rather the second emanations, for Shekhinah, Sephirah, Depth, and other first-manifested female virtues are also emanations, that are termed “primitive men.” Thus Adam-Kadmon, Ennoia (or *Sigē*), the *Logoi* in short, are the “only-begotten” ones but not the *Sons* of man, which appellation properly [177] belongs to *Christos*, the son of Sophia (the elder), and of the primitive man, who produces him through his own vivifying light, which emanates from the source or *cause* of all — hence the *cause* of his light also, the “Unknown Father.”⁶ There is a great difference made in the Gnostic metaphysics be-

¹ [Consult “Paul an Initiate and founder of Christianity” and “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series. — ED. PHIL.]

² [Consult “Peter not an Initiate and the enemy of Paul” and “Paul an Initiate and founder of Christianity,” in our Buddhas and Initiates Series. — ED. PHIL.]

³ Irenæus, *Adversus Hæreses*, *op. cit.*, Bk. I, xxx, 1; Theodoret, *Hæreticarum fabularum compendium*.

⁴ [Consult “G.R.S. Mead’s Essay on Simon Magus,” in our Buddhas and Initiates Series. — ED. PHIL.]

⁵ Irenæus, *op. cit.*, Book I, xxvi, 1.

⁶ [Refer to Dawn of Chaos-Theos-Kosmos (Drawing) on page 125 of this study. — ED. PHIL.]

tween the first unrevealed Logos and the “anointed,” who is Christos. Ennoia may be termed, as Philōn understands it, the *Second* God, but he alone is the “Primitive and First man,” and by no means the Second one, as Theodoret and Irenæus have it. It is but the inveterate desire of the latter to connect Jesus in every possible way, even in his *Against Hæresies*, with the *Highest* God, that led him into so many falsifications.

Such an identification with the *Unknown* God, even of Christos, the anointed — the Aiōn who overshadowed him — let alone of the man Jesus, never entered the head of the Gnostics nor even of the direct apostles and of Paul, whatever later forgeries may have added.¹

How daring and desperate were many such deliberate falsifications was shown in the first attempts to compare the original manuscripts with later ones. In Bishop Horsley’s edition of Sir Isaac Newton’s works,² several manuscripts on theological subjects were cautiously withheld from publication. The article known as *Christ’s Descent into Hell*, which is found in the later Apostles’ Creed, is not to be found in the manuscripts of either the fourth or sixth centuries. It was an evident interpolation copied from the fables of Bacchus and Hercules, and enforced upon Christendom as an article of faith. Concerning it the author of the preface³ to the *Catalogue of the Manuscripts of the King’s Library* (preface, p. xxiv) remarks:

I wish that the insertion of the article of *Christ’s Descent into Hell* into the Apostles’ Creed could be as well accounted for as the *insertion* of the *said* verse. (*First Epistle of John* v, 7)⁴

Now, this verse reads:

For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost; and these three are one.

This verse, which has been “appointed to be read in churches,” is now known to be spurious. It is not to be found in any Greek manuscript, “save one at Berlin,” which was transcribed from some interpolated paraphrase between the lines. In the first and second editions of Erasmus, printed in 1516 and 1519, this allusion to these three heavenly witnesses is *omitted*;⁵ and the text is not contained in any Greek

¹ [Note to Students: The key to the hitherto unfathomable mystery of Jesus is hidden in the paronomasia of Chrēstos and Christos. For an in-depth analysis of the subject matter, consult “Jesus Ben Pandira, the historical Christ” and “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

² [London, 1779-85; 4-vols.]

³ [Endnote 24 to page 177 by Boris de Zirkoff: The author of the Preface referred to was David Casley, and the *Catalogue* was published in London in 1734, 4to.]

⁴ William Hone (1780-1842), *The Apocryphal New Testament: Being All the Gospels, Epistles, and Other Pieces Now Extant, Attributed in the First Four Centuries to Jesus Christ, His Apostles, and Their Companions and Not Included in the New Testament by its Compilers. Translated from the Original Tongues, and Now First Collected into One Volume*. London: W. Reeves, 1820; 1st ed.; 1821, 2nd ed. Preface, p. vi.

⁵ [Endnote 25 to page 177 by Boris de Zirkoff: The New Testament published by Erasmus at Basle in 1516, under the title of *Novum Instrumentum*, consisted of the Greek text and was accompanied with a Latin rendering of his own, in which he aimed at giving the meaning of the Greek without blindly following the Latin *Vulgate*, the only form in which the *N.T.* had been current in Europe for centuries. This rendering of Erasmus, one of the greatest humanists of the time, together with his annotations and prefaces to the several books, make his edition the first great monument of modern Biblical study.]

manuscript which was written earlier than the fifteenth century.¹ It was not mentioned by either of the Greek ecclesiastical writers, nor by the early Latin [178] fathers, so anxious to get at every proof in support of their trinity; and it was omitted by Luther in his German version. Edward Gibbon² was early in pointing out its spurious character. Archbishop Newcome rejected it, and the Bishop of Lincoln expresses his conviction that it is spurious.³ There are twenty-eight Greek authors — Irenæus, Clement, and Athanasius included, who neither quote nor mention it; and seventeen Latin writers, numbering among them Augustine, Jerome, Ambrosius, Cyprian, and Pope Eusebius, who appear utterly ignorant of it.

It is evident that if the text of the heavenly witnesses had been known from the beginning of Christianity the ancients would have eagerly seized it, inserted it in their creeds, quoted it repeatedly against the heretics, and selected it for the brightest ornament of every book that they wrote upon the subject of the Trinity.⁴

Thus falls to the ground the strongest Trinitarian pillar.

Another not less obvious forgery is quoted from Sir Isaac Newton's words by the editor of the *Apocryphal* New Testament. Newton observes,

. . . that what the Latins have done to this text (*First Epistle of John* v, 7), the Greeks have done to that of St. Paul (*1 Timothy* iii, 16). For, by changing ω into θ , the abbreviation of $\theta\epsilon\omicron\varsigma$,⁵ [in the Alexandrian manuscript, from which their subsequent copies were made] they now read:

“Great is the mystery of Godliness, GOD was manifested in the flesh,”

whereas all the churches, for the first four or five hundred years, and the authors of all the ancient versions, Jerome, as well as the rest, read:

“Great is the mystery of godliness WHICH WAS manifested in the flesh.”

Newton adds that, now that the disputes over this forgery are over, they that read GOD made manifest in the flesh, instead of the *godliness which was* manifested in the flesh, think this passage “one of the most obvious and pertinent texts for the business.”⁶

¹ “It is first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the 5th century, and by him it is suspected to have been forged.” — *op. cit.*, p. vii.

² [Edward Gibbon (1737-1794), *The History of the Decline and Fall of the Roman Empire*, London: Printed for W. Strahan, and T. Cadell, in the Strand, 1777-1788. English, Latin, Ancient Greek to 1453. Vol. I, 1776; Vols. II & III, 1781; Vols. IV-VI, 1788, 4to; many subsequent editions.

Volume I was first published in February 1776 by William Strahan and Thomas Cadell. It was reissued in a succession of six revised editions between 1776 and 1789. Volumes II and III appeared in 1781, and the final three volumes, IV-VI, were issued together in 1788.]

³ George (late Pretyman) Tomline Sir, Bart. (1750-1827), *Elements of Christian theology: Containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a Brief Statement of the Contents of the Several Books of the Old and New Testaments; a Short Account of the English Translation of the Bible and of the Church of England; and a Scriptural Exposition of the Thirty-nine Articles of Religion*. London: Printed for T. Cadell and W. Davies [etc.] 1807; 2-vols. Vol. II, p. 90, note.

⁴ Richard Porson (1759-1808), *Letters to Mr. Archdeacon Travis, in answer to his defence of the three heavenly witnesses, 1 John v 7*, London: T. and J. Egerton, 1790; pp. 363, 402.

⁵ [deity, a supreme being, or “god”]

⁶ [Hone, *op. cit.*, p. ix.]

The first Christians were readily converted by the eloquent simplicity of Paul, who promised them freedom from the narrow bonds of ecclesiasticism.¹

Paganism, with its grand philosophical truths, was concealed from sight; unveiling itself but to the few, and leaving the masses hopelessly seeking to discover who was the god, among the overcrowded pantheon of deities and sub-deities.

And now we ask again the question: Who were the first Christians? Those who were readily converted by the eloquent simplicity of Paul, who promised them, with the name of Jesus, *freedom* from the narrow bonds of ecclesiasticism. They understood but one thing: they were the “children of promise” (*Galatians* iv, 28). The “allegory” of the Mosaic Bible was unveiled to them; the covenant “from the Mount Sinai which gendereth to *bondage*” was Agar (*ibid.*, 24), the old Jewish synagogue, and she was “in bondage with her children” to Jerusalem, the new and the free, “the mother of us all.” On the one hand the synagogue and [179] the law which persecuted every one who dared to step across the narrow path of bigotry and dogmatism; on the other, Paganism² with its grand philosophical truths concealed from sight; unveiling itself but to the few, and leaving the masses hopelessly seeking to discover who was *the* god, among this overcrowded pantheon of deities and sub-deities. To others, the apostle of circumcision, supported by all his followers, was promising, if they obeyed the “law,” a life hereafter and a resurrection, of which they had no previous idea. At the same time he never lost an occasion to contradict Paul without naming him, but indicating him so clearly that it is next to impossible to doubt whom Peter meant.³ While he may have converted some men who, whether they had believed in the Mosaic resurrection promised by the Pharisees, or had fallen into the nihilistic doctrines of the Sadducees, or had belonged to the polytheistic heathenism of the Pagan rabble, had no future after death, nothing but a mournful blank — we do not think that the work of contradiction, carried on so systematically by the two apostles, had helped much their work of proselytism. With the educated thinking classes they succeeded very little, as ecclesiastical history clearly shows. Where was the truth; where the inspired word of God? On the one hand, as we have seen, they heard the apostle Paul

¹ [Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

² The term “Paganism” is properly used by many modern writers with hesitation. Professor Alexander Wilder, in his edition of Payne Knight’s *The Symbolical Language of Ancient Art and Mythology*, says:

It [Paganism] has degenerated into slang, and is generally employed with more or less of an opprobrious meaning. The correcter expression would have been “the ancient ethnical worships,” but it would be hardly understood in its true sense, and we accordingly have adopted the term in popular use, but not disrespectfully. A religion which can develop a Plato, an Epictetus, and an Anaxagoras, is not gross, superficial, or totally unworthy of candid attention. Besides, many of the rites and doctrines included in the Christian as well as in the Jewish Institute, appeared first in the other systems. Zoroastrianism* anticipated far more than has been imagined. The Cross, the priestly robes and symbols, the sacraments, the Sabbath, the festivals and anniversaries, are all anterior to the Christian era by thousands of years. The ancient worship, after it had been excluded from its former shrines, and from the metropolitan towns, was maintained for a long time by the inhabitants of humble localities. To this fact it owes its later designation. From being kept up in the pagi, or rural districts, its votaries were denominated pagani, or provincials.

* [Consult “The Zend Avesta is to Zoroastrianism, what the Veda is to Brahmanism,” in our Atlantean Realities Series, “Glimpses of the Fathomless Mysteries of Zoroaster,” and “The empyrean philosophical exhortations of Zoroaster,” in our Theosophy and Theosophists Series. — ED. PHIL.]

³ [Consult “Paul an Initiate and founder of Christianity” and “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series. — ED. PHIL.]

explaining that of the two covenants, “which things are an allegory,” the old one from Mount Sinai, “which gendereth to bondage,” was *Agar* the bondwoman; and Mount Sinai itself answered to “Jerusalem,” which now is “in bondage” with her circumcised children; and the new covenant meant Jesus Christ — the “Jerusalem which is above and free”; and on the other Peter, who was contradicting and even abusing him. Paul vehemently exclaims:

Cast out the bondwoman and her son [the old *law* and the synagogue].

The son of the bondwoman shall not be heir with the son of the freewoman.

Stand fast therefore in the [180] liberty wherewith Christ hath made us free; be not entangled again with the yoke of bondage. . . . Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing! (*Galatians* iv, 30; 1-2)

What do we find Peter writing? Whom does he mean by saying,

They speak great swelling words of vanity . . . While they promise them *liberty*, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. . . . For if after *they have escaped* the pollutions of the world through the knowledge of the Lord and Saviour . . . they are again entangled therein, and overcome . . . it had *been better for them not to have known the way of righteousness*, than after they have known it, to turn from the holy *commandment delivered unto them*. (2 *Peter* ii, 18-31)

Peter and Paul are the archetypes of Christianity’s Opposing Powers. The Apostle of circumcision made his mission to persecute the Apostle of the Gentiles.

Peter certainly cannot have meant the Gnostics, for they had never seen “the holy commandment delivered unto them”; Paul had. They never promised any one “liberty” from bondage, but Paul had done so repeatedly. Moreover, the latter rejects the “old covenant,” *Agar* the bondwoman; and Peter holds fast to it. Paul warns the people against the *powers* and *dignities* (the lower angels of the Kabbalists); and Peter, as will be shown further, respects them and *denounces those who do not*. Peter preaches circumcision, and Paul forbids it.

An array of formidable Church penances and anathemas kept the curious back, under the false pretence of sacrilege and profanation of the “mysteries.”

Then, millions were butchered in the name of the God of mercy.

Later, when all these extraordinary blunders, contradictions, dissensions, and inventions were forcibly crammed into a frame elaborately executed by the episcopal caste of the new religion, and called Christianity; and the chaotic picture itself cunningly preserved from too close scrutiny by a whole array of formidable Church penances and anathemas, which kept the curious back under the false pretence of sacrilege and profanation of divine mysteries; and millions of people had been butchered in the name of the God of mercy — then came the Reformation. It certainly deserves its name in its fullest paradoxical sense. It abandoned Peter and alleges to have chosen Paul for its only leader. And the apostle,

Who thundered against the old law of bondage;

Who left full liberty to Christians to either observe the Sabbath, or set it aside;

Who rejects everything anterior to John the Baptist,

— is now the professed standard-bearer of Protestantism, which holds to the *old* law more than the Jews, imprisons those who view the Sabbath as Jesus and Paul did, and outvies the synagogue of the first century in dogmatic intolerance!

The first Christians were the Ebionites, the followers of the early Nazarenes, the Kabbalistic Gnostics.

But who then *were* the first Christians, may still be asked? Doubtless the Ebionites; and in this we follow the authority of the best critics.

There can be little doubt that the author [of the *Clementine Homilies*] was a representative of Ebionitic Gnosticism, which *had once been the* [181] *purest form of primitive Christianity*. . . .¹

And who were the Ebionites? The pupils and followers of the early Nazarenes, the Kabbalistic Gnostics. In the preface to the *Codex Nazaræus*,² the translator says:

That also the Nazarenes did not at that time reject such [Aiōns] is credible. For of the Ebionites, who acknowledged such, these were the instructors.³

We find, moreover, Epiphanius, the Christian Homer of the *Hæresies*, telling us that:

Ebion had the opinion of the Nazarenes, the form of the Cerinthians (who fable that the world was put together by angels), and the appellation of Christians.⁴

An appellation certainly more correctly applied to them than to the orthodox (so-called) Christians of the school of Irenæus and the later Vatican. Renan shows the Ebionites numbering among their sect all the surviving relatives of Jesus. John the Baptist, his cousin and *precursor*, was the accepted Saviour of the Nazarenes, and their prophet. His disciples dwelt on the other side of the Jordan, and the scene of the baptism of the Jordan is clearly and beyond any question proved by the author of *Sōd, the Son of the Man*, to have been the site of the Adonis-worship.⁵

¹ Walter Richard Cassels (1826-1907), *Supernatural religion: an inquiry into the reality of divine revelation*. London: Longmans, Green, & Co., 1874; 3rd ed., Vol II, p. 4.

² [Look up “Madame Blavatsky unravels the Gnostic drama of Pistis-Sophia, the repentant personality, rooted in selfish motives,” in our Buddhas and Initiates Series. — ED. PHIL.]

³ Matthias Norberg (1747-1826), Ed. & Tr., *Codex Nasaræus, Liber Adami Appellatus, Syriace Transcriptus, Lo-co Vocalium, Ubi Vicem Literarum Gutturalium Præstiterint, His Substitutis, Latineque Redditus*, London: Literis Berlingianis, 1815-1816; * 3-vols. Preface p. v.

[*Matthias Norberg Latin version*: From 1815 to 1816, Matthias Norberg published a Latin translation of the Ginza Rabba, titled *Codex Nazaræus liber Adami appellatus* (3-vols). The original Mandaic text, based on the MSS. Paris B, * was also printed in Syriac script alongside the Latin translation.

* Copied by Baktiar Bulbul in 1632; also called the “Matthias Norberg version,” since it was used by Norberg during the early 1800s. — Cf. *Wikipedia*.]

⁴ *Panarion* of Saint Epiphanius of Salamis, Bishop of Constantia in Cyprus (c. 310-403), *Panaria Eorumque Anacephalæosis. Ad Veteres Libros Recensuit et Cum Latina Dion. Petavii Interpretatione et Integris Eius Animadversionibus* [Panaria <bread baskets> and their Recapitulation: Revised from the Old Books and with the Latin Interpretation of Dion Petavius and His Complete Observations], Ed. Francisus Oehler. Berolini: Apud A. Asher et Socios, 1861. Lib. I, tomus II, Indiculus, § 8; *Hæreses*, XXX, 1.

⁵ *Panarion*, Preliminary chapter, pp. v-xxix.

Over the Jordan and beyond the lake dwelt the Nazarenes, a sect said to have existed already at the birth of Jesus, and to have counted him among its number. They must have extended along the east of the Jordan, and south-easterly among the Arabians (*Galatians* i, 17, 21; ii, 11), and Sabæans in the direction of Basra; and again, they must have gone far north over the Lebanon to Antioch, also *to the northeast*, to the Nazaræan settlement in Berœa, where St. Jerome found them. In the Desert the Mysteries of Adonis may have still prevailed; in the mountains Aiai Adonai was still a cry.¹

Writes Epiphanius:

Having been united (*conjunctus*) to the Nazarenes, each (Ebionite) imparted to the other out of his own wickedness, and decided that Christ *was of the seed of a man*.²

And if they did, we must suppose they knew more about their contemporary prophet than Epiphanius 400 years later. Theodoret, as shown elsewhere, describes the Nazarenes as Jews who “honour the Anointed as a just man,” and use the *evangel* called “*According to Peter*.”³ Jerome finds the authentic and original *evangel*, written in Hebrew, by Matthew the apostle-publican, in the library collected at Cæsarea, by the martyr Pamphilius.

I received permission from the Nazaræans, who at Berœa of Syria used this [gospel], to translate it,

he writes toward the end of [182] the fourth century.⁴ Adds Jerome,

In the *evangel* which the Nazarenes and Ebionites use, which recently I translated from Hebrew into Greek, and which is called by most persons the *genuine Gospel of Matthew*, etc.⁵

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

. . . a difficult work is enjoined, since this translation has been commanded me by your Felicities, which *St. Matthew himself, the Apostle and Evangelist*, DID NOT WISH TO BE OPENLY WRITTEN. For if it had not been SECRET, he [Matthew] would have added to the *evangel* that which he gave forth was his; but he

¹ *Pamaron*, Preliminary chapter, pp. vii.

² [*Panarion*, op. cit., lib. I, tomus II, *Hæreses*, XXX, ii, iii.]

³ [*Contra hæreticos liber in quo illorum nugas, et fabulas narrat & redarguit*, II, ii; i.e., “A book against heretics, in which he recounts and refutes their nonsense and fables.”]

⁴ Saint Jerome (c. 342-347 to 420). *De viris illustribus*, liber, cap. 3. “It is remarkable that, while all church fathers say that Matthew wrote in *Hebrew*, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our Greek one! It had many *peculiar additions* which are wanting in our *evangel*.” — Herman Olshausen, in *Nachweis der Echtheit der Sämtlichen Schriften des Neuen Testaments*, p. 35.

⁵ Saint Jerome, *Commentary on Matthew*, Book II, ch. xii, 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters. [*Dialogi contra Pelagianos*, iii, 2.]

made up this book sealed up in the Hebrew characters, which he put forth *even in such a way* that the book, written in Hebrew letters and *by the hand of himself*, might be possessed *by the men most religious*; who also, in the course of time, received it from those who preceded them. But this very book they never gave to anyone to be transcribed; and its *text* they related some one way and some another.¹ [And he adds further, on the same page:] And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this book was approved in a synod which the ears of the Church properly refused to listen to.²

Jerome becomes more zealous than ever in his persecutions of the “Heretics” because, to accept the original Gospel of Matthew, was equivalent to reading the death-sentence of the established Church.

He admits himself, that the book which he authenticates as being written “*by the hand of Matthew*” was nearly unintelligible to him [183] notwithstanding that he translated it twice, for it was arcane or *a secret*. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as *heretical*. More than that, Jerome knew that this *original Gospel of Matthew* was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the two Gospels, the Hebrew in question and the Greek belonging to our present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome becomes more zealous than ever in his persecutions of the “Heretics.” Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The *Gospel according to the Hebrews* was but too well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the *divinity* of Christ.

If the commentaries of Jerome on the Prophets, his famous *Vulgate*, and numerous polemical treatises are all as trustworthy as this version of the *Gospel according to Matthew*, then we have a divine revelation indeed.

¹ Jerome, *Opera*, Vol. V (1706), col. 445; ed. Johannes Martianay, Paris: Ludovicus Roulland, 1693-1706. Cf. Samuel Fales Dunlap (1825-1905), *Sōd, the Son of the Man*, London: Williams and Norgate, 1861; p. 46.*

* [Endnote 26 to page 182 by Boris de Zirkoff: In connection with this reference to Jerome’s *Opera* and the subject-matter in the text itself, the student is referred to Vol. VIII, pp. 233-38, of H.P. Blavatsky’s *Collected Writings*, wherein the Compiler has given a comprehensive explanation of both the text and the references involved. These explanations help to clarify a few uncertainties in Madame Blavatsky’s text and quotes.]

² This accounts also for the rejection of the works of Justin Martyr, who used only this *Gospel according to the Hebrews*, as also did most probably Tatian, his disciple. At what late period was fully established the *divinity* of Christ we can judge by the mere fact that even in the 4th century, Eusebius * [Ecclesiastical History, III, xxv] did not denounce this book as spurious, but only classed it with such as the *Apocalypse* of John; and Karl August Credner (*Zur Geschichte des Kanons*, p. 120) shows Nicephorus inserting it, together with the *Revelation*, in his *Stichometry*, among the Antilegomena. The Ebionites, the *genuine* primitive Christians, rejecting the rest of the apostolic writings, made use only of this Gospel (Irenæus, *Adversus Hæreses*, I, xxvi, 2); also Eusebius, *Ecclesiastical History*, III, xxvii), and the Ebionites, as Epiphanius declares, firmly believed with the Nazarenes, that Jesus was but a man “of the seed of a man.” Epiphanius of Salamis, *Panarion*, [bread-basket], c. 374; 16th-century Latin translations renamed *Panarion* as *Adversus Hæreses* [Against Heresies]; XXX, ii.

* [Eusebius means reverent, holy, and godly. Yet the Bishop of Cæsarea was most irreverent, unholy, and godless, a “prince of patristic liars” and “dishonest writers,” as he is called by Baron Bunsen. — ED. PHIL.]

Why wonder at the unfathomable mysteries of the Christian religion, since it is perfectly *human*? Have we not a letter written by one of the most respected Fathers of the Church to this same Jerome, which shows better than whole volumes their traditional policy? This is what *Saint* Gregory of Nazianzus wrote to his friend and confidant *Saint* Jerome:

Nothing can impose better on a people than *verbiage*; the less they understand the more they admire. Our fathers and doctors have often said, not what they thought, but what circumstances and necessity forced them to.

But to return to our Sophia-Akhamōth and the belief of the genuine, primitive Christians.

Ialdabaoth is the “son of darkness,” the creator of the “sinful” world of matter. He follows the example of Bythos and produces from himself six Stellar Spirits (Sons), all in his own image and reflections of each other, which become darker and more material as they successively recede from their father.

After having produced Ialdabaoth — from ילדא, *ialda*, a child, and *baōth*, בְּהוֹת, chaos, a waste, a desolation — Sophia-Akhamōth suffered so much from the contact with matter, that after extraordinary struggles she escapes at last out of the muddy chaos. Although unacquainted with the plērōma,¹ the region of her mother, she reached the middle space and succeeded in shaking off the material parts which have stuck to her spiritual nature; after which she immediately built a strong barrier between the world of intelligences (spirits) and the world of matter. Ialdabaoth is thus the “son of darkness,” the creator of our sinful world (the physical portion of it). He follows the example of Bythos and produces from himself six stellar spirits (sons). They are all in his own image, and reflections one of the other, which become darker as they successively [184] recede from their father. With the latter, they all inhabit seven regions disposed like a ladder, beginning under the middle space, the region of their mother, Sophia-Akhamōth, and ending with our earth, the *seventh* region. Thus they are the genii of the seven planetary spheres, of which the lowest is the region of our earth (the sphere which surrounds it, our æther).² The respective names of these genii of the spheres are *Iaō*, *Tsabaōth*, *Adonaios*, *Eloaios*, *Horaiois*, *Astaphaios*.³



¹ [“Πλήρωμα (Plērōma or Plenum) must be distinguished from Mūlaprakriti. Plērōma is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg: Mūlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmā. Plērōma is, therefore, Chaos.” Cf. *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 491.]

² [Consult “Æther and Ether,” in our Confusing Words Series. — ED. PHIL.]

³ See Charles William King (1818-1888), *The Gnostics and their Remains, Ancient and Mediæval*. London: Bell and Daldy, 1864. 2nd ed. New York: Putnam, 1887; p. 28 [p. 97 in 2nd ed.]

The first four, as every one knows, are the mystic names of the Jewish “Lord God,”¹ he being, as C.W. King expresses it,

. . . degraded thus by the Ophites into the appellations of the subordinates of the Creator; the two last names are those of the Genii of Fire, and of Water.

Aided by Ialdabaoth’s sons, the six Planetary Genii fabricated man, but that “man” proved a failure. He was a monster: soulless, ignorant, and crawling on all fours on the ground like a beast.

Ialdabaoth, whom several sects regarded as the God of Moses, was not a pure spirit; he was ambitious and proud, and rejecting the spiritual light of the middle space offered him by his mother Sophia-Akhamoeth, he set himself to create a world of his own. Aided by his sons, the six planetary genii, he fabricated man, but this one proved a failure. It was a monster; soulless, ignorant, and crawling on all fours on the ground like a material beast. Ialdabaoth was forced to implore the help of his spiritual mother.² She communicated to him a ray of her divine light, and so animated man and endowed him with a soul. And now began the animosity of Ialdabaoth toward his own creature.

Satan is the embodiment of envy and of cunning. He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence.

Following the impulse of the divine light, man soared higher and higher in his aspirations; very soon he began presenting not the image of his Creator Ialdabaoth but rather that of the Supreme Being, the “primitive man,” Ennoia. Then the Demiourgos was filled with rage and envy; and fixing his jealous eye on the abyss of matter, his looks envenomed with passion were suddenly, reflected in it as in a mirror; the reflection became animate, and there arose out of the abyss Satan, serpent, Ophiomorphos³

. . . the embodiment of envy and of cunning. He is the union of all that is most base in Matter, with the hate, envy, and craft of a spiritual intelligence.⁴

Impotent to annihilate the Tree of Knowledge, but bent upon detaching man from his spiritual protectress, Ialdabaoth forbade him to eat the fruit of knowledge, for fear it could reveal to mankind the superior world.

After that, always in spite at the perfection of man, Ialdabaoth created the three kingdoms of Nature, the mineral, vegetable, and animal, with all evil instincts and properties. Impotent to annihilate the Tree of Knowledge, which grows in his sphere as in every one of the planetary regions, but bent upon detaching “man” from his spiritual protectress, Ialdabaoth forbade him to eat of its fruit, for fear it should reveal to mankind [185] the mysteries of the superior world.

¹ This Iaō, or Jehovah, is quite distinct from the God of the Mysteries, IAŌ, held sacred by all the nations of antiquity. We will show the difference presently.

² [Readers may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

³ [Snake-like]

⁴ King, *op. cit.*, p. 29 [p. 98 in 2nd ed.]

But Sophia-Akhamoth — feminine Wisdom and mother of Earth Spirits — who loved and protected the man whom she had animated, sent her own Genius (Ophis), in the form of a serpent to induce man to transgress the selfish and unjust command.

But Sophia-Akhamōth, who loved and protected the man whom she had animated, sent her own genius, Ophis, in the form of a serpent¹ to induce man to transgress the selfish and unjust command. And “man” suddenly became capable of comprehending the mysteries of creation.

Ialdabaoth revenged himself by imprisoning man in a dungeon of matter, in a body so unworthy of his divine nature, wherein he is still enthralled.

Ialdabaoth revenged himself by punishing the first pair, for man, through his *knowledge*, had already provided for himself a companion out of his spiritual and material half. He imprisoned man and woman in a dungeon of matter, in the body so unworthy of his nature, wherein man is still enthralled. But Akhamōth protected him still. She established between her celestial region and “man,” a current of divine light, and kept constantly supplying him with this *spiritual* illumination.

Then follow allegories embodying the idea of dualism, or the struggle between good and evil, spirit and matter, which is found in every cosmogony, and the source of which is again to be sought in India. The types and antitypes represent the heroes of this Gnostic Pantheon, borrowed from the most ancient mythopoetic ages. But, in these personages,

Ophis and Ophiomorphos,

Sophia and Sophia-Akhamōth,

Adam-Kadmon and Adam, the planetary genii and the divine Aiōns,

we can also recognize very easily the models of our Biblical copies — the euhemerized patriarchs. The archangels, angels, virtues, and powers are all found, under other names, in the *Vedas* and the Buddhistic system. The Avestic Supreme Being, Zeruana, or “Boundless Time,” is the type of all these Gnostic and Kabbalistic “Depths,” “Crowns,” and even of the Chaldean Ain-Soph. The six Amshāspends, created through the “Word”² of Ormazd, the “First-Born,” have their reflections in Bythos and his emanations, and the antitype of Ormazd-Ahriman and his *daēvas* also enter into the composition of Ialdabaoth and his six *material*, though not wholly evil, planetary genii.

¹ [Consult “Who can read the riddle of the serpent?” in our Theosophy and Theosophists Series. — ED. PHIL.]

² [Consult “The Ineffable Name,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

Akhamōth, afflicted with the evils which befall humanity, beseeches her celestial mother Sophia to send down Christos (the son and emanation of the “Celestial Virgin”) to help the perishing humanity.

Akhamōth, afflicted with the evils which befall humanity, notwithstanding her protection, beseeches the celestial mother Sophia — her antitype — to prevail on the unknown DEPTH to send down Christos (the son and emanation of the “Celestial Virgin”) to the help of perishing humanity. Ialdabaōth and his six sons of matter are shutting out the divine light from mankind. Man must be saved. Ialdabaōth had already sent his own agent, John the Baptist, from the race of Seth, whom he protects — as a prophet to his people; but only a small portion listened to him — the Nazarenes, the opponents of the Jews, on account of their worshipping Iurbo-Adonai.¹ Akhamōth had assured her son, Ialdabaōth, that the [186] reign of Christos would be only temporal, and thus induced him to send the forerunner, or precursor. Besides that, she made *him cause* the birth of the *man* Jesus from the Virgin Mary, her own type on earth,

. . . for the creation of a material personage could only be the work of the Demiourgos, not falling within the province of a higher power. As soon as Jesus was born, Christos [the perfect], uniting himself with Sophia [wisdom and spirituality], descended through the seven planetary regions, assuming in each an analogous form and concealing his true nature from their genii, while he attracted into himself the sparks of divine light, they retained in their essence. Thus, Christos entered into the *Man* Jesus² at the moment of his baptism in the Jordan. From that time Jesus began to work miracles; before that, he had been completely ignorant of his mission.³

Ialdabaōth, discovering that Christos was bringing to an end his own kingdom of matter, stirred up the Jews against him, and Jesus was put to death.⁴ When on the Cross, Christos and Sophia left his body and returned to their own sphere. The material body of the man Jesus was abandoned to the earth, but he himself was given a body made up of *ether* (astral soul).

¹ Iurbo and Adonai, according to the Ophites, are names of Iaō-Jehovah, one of the emanations of Ialdabaōth. “Turbo is called by the Abortions [the Jews] Adonai.” (*Codex Nazaræus*, Vol. III, p. 73.)

² [Consult “Jesus Ben Pandira, the historical Christ” and “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our Buddhas and Initiates Series. — ED. PHIL.]

³ Charles William King (1818-1888), *The Gnostics and their Remains, Ancient and Mediæval*. London: Bell and Daldy, 1864. 2nd ed. New York: Putnam, 1887; p. 31 [p. 100 in 2nd ed.]

⁴ In the *Gospel of Nicodemus*, Ialdabaōth is called *Satan* by the pious and anonymous author; evidently, one of the final flings at the half-crushed enemy. Says Satan, excusing himself to the prince of hell:

As for me, I tempted him [Jesus], and stirred up my old people, the Jews, against him.” (Hone, *Apocryphal New Testament*, *op. cit.*, ch. xv, 9.) *

Of all examples of Christian ingratitude this seems almost the most conspicuous. The poor Jews are first robbed of their sacred books, and then, in a spurious “Gospel,” are insulted by the representation of Satan claiming them as his “old people.” If they were his people, and at the same time are “God’s chosen people,” then the name of this God must be written Satan and not Jehovah. This is logic, but we doubt if it can be regarded as complimentary to the “Lord God of Israel.”

* [Endnote 27 to page 186 by Boris de Zirkoff: As well as in J.J. Grynæus, *Monumenta S. Patrum Orthodoxographa*, etc. (Basileæ, 1569, fol.), Vol. I, tom. ii, pp. 643ff.]

Thenceforward he consisted of merely *soul* and *spirit*, which was the cause [reason] why the disciples did not recognize him after the resurrection.

In this spiritual state of a *simulacrum*, Jesus remained on earth for eighteen months after he had risen. During this last sojourn, he received from Sophia that perfect knowledge, that true Gnōsis, *which he communicated to the very few among the apostles* who were capable of receiving the same.



Thence, ascending up into the middle space, he sits on the right hand of Ialdabaōth, but unperceived by him, and there collects all the souls which shall have been purified by the knowledge of Christ. When he has collected all the spiritual light that exists in matter, out of Ialdabaōth's empire, the redemption will be accomplished and the world will be destroyed. Such is the meaning of the re-absorption of all the spiritual light into the plērōma or fullness, whence it originally descended.¹ [187]

The foregoing is from the description given by Theodoret and adopted by King in his *Gnostics*, with additions from Epiphanius and Irenæus. But the former gives a very imperfect version, concocted partly from the descriptions of Irenæus, and partly from his own knowledge of the later Ophites who, toward the end of the third century, had blended already with several other sects. Irenæus also confounds them very frequently, and the real Theogony of the Ophites is given by none of them correctly. With the exception of a change in names, the above-given Theogony is that of all the Gnostics, and also of the Nazarenes. Ophis is but the successor of the Egyptian *Chnouphis* [Khemu], the Good Serpent with a lion's radiating head, and was held from days of the highest antiquity as an emblem of wisdom, or Thoth,² the instructor and Saviour of humanity, the "Son of God."

Oh men, live soberly . . . win your immortality! [exclaims Hermes, the thrice-great Trismegistus] . . . Instructor and guide of humanity, I will lead you on to salvation.³

Thus the oldest sectarians regarded Ophis, the Agathodaimōn, identical with Christos; the serpent being the emblem of celestial wisdom and eternity, and, in the present case, the antitype of the Egyptian Chnouphis-serpent [Python].⁴

These Gnostics, the earliest of our Christian era, held:

That the supreme Aiōn, having produced [emitted] other Aiōns [out of himself], one of them, a female, *Prounikos* (concupiscence), descended into the water [chaos], whence, unable to escape, she remained suspended in mid-space, being too clogged by matter to return above, and not falling lower where there was nothing in affinity with her nature. She then produced her son Ialdabaōth, the

¹ [King, *op. cit.*, p. 31 [p. 100 in 2nd ed.]]

² [Consult "Thoth is the equivalent of Hermes and Moses," in our Blavatsky Speaks Series. — ED. PHIL.]

³ [Jacques-Joseph Champollion-Figeac (1778-1867), *Égypte ancienne*, Paris: Firmin Didot frères, 1839; p. 143.]

⁴ [Comment on Chnouphis and Python: "*Staurus* became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau (Lucian, *Judicium Vocalium*).^{*} Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven-vowelled solar Chnouphis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python." — *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS) XIII p. 194 *fn*.

^{*} [Endnote 35 to page 194, by Boris de Zirkoff: This reference is to Lucian's work, sometimes called *Trial in the Court of Vowels*, the last paragraph of which runs as follows, according to the English translation of H.W. and F.G. Fowler (*The Works of Lucian of Samosata*. Oxford: Clarendon Press, 1905 & 1939):

". . . men weep . . . and curse Cadmus . . . for introducing Tau into the family of letters; they say it was his body that tyrants took for a model, his shape that they imitated, when they set up the erections on which men are crucified. Σταυρος, the vile engine is called, and it derives its vile name from him. Now, with all these crimes upon him, does he not deserve death, nay, many deaths? For my part I know none bad enough but that supplied by his own shape — that shape which he gave to the gibbet named σταυρος after him by men."

God of the Jews who, in his turn, produced seven Aiōns, or angels,¹ who created the seven heavens.²

In this plurality of heavens the Christians believed from the first, for we find Paul teaching of their existence, and speaking of a man “caught up to the *third* heaven” (2 *Corinthians* xii, 2).

From these seven angels Ialdabaōth shut up all that was above him, lest they should know of anything superior to himself.³ They then created man in the image of their Father,⁴ but prone and crawling on the earth like a worm. But the heavenly mother, Prounikos, [188] wishing to deprive Ialdabaōth of the power she had involuntarily [unwittingly] endowed him with, infused into man a celestial spark, the soul [spirit]. Immediately man rose upon his feet, soared in mind beyond the limits of the eight spheres, and glorified the Supreme Father, *Him that is above Ialdabaōth*. Hence [the latter], full of jealousy, cast down his eyes upon the lowest stratum of matter, and begot a Virtue [potency] in the form of a serpent, whom they [the Ophites] call his son. Eve, obeying him as the son of God, was readily persuaded to eat of the Tree of Knowledge.⁵

If the Bible-serpent had been deprived of his limbs before he had tempted woman unto sin, why should God specify as a punishment that he should go upon his belly?

It is a self-evident fact that the serpent of the *Genesis*, who appears suddenly and without any preliminary introduction, must have been the antitype of the Persian Arch-daēvas, whose head is *Ashmogh*, the “two-footed serpent of lies.” If the Bible-serpent had been deprived of his limbs before he had tempted woman unto sin, why should God specify as a punishment that he should go “upon his belly”? Nobody supposes that he walked upon the extremity of his tail.

This controversy about the supremacy of Jehovah, between the Presbyters and Fathers on the one hand, and the Gnostics, the Nazarenes, and all the sects declared heterodox, as a last resort, on the other, lasted till the days of Constantine, and later. That the peculiar ideas of the Gnostics about the *genealogy* of Jehovah, or the proper place that had to be assigned, in the Christian-Gnostic Pantheon, to the God of the Jews, were at first deemed neither blasphemous nor heterodox is evident in the difference of opinions held on this question by Clement of Alexandria, for instance, and Tertullian. The former, who seems to have known of Basilides better than anybody else, saw nothing heterodox or blameable in the mystical and transcendental views of the new Reformer.

¹ This is the Nazarene system: the Spiritus, after uniting herself with Karabtanos (*matter*, turbulent and senseless), brings forth *seven badly-disposed stellars*, in the Orcus; “Seven Figures,” which she bore “witless” (*Codex Nazaræus*, I, p. 179). Justin Martyr evidently adopts this idea, for he tells us of “the sacred prophets, who say that one and the same *spirit* is divided into *seven* spirits (*pneumata*).” — Justin Martyr, *Cohortatio ad Græcos*, xxxii. Cf. Dunlap, *Sōd of the Man*, *op. cit.*, p. 52. In the *Apocalypse* the Holy Spirit is subdivided into “*seven* spirits before the throne,” from the Persian Mithraic mode of classifying.

² [King, *op. cit.*, pp. 31-32, *fn.* (p. 102 in 2nd ed.)]

³ This certainly looks like the “*jealous God*” of the Jews.

⁴ It is the *Elohim* (plural) who create Adam, and do not wish man to become “as one of us.”

⁵ Theodoret of Cyrus, *Hæreticarum fabularum compendium*, I, xiv; King, *op. cit.*, p. 32 [pp. 102-03 in 2nd ed.]

Basilides was not a heretic but a mere theosophic philosopher, who sought to express ancient truths under new forms.

In his eyes [remarks the author of *The Gnostics*, speaking of Clement] Basilides was not a heretic, *i.e.*, an innovator as regards the doctrines of the Christian Church, but a mere theosophic philosopher, who sought to express *ancient truths* under new forms, and perhaps to combine them with the new faith, the truth of which he could admit without necessarily renouncing the old; exactly as is the case with the learned Hindus of our day.¹

Not so with Tertullian! His works teem with unfairness and bigoted prejudice. He exaggerated every Gnostic opinion to a monstrous absurdity. His arguments are not based on coercive reasoning but simply on the blind stubbornness of a partisan fanatic.

Not so with Irenæus and Tertullian.² The principal works of the latter *Against the Heretics*, were written after his separation from the Catholic Church, when he had ranged himself among the zealous followers of Montanus; and teem with unfairness and bigoted prejudice.³ He has exaggerated every [189] Gnostic opinion to a monstrous absurdity, and his arguments are not based on coercive reasoning but simply on the blind stubbornness of a partisan fanatic. Discussing Basilides, the “pious, god-like, theosophic philosopher,” as Clement of Alexandria thought [of] him, Tertullian exclaims:

After this, Basilides, the *heretic*, broke loose.⁴ He asserted that there is a Supreme God, by name Abraxas, by whom Mind was created, whom the Greeks call *Nous*. From her emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*,⁵ and *Powers* and *Angels* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he

¹ King, *op. cit.*, p. 78 [p. 238 in 2nd ed.]

² Some persons hold that he was Bishop of Rome; others, of Carthage.

³ His polemical work addressed against the so-called orthodox Church — the Catholic — notwithstanding its bitterness and usual style of vituperation, is far more fair, considering that the “great African” is said to have been expelled from the Church of Rome. If we believe St. Jerome, it is but the envy and the unmerited calumnies of the early Roman clergy against Tertullian, which forced him to renounce the Catholic Church and become a Montanist. However, were the unlimited admiration of St. Cyprian, who terms Tertullian “The Master,” and his esteem of him merited, we would see less error and paganism in the Church of Rome. The expression of Vincent of Lerius, “that every word of Tertullian was a sentence, and every sentence a triumph over error,” does not seem very happy when we think of the respect paid to Tertullian by the Church of Rome, notwithstanding his partial apostasy and the errors in which the latter still abides and has even enforced upon the world as infallible dogmas.

[Dear reader, look up “Why women should avoid the Church like a plague,” in our Black versus White Magic Series, and see what the Church Fathers really thought of women, and reflect. — ED. PHIL.]

⁴ Were not [these] the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily the Vatican encourages the abuse of one *heretic* Tertullian, against another *heretic* Basilides, when the abuse happens to further her own object.

⁵ Does not Paul himself speak of “*Principalities* and *Powers* in heavenly places” (*Ephesians* iii, 10; I, 21), and confess that there be *gods* many and *Lords* many (*Curio*)? And Angels, Powers (*Dummies*), and *Principalities*? (See *1 Corinthians* viii, 5; and *Epistle to Romans* viii, 38.)

sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels.¹

It would be equally useless to refer to the direct apostles of Christ, and show them as holding in their controversies that Jesus never made any difference between his “Father” and the “Lord-God” of Moses. For the *Clementine Homilies*, in which occur the greatest argumentations upon the subject, as shown in the disputations alleged to have taken place between Peter and Simon the Magician,² are now also proved to have been falsely attributed to Clement the Roman. This work, if written by an Ebionite — as the author of *Supernatural Religion*³ declares in common with some other commentators⁴ — must have been written either far later than the Pauline period, generally assigned to it, or the dispute about the identity of Jehovah with God, the [190] “Father of Jesus,” have been distorted by later interpolations. This disputation is in its very essence antagonistic to the early doctrines of the Ebionites. The latter, as demonstrated by Epiphanius and Theodoret, were the direct followers of the Nazarene sect⁵ (the Sabians), the “Disciples of John.” He says, unequivocally, that the Ebionites believed in the *Aiōns* (emanations), that the Nazarenes were *their instructors*, and that “each imparted to the other out of his own wickedness.” Therefore, holding the same beliefs as the Nazarenes did, an Ebionite would not have given even so much chance to the doctrine supported by Peter in the *Homilies*. The old Nazarenes, as well as the later ones, whose views are embodied in the *Codex Nazaræus*, never called Jehovah otherwise than *Adonai*, *Iurbo*, the God of the *Abortive*⁶ (the orthodox Jews).⁷ They kept their beliefs and religious tenets so *secret* that even Epiphanius, writing as early as the end of the fourth century,⁸ confesses his ignorance as to their real doctrine.

Dropping the name of Jesus [says the Bishop of Salamis], they neither call themselves *Iessæans*, nor continue to hold the name of the Jews, nor name themselves Christians, but *Nazarenes* . . . The resurrection of the dead is confessed by them . . . but concerning Christ, *I cannot say* whether they think him a *mere man*, or as the *truth is*, confess that he was born through the *Holy Pneuma* from the Virgin.⁹

¹ Tertulliani liber, *De præscriptione hæreticorum*. [Endnote 28 to page 189 by Boris de Zirkoff: Consult Volume VIII, pp. 232-33, of *H.P. Blavatsky Collected Writings*, for a comprehensive information about this work attributed to Tertullian, wherein the Latin text and a complete English translation may be found.]

² [Consult “G.R.S. Mead’s Essay on Simon Magus,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

³ [Walter Richard Cassels (1826-1907), *Supernatural religion: an inquiry into the reality of divine revelation*. London: Longmans, Green, & Co., 1874; 3rd ed.]

⁴ Baur; Credner; Hilgenfeld; Kirchhofer; Lechler; Nicolas; Reuss; Ritschl; Schwegler; Westcott, and Zeller; see *Supernatural Religion*, Vol. II, Pt. II, ch. v, p. 2.

⁵ See Epiphanius of Salamis, *Panarion*, [bread-basket], c. 374; 16th-century Latin translations renamed *Panarion* as *Adversus Hæreses* [Against Heresies]; lib. I, tomus II, XXX, ii.

⁶ The Ophites, for instance, made of Adonai the third son of Ialdabaoth, a malignant genius and, like his other five brothers, a constant enemy and adversary of man, whose divine and immortal spirit gave man the means of becoming the rival of these genii.

⁷ [*Codex Nazaræus*, III, p. 73.]

⁸ Saint Epiphanius of Salamis, Bishop of Constantia in Cyprus (c. 310-403).

⁹ *Panarion* [bread-basket], c. 374; 16th-century Latin translations renamed *Panarion* as *Adversus Hæreses* [Against Heresies]; lib. I, tomus II, XXIX, vii.

While Simon Magus argues in the *Homilies* from the standpoint of every Gnostic (Nazarenes and Ebionites included), Peter, as a true apostle of circumcision,¹ holds to the old Law and, as a matter of course, seeks to blend his belief in the divinity of Christ with his old Faith in the “Lord God” and ex-protector of the “chosen people.” As the author of *Supernatural Religion* shows, the *Epitome*,² “a blending of the other two, probably intended to purge them from heretical doctrine”³ and, together with a great majority of critics, assigns to the *Homilies* a date not earlier than the end of the third century, we may well infer that they must differ widely with their original, if there ever was one. Simon the Magician proves throughout the whole work that [191] the Demiourgos, the Architect of the World, is not the highest Deity; and he bases his assertions upon the words of Jesus himself, who states repeatedly that “no man knew the Father.” Peter is made in the *Homilies* to repudiate, with a great show of indignation, the assertion that the Patriarchs were not deemed worthy to know the Father; to which Simon objects again by quoting the words of Jesus, who thanks the “Lord of Heaven and earth, that what was concealed from the wise” he has “revealed to babes,” proving very logically that, according to these very words, the Patriarchs could not have known the “Father.” Then Peter argues, in his turn, that the expression, “what is *concealed* from the wise,” etc., referred to the concealed *mysteries* of the creation.^{4, 5}

This argumentation of Peter, therefore, had it even emanated from the apostle himself, instead of being a “religious romance,” as the author of *Supernatural Religion* calls it, would prove nothing whatever in favour of the identity of the God of the Jews with the “Father” of Jesus. At best it would only demonstrate that Peter had remained from first to last “an apostle of circumcision,” a Jew faithful to his old law, and a defender of the Old Testament. This conversation proves, moreover, the weakness of the cause he defends, for we see in the apostle a man who, although in most intimate relations with Jesus, can furnish us nothing in the way of direct proof that he ever thought of teaching that, the all-wise and all-good Paternity he preached, was the morose and revengeful thunderer of Mount Sinai. But what the *Homilies* do prove, is again our assertion that there was a Secret Doctrine preached by Jesus to the few, who were deemed worthy to become its recipients and custodians.

And Peter said:

We remember that our Lord and teacher, as commanding, said to us:

“Guard the mysteries for me, and the sons of my house.”

Wherefore also he explained to his disciples, *privately*, the *mysteries of the kingdoms of the heavens*.⁶

¹ [Consult “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series. — ED. PHIL.]

² The “Clementines” are composed of three parts — to wit: the *Homilies*, the *Recognitions*, and an *Epitome*.

³ *Supernatural Religion*, *op. cit.*, Vol. II, Pt. II, ch. v, p. 2.

⁴ *Clementine Homilies*, XVIII, i-xv. Cf. *Supernatural Religion*, *op. cit.*, Vol. II, p. 12.

⁵ [Refer to Dawn of Chaos-Theos-Kosmos (Drawing) on page 125 of this study. — ED. PHIL.]

⁶ *ibid.*, Cf. *Supernatural Religion*, Vol. II, pp. 26-27.

The secret doctrine of Jesus, was based on the same transcendental philosophy of Oriental Gnosis, as that of older religions and creeds.

That none of the later Christian sects, despite their boasting, were the inheritors of the secret doctrine, is evident from the contradictions, blunders, and clumsy repatching of mistakes in manuscripts claimed to be authentic, which are so ridiculous as to bear on their face the evidence of being pious forgeries.

If we now recall the fact that a portion of the Mysteries of the “Pagans” consisted of the *απορρητα* (aporrhēta), or secret discourses; that the secret *Logia* or discourses of Jesus contained in the original *Gospel according to Matthew*, the meaning and interpretation of which St. Jerome confessed to be “a difficult task” for him to achieve, were of the same nature; and if we remember, further, that to some of the interior or final Mysteries only a very select few were admitted; and that, finally, it was from the number of the latter that were taken all the ministers of the holy “Pagan” rites, we will then clearly understand this expression of Jesus quoted by Peter: “Guard *the Mysteries for me and the sons of my house*,” [192] i.e., of my doctrine. And, if we understand it rightly, we cannot avoid thinking that this “secret” doctrine of Jesus, even the technical expressions of which are but so many duplications of the Gnostic and Neo-platonic mystic phraseology — that this doctrine, we say, was based on the same transcendental philosophy of Oriental *Gnōsis* as the rest of the religions of those and earliest days. That none of the later Christian sects, despite their boasting, were the inheritors of it, is evident from the contradictions, blunders, and clumsy repatching of the mistakes of every preceding century by the discoveries of the succeeding one. These mistakes, in a number of manuscripts claimed to be authentic, are sometimes so ridiculous as to bear on their face the evidence of being pious forgeries. Thus, for instance, the utter ignorance of some patristic champions of the very Gospels they claimed to defend. We have mentioned the accusation against Marcion by Tertullian and Epiphanius of mutilating the Gospel ascribed to Luke, and erasing from it that which is now proved to have never been in that Gospel at all. Finally, the method adopted by Jesus of speaking in parables, in which he only followed the example of his sect, is attributed in the *Homilies*¹ to a prophecy of *Isaiah*! Peter is made to remark:

For *Isaiah* said:

“I will open my mouth in a parable: I will utter things that have been kept secret from the foundation of the world.”



¹ *Clementine Homilies*, XVIII, xv [Cf. *Matthew* xiii, 33.]

This erroneous reference to Isaiah of a sentence given in *Psalms* lxxviii, 2, is found not only in the apocryphal *Homilies*, but also in the *Sinaitic Codex*.¹ Commenting on the fact in the *Supernatural Religion*, the author states that:

Porphyry, in the third century, twitted Christians with this erroneous ascription by their inspired evangelist to Isaiah of a passage from a *Psalms*, and reduced the Fathers to great straits.²

Eusebius and Jerome tried to get out of the difficulty by ascribing the mistake to an “ignorant scribe”; and Jerome even went to the length of asserting that the name of Isaiah never stood after the above sentence in any of the old codices, but that the name of Asaph was found in its place, only “*ignorant* men had removed it.”³ To this, the author [W.R. Cassels] again observes that

. . . the fact is, that the reading “Asaph” for “Isaiah” is not found in any manuscript extant; and, although “Isaiah” has *disappeared* from all but a few obscure codices, it cannot be denied that the name anciently stood in the text. In the *Sinaitic Codex*, which is probably the earliest manuscript extant, and which is assigned to the fourth century, [the author of *Supernatural Religion* adds that] the prophet *Isaiah* stands in the text by the first hand, *but is erased* by the second.⁴

It is a most suggestive fact that there is not a word in the so-called [193] sacred *Scriptures* to show that Jesus was actually regarded as a God by his disciples. Neither before nor after his death did they pay him divine honours. Their relation to him was only that of disciples and “master”; by which name [κύριος] they addressed him, as the followers of Pythagoras and Plato addressed their respective masters before them. Whatever words may have been put into the mouths of Jesus, Peter, Paul, and others, there is not a single act of adoration recorded on their part, nor did Jesus himself ever declared his identity with *his Father*.⁵ He accused the Pharisees of *stoning* their prophets, not of deicide. He termed himself the son of God, but took care to assert repeatedly that they were all the children of God, who was the Heavenly Father

¹ [Endnote 29 to page 192 by Boris de Zirkoff: The *Codex Sinaiticus* derives its name from the place of its discovery, the famous monastery of St. Catherine on Mount Sinai, founded in the middle of the 6th century AD by the Emperor Justinian. In May 1844, a German Biblical scholar, Constantine Tischendorf (1815-1874), travelling in search of ancient MSS., rescued 43 leaves of this 4th-century MS. of portions of the *Old Testament* in Greek from a basket containing tattered parchments, which were to be burnt as rubbish. On his third visit to the monastery, in 1859, he was shown a much more voluminous MS. containing not only portions of the *O.T.* but the *New Testament* complete. After various difficulties had been surmounted, he was permitted to take it along with the specific intention of presenting it as a gift to Emperor Alexander II of Russia, who had conferred numerous benefits upon the monastery. Eventually, the Imperial Government paid the monastery 9,000 roubles for this MS. and it was deposited in the Imperial Public Library at St. Petersburg. Some years after the Russian Revolution, the Soviet Government, after attempts to dispose of it in America, opened up negotiations with the British Museum, and in 1933 the MS. was purchased for the sum of 100,000 pounds sterling with the aid and approval of the British Government. It is now incorporated in the collections as Additional Manuscript 43725.

Consult for a detailed account: *The Codex Sinaiticus and the Codex Alexandrinus*, a booklet issued by the Trustees of the British Museum, 2nd ed., London 1955.]

² *Supernatural Religion*, *op. cit.*, Vol. II, Part II, ch. v, p. 11.

³ Jerome, *Opera*, Basileæ 1565, *op. cit.*, Vol. 8, p. 109.

⁴ *Supernatural Religion*, *op. cit.*

⁵ [Endnote 30 to page 193 by Boris de Zirkoff: We have to bear in mind, however, the reported words of Jesus as found in *John* x, 30, and xvii, 11, 22, wherein his identity or oneness with the Father is definitely spoken of.]

of all. In preaching this, he but repeated a doctrine taught ages earlier by Hermes, Plato, and other philosophers. Strange contradiction! Jesus, whom we are asked to worship as the one living God, is found immediately after his Resurrection, saying to Mary Magdalene:

I am not yet ascended *to my Father*; but go to my brethren, and say unto them, I ascend unto *my Father* and *your Father*, and to *my God* and *your God*! (*John* xx, 17).

Does this look like identifying himself with his Father? “*My Father* and *your Father*, *my God* and *your God*” implies, on his part, a desire to be considered on a perfect equality with his brethren — nothing more. Theodoret writes:

The hæretics agree with us respecting the beginning of all things . . . But they say there is not one Christ (God), but one above, and the other below. And this last *formerly dwelt in many*; but *the Jesus*, they at one time say is *from God*, at another they call him a SPIRIT.¹

This spirit is the Christos, the *messenger* of life, who is sometimes called the Angel *Gabriel* (in Hebrew, the mighty one of God), and who took with the Gnostics the place of the Logos, while the Holy Spirit was considered *Life*.² With the sect of the Nazarenes though, the Spiritus, or Holy Ghost, had less honour. While nearly every Gnostic sect considered it a Female Power,³ whether they called it *Bīnāh*, בִּינָה, [or] *Sophia*, the Divine Intellect; with the Nazarene sect it was the *Female Spiritus*, the astral light,⁴ the genetrix of all things of *matter*, the chaos in its evil aspect, made *turbid* by the Demiourgos. At the creation of man, says the *Zohar*,

. . . it was light on the side of the FATHER, and it was light (material light) on the side of the MOTHER. And this is the “*two-fold man*.”⁵

That day [the last one] will perish the seven badly-disposed stellars, also the sons of man, who have confessed the *Spiritus*, the Messiahs [false], the Deus, and the MOTHER of the SPIRITUS shall perish.⁶ [194]

Jesus enforced and illustrated his doctrines with signs and wonders; and if we lay aside the claims advanced on his behalf by his deifiers, he did but what other Kabballists did; and *only they* at that epoch when, for two centuries the sources of prophecy had been completely dried up, and from this stagnation of public “miracles” had originated the scepticism of the unbelieving sect of the Sadducees. Describing the “heresies” of those days, Theodoret, who has no idea of the hidden meaning of the word Christos, the *anointed messenger*, complains that they (the Gnostics) assert *that this Messenger or Delegatus changes his body from time to time*,

¹ Theodoret of Cyrus (c. 393-458), *Hæreticarum fabularum compendium*, which includes a Hæresiology (Books I-IV) and a Compendium of Divine Dogmas (Book V); II, vii.

² See Irenæus, *Adversus Hæreses*, I, xii, 4; I, xv, 3.

³ [Cf. When a female power, she is Sephirah; when male, he is Adam-Kadmon; for, as the former contains in herself the other nine Sephirōth, so, in their totality, the latter, including Sephirah, is embodied in the Archetypal Kadmon, the πρωτογονος [first-born]. — *Isis Unveiled*, II p. 268 *fn.*]

⁴ [Refer to Akasha and Astral Light (Table), on page 126 of this study. — ED. PHIL.]

⁵ *Auszüge aus dem Buche Sohar*, p. 15; Berlin 1857.

⁶ *Codex Nazaræus*, II, pp. 147-49.

. . . and goes into other bodies, and at each time is differently manifested. And these [the overshadowed prophets] use incantations and invocations of various demons and baptisms in the confession of their principles . . . They embrace astrology and magic, and the mathematical error [?] . . . ¹

This “mathematical error,” of which the pious writer complains, led subsequently to the rediscovery of the heliocentric system, erroneous as it may still be, and forgotten since the days of another “magician” who taught it — Pythagoras. Thus, the wonders of healing and the *thaums* of Jesus, which he imparted to his followers, show that they were learning, in their daily communication with him, the theory and practice of the new ethics, day by day, and in the familiar intercourse of intimate friendship. Their faith was progressively developed, like that of all neophytes, simultaneously with the increase of knowledge. We must bear in mind that Josephus, who certainly must have been well-informed on the subject, calls the skill of expelling demons “a science.” This growth of faith is conspicuously shown in the case of Peter who, from having lacked enough faith to support him while he could walk on the water from the boat to his Master, at last became so expert a thaumaturgist, that Simon Magus is said to have offered him money to teach him the secret of healing, and other wonders. And Philip is shown to have become an *Æthrobat* as good as Abaris of Pythagorean memory, but less expert than Simon Magus.

Neither in the *Homilies* nor [in] any other early work of the apostles, is there anything to show that either of his friends and followers regarded Jesus as anything more than a prophet. The idea is as clearly established in the *Clementines*. Except that too much room is afforded to Peter to establish the identity of the Mosaic God with the Father of Jesus, the whole work is devoted to Monotheism. The author seems as bitter against Polytheism as against the claim to the divinity of Christ.² He seems [195] to be utterly ignorant of the Logos, and his speculation is confined to Sophia, the Gnostic wisdom. There is no trace in it of a hypostatic trinity, but the same overshadowing of the Gnostic wisdom (Christos and Sophia) is attributed in the case of Jesus as it is in those of Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Moses.³ These personages are all placed on one level, and called “true prophets,” and the seven pillars of the world. More than that, Peter vehemently denies the fall of Adam, and with him the doctrine of atonement, as taught by Christian theology, utterly falls to the ground, *for he combats it as a blasphemy*.⁴ Peter’s theory of sin is that of the Jewish Kabbalists, and even, in a certain way, Platonic. Adam not only never sinned, but,

. . . as a true prophet, possessed of the Spirit of God, which afterwards was in Jesus, *could not sin*.⁵

¹ Theodoret of Cyrus, *Hæreticarum fabularum compendium.*, II, vii. [What a formidable bunch of baloney — ED. PHIL.]

² *Clementine Homilies*, II, xii; III, lvii, lix; X, xix; XVI, xv, et. seq.; Schliemann, *Die Clementinen*, pp. 130, 134 et seq., 144 et seq., Cf. *Supernatural Religion*, Vol. II, p. 347.

³ *Clementine Homilies*, II, xvi-xviii; III, xx et seq.

⁴ *ibid.*, III, xx, xxi.

⁵ A. Schliemann, *Die Clementinen*, etc., pp. 130, 176, et seq. Cf. *Supernatural Religion*, Vol. II, p. 342.

In short, the whole of the work exhibits the belief of the author in the Kabbalistic doctrine of permutation. The *Kabbalah* teaches the doctrine of transmigration of the spirit.¹ “Mosah is the *revolutio* of Seth and Hebel.”²

Tell me who is it, who brings about the *re-irth* (the *revolutio*)? [is asked of the wise Hermes.] God’s Son, the *only man*, through the will of God, [is the answer of the “heathen.”]³

“God’s son” is the immortal spirit assigned to every human being. It requires a trinity to form the complete man, and allow him to remain immortal at every re-birth throughout the subsequent and ascending spheres, every one of which brings him nearer to the refulgent realm of eternal and Absolute (Inner) Light.

“God’s son” is the immortal spirit assigned to every human being. It is this divine entity which is the “*only man*,” for the casket which contains our soul, and the soul itself, are but half-entities, and without its overshadowing both body and astral soul, the two are but an animal *duad*. It requires a trinity to form the complete “man,” and allow him to remain immortal at every “re-birth,” or *revolutio*, throughout the subsequent and ascending spheres, every one of which brings him nearer to the refulgent realm of eternal and *absolute* light.

God’s FIRST-BORN, who is the “holy Veil,” the “Light of Lights,” it is he who sends the *revolutio* of the Delegatus, for he is the *First Power*, [says the Kabbalist].⁴

The *pneuma* [spirit] and the *dunamis* [power], which is from the God, it is right to consider nothing else than the *Logos*, who is *also* [?] First-begotten to the God, [argues a Christian].⁵

“Angels and powers are in heaven!” says Justin,⁶ thus bringing forth a purely Kabbalistic doctrine. The Christians adopted it from the [196] *Zohar* and the hæretical sects, and if Jesus mentioned them, it was not in the official synagogues that he learned the theory, but directly in the Kabbalistic teachings. In the Mosaic books, very little mention is made of them, and Moses, who holds direct communications with the “Lord God,” troubles himself very little about them. The doctrine was a secret one, and deemed by the orthodox synagogue heretical. Josephus calls the Essenes heretics, saying:

¹ We will speak of this doctrine further on.

² Christian Knorr von Rosenroth, *Kabbala Denudata*, II, p. 155. [Excerpts into English by Samuel Liddell MacGregor Mathers.]

³ [L. Ménard, *Hermès Trismégiste*; Paris 1867, p. 96.]

⁴ [Johann Friedrich Kleuker (1749-1827), *Über die Natur und den Ursprung der Emanationslehre bei den Kabbalisten*, pp. 10-11.]

⁵ Saint Justin Martyr (c. 90-100 to 165), *The First Apology of Justin Martyr, Addressed to the Emperor Antoninus Pius* [unaware of St. Peter], Prefaced by John Kaye (1783-1853). London: Griffith, Farran, Okeden & Welsh, 1891?; xxxiii.

⁶ [Dialogue with Typho, cxxviii.]

Those admitted among the Essenes must swear to communicate their doctrines to no one, otherwise *than as he received them himself*, and equally to preserve the *books belonging to their sect*, and the *names of the angels*.¹

Alone, the Kabbalists and Theurgists held to their doctrine from time immemorial and, as a consequence, Plato and Philon after him, were followed first by the Gnostics, and then by the Christians.

The Sadducees did not believe in angels, neither did the uninitiated Gentiles, who limited their Olympus to gods and demi-gods, or “spirits.” Alone, the Kabbalists and Theurgists hold to that doctrine from time immemorial and, as a consequence, Plato, and Philōn Judæus after him, followed first by the Gnostics, and then by the Christians.

Thus, if Josephus never wrote the famous interpolation forged by Eusebius, concerning Jesus, on the other hand he has described in the Essenes all the principal features that we find prominent in the Nazarene. When praying, they sought solitude.²

When thou prayest, enter into thy closet . . . and pray to thy Father which is in secret. (*Matthew* vi, 6)

Everything spoken by them [Essenes] is stronger than an oath. Swearing is shunned by them.³

But I say unto you, swear not at all . . . but let your communication be yea, yea; nay, nay. (*Matthew* v, 34-37)

The Nazarenes, as well as the Essenes and the Therapeutæ, believed more in their own interpretations of the “hidden sense” of the more ancient Scriptures, than in the

¹ Flavius Josephus, *The Works of Flavius Josephus: Comprising the Antiquities of the Jews; History of the Jewish Wars; and life of Flavius Josephus Written by Himself*. Translated from the original Greek by William Whiston (1667-1752), together with numerous explanatory notes, and three dissertations concerning Jesus Christ, John the Baptist, James the Just, God’s command to Abraham, etc. Philadelphia: Porter & Coates, between 1800 and [1899?]; II, viii, 7.

² *ibid.*, II, viii; Philōn Judæus, *De Vita Contemplativa, and Quod Omnis Probus Liber Sit* [every man good man is free] §12; Fragment in Eusebius, *Præparatio evangelica*, VIII, viii; Salomon Munk (1805-1867), *Palestine: Description Géographique, Historique et Archéologique*, Paris: Firmin Didot Frères, éditeurs, 1856; pp. 35, 525, etc. Eusebius mentions their *semneion*,* where they perform the mysteries of a retired [pious] life. (*Ecclesiastical History*, lib. II, ch. xvii.)

[Notes by ED. PHIL:]

* «ἐν ἐκάστῃ δὲ οἰκίᾳ ἐστὶν οἴκημα ἱερὸν ὃ καλεῖται σεμνεῖον καὶ μοναστήριον, ἐν ᾧ μονοῦμενοι τὰ τοῦ σεμνεῖος βίου μυστήρια τελοῦνται, μηδὲν εἰσκομιζόντες, μὴ ποτόν, μὴ σιτίον, μηδὲ τι τῶν ἄλλων ὅσα πρὸς τὰς τοῦ σώματος χρείας ἀναγκαῖα, ἀλλὰ νόμους καὶ λόγια θεοπισθέντα διὰ προφητῶν καὶ ὕμνους καὶ ἄλλα οἷς ἐπιστήμη καὶ εὐσέβεια συναύξονται καὶ τελειοῦνται» {καὶ μεθ’ ἑτερά φησιν} «τὸ δ’ ἐξ ἑωθινοῦ μέχρις ἑσπέρας διώστημα σύμπαν αὐτοῖς ἐστὶν ἄσκησις. ἐντυχάνοντες γὰρ τοῖς ἱεροῖς γράμμασιν φιλοσοφοῦσιν τὴν πᾶν φιλοσοφίαν ἀλληγοροῦντες, ἐπειδὴ σύμβολα τὰ τῆς ῥήτης ἐρμηνείας νομίζουσιν ἀποκεκρυμμένης φύσεως, ἐν ὑπονοίᾳς δηλουμένης . . . »

“In each house there is a solemn dwelling of the pious called *semneion* and monastery, where they contemplate in seclusion the mysteries of the pious life, without bringing anything with them, whether drink, food, or other bodily necessities, but <they only ponder upon universal> laws and inspired oracles given by the prophets, hymns, and other subjects, by which inner knowledge and reverence grow together thereby perfecting them <physically, mentally, psychically, and spiritually>. [And further Philōn Judæus says:] From dawn * * to dusk they live simply and frugally, abstaining from worldly pleasures, and probing the sacred scriptures and their ancestral philosophy in the light of occult science, for they regard any literal interpretation as merely allegoric of a reality concealed beneath the surface <but not revealed to the profane eye>.”

* * Ideally, about an hour before sunrise (Brahmā-Muhūrta).]

³ Josephus, *Jewish Wars*, *op. cit.*, II, viii, 6.

later laws of Moses. Jesus, as we have shown before, felt but little veneration for the commandments of his predecessor, with whom Irenæus is so anxious to connect him.

The Essenes “enter into the houses of *those whom they never saw previously*, as if they were their intimate friends.”¹ Such was undeniably the custom of Jesus and his disciples.

Epiphanius, who places the Ebionite “heresy” on one level with that of the Nazarenes, also remarks that the Nazaraioi come next to the Cerinthians,² so much vituperated against by Irenæus.³ [197]

The Essenes, living in the desert, had their mystical books, and predicted the future. The Nabathæans adhered to the same belief as the Nazarenes and the Sabians, and all of them honoured John the Baptist more than his successor Jesus.

The Nabathæans inhabited the Lebanon, as their descendants do to the present day. Their religion was from its origin purely Kabbalistic.

Munk, in his work on Palestine, affirms that there were 4,000 Essenes living in the desert; that they had their mystical books, and predicted the future.⁴ The Nabathæans, with very little difference indeed, adhered to the same belief as the Nazarenes and the Sabians, and all of them honoured John the Baptist more than his successor Jesus. The Persian Yezīdis say that they originally came to Syria from Basrah. They use baptism, and believe in seven archangels, though paying at the same time reverence to Satan. Their prophet Yezīd, who flourished long prior to Mohammed,⁵ taught that God will send a messenger, and that the latter would reveal to him a book which is already written in heaven from the eternity.⁶ The Nabathæans inhabited the Lebanon, as their descendants do to the present day, and their religion was from its origin purely Kabbalistic. Maimonides speaks of them as if he identified them with the Sabians. He says:

I will mention to thee the writings . . . respecting the belief and institutions of the *Sabæans*. The most famous is the book *The Agriculture of the Nabathæans*, which has been translated by Ibn al-Wahshiya. This book is full of heathenish foolishness. . . . It speaks of the preparations of TALISMANS, the drawing down

¹ *Jewish Wars*, *op. cit.*, II, viii, 4.

² *Panarion*, *op. cit.*, lib. I, tomus II, *Adversus Hæreses*, XXIX, i; XXX, i.

³ Cerinthus is the same Gnostic — a contemporary of John the Evangelist — of whom Irenæus invented the following anecdote:

There are those who heard him [Polycarp] say that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed forth from the bathhouse . . . crying out, “Let us fly, lest the bathhouse fall down, Cerinthus, the enemy of the truth, being within it.” (Irenæus, *Adversus Hæreses*, III, iii, 4.)

⁴ Munk, *Palestine*, *op. cit.*, pp. 517, 525; Dunlap, *Sōd, the Son of the Man*, *op. cit.*

⁵ August von Haxthausen, *Transcaucasia: Sketches of the Nations and Races Between the Black Sea and the Caspian*, p. 229; ed. 1854.

⁶ Shahrastānī, quoted by Dr. Daniil Avraamovich Chwolson, *Die Ssabier und der Ssabismus*, II, p. 625.

of the powers of the SPIRITS, MAGIC, DEMONS, and ghouls, which make their abode in the desert.¹

It is in Palestine that we have to search for the clearest waters of Christianity, let alone its source.

There are traditions among the tribes living scattered about *beyond* the Jordan, as there are many such also among the descendants of the Samaritans at Damascus, Gaza, and at Nablus (the ancient Shechem). Many of these tribes have, notwithstanding the persecutions of eighteen centuries, retained the faith of their fathers in its primitive simplicity. It is there that we have to go for traditions based on *historical* truths, however disfigured by exaggeration and inaccuracy, and compare them with the religious legends of the Fathers, which they call revelation. Eusebius states that before the siege of Jerusalem, the small Christian community — comprising members of whom many, if not all, knew Jesus and his apostles personally — took refuge in the little town of Pella, on the opposite shore of the Jordan.² Surely these simple people, separated for centuries from the rest of the world, ought to have preserved their traditions fresher than any other nation! It is in Palestine that we have to search for the *clearest* waters of Christianity, let alone its source. The first Christians, after the death of Jesus, all joined together for a time, whether [198] they were Ebionites, Nazarenes, Gnostics, or others. They had no Christian dogmas in those days, and their Christianity consisted in believing Jesus to be a prophet, this belief varying from seeing in him simply a “just man,”³ or a holy, inspired prophet, a vehicle used by Christos and Sophia to manifest themselves through. These [were] all united together in opposition to the synagogue and the tyrannical technicalities of the Pharisees, until the primitive group separated in two distinct branches — which, we may correctly term the Christian Kabbalists of the Jewish Tannaïm school, and the Christian Kabbalists of the Platonic Gnōsis.⁴ The former were represented by the party composed of the followers of Peter, and John, the author of the *Apocalypse*; the latter ranged with the Pauline Christianity, blending itself, at the end of the second century, with the Platonic philosophy, and engulfing, still later, the Gnostic sects, whose symbols and misunderstood mysticism overflowed the Church of Rome.

Amid this jumble of contradictions, what Christian is secure in confessing himself such? In the old Syriac *Gospel according to Luke* (iii, 22), the Holy Spirit is said to have descended in the likeness of a dove.

Iesua, full of the sacred Spirit, returned from Iordan, and the Spirit led him into the desert.” (old Syriac, *Luke* iv 1, *Tremellius*)

¹ Moses ben Maimon, a.k.a. Maimonides, *Moreh Nebūkhīm* [The Guide for the Perplexed], quoted by Chwolson, *op. cit.*, II, p. 458.

² [Eusebius, * *Ecclesiastical History*, III, v.]

* [Eusebius means reverent, holy, and godly. Yet the Bishop of Cæsarea was irreverent, unholy, and godless, a “prince of patristic liars” and “dishonest writers,” as he is called by Baron Bunsen. — ED. PHIL.]

³ “Ye have condemned and killed the just,” says James in his epistle to the twelve tribes [v, 6].

[Students to consult “The twelve tribes of Israel never existed,” in our Down to Earth Series. — ED. PHIL.]

⁴ Porphyry makes a distinction between what he calls “the *Antique* or *Oriental philosophy*,” and the properly Grecian system, that of the Neo-Platonists. King says that all these religions and systems are branches of one antique and common religion, the Asiatic or Buddhistic. (King, *Gnostics and their Remains*, *op. cit.*, p. 1.)

The difficulty [says Dunlap] was that the Gospels declared that John, the Baptist, saw the Spirit (the Power of God) descend upon Jesus after he had reached manhood; and if the Spirit then first descended upon him, there was some ground for the opinion of the Ebionites and Nazarenes who denied his *preceding* existence and refused him the attributes of the LOGOS. The Gnostics, on the other hand, objected to the flesh, but conceded the Logos.¹

John's *Apocalypse*, and the explanations of sincere Christian bishops, like Synesius who, to the last, adhered to the Platonic doctrines, make us think that the wisest and safest way is to hold to [is] that [it was] sincere primitive faith which seems to have actuated the above-named bishop. This best, sincerest, and most unfortunate of Christians, addressing the "Unknown," exclaims:

Oh Father of the Worlds . . . Father of the Aïons . . . *Artificer of the Gods*, it is holy to praise!²

The rabble desires nothing better than to be deceived.

But Synesius had Hypatia for instructor, and this is why we find him confessing in all sincerity his opinions and profession of faith.

The rabble desires nothing better [199] than to be deceived. . . . As regards myself, therefore, *I will always be a philosopher with myself*, but *I must be priest with the people*.³

Holy is God the Father of all being, holy is God, whose wisdom is carried out into execution by his own Powers! . . . Holy art Thou, who through the Word had created all! Therefore, I believe in Thee, and bear testimony, and go into the LIFE and LIGHT.⁴

Thus speaks Hermes Trismegistus,⁵ the heathen divine. What Christian bishop could have said better than that?

The cunningly adapted details in the New Testament, made to fit the later exigencies of the Church, propped up partially by indirect evidence and blind faith, they have become articles of faith. Even the fictitious massacre of the "Innocents" by King Herod has a certain foundation to it, in its allegorical sense.

The apparent discrepancy of the four Gospels as a whole, does not prevent every narrative given in the New Testament — however much disfigured — having a groundwork of truth. To this are cunningly adapted details made to fit the later exigencies of the Church. So, propped up partially by indirect evidence, still more by blind faith, they have become, with time, articles of faith. Even the fictitious massacre of the "In-

¹ *Sôd, the Son of the Man*, op. cit., p. 23.

² [Hymn III. Cf. H. Druon, *Oeuvres de Synésius*, Paris 1878.]

³ [Letter to his brother, AD 409.]

⁴ [L. Ménard, *Hermès Trismégiste*, Paris 1867, pp. 15-16.]

⁵ [Look up "Thoth is the equivalent of Hermes and Moses," in our Blavatsky Speaks Series. — ED. PHIL.]

nocents” by King Herod has a certain foundation to it, in its allegorical sense.¹ Apart from the now-discovered fact that the whole story of such a massacre of the Innocents is bodily taken from the Hindu *Bhāgavata-Purāna*, and Brāhmanical traditions, the legend refers, moreover, allegorically, to an historical fact. King Herod is the type of Kansa, the tyrant of Mathurā, the maternal uncle of Krishna, to whom astrologers predicted that a son of his niece Devakī would deprive him of his throne. Therefore he gives orders to kill the male child that is born to her; but Krishna escapes his fury through the protection of Mahādeva (the great God) who causes the child to be carried away to another city, out of Kansa’s reach. After that, in order to be sure and kill the right boy, on whom he failed to lay his murderous hands, Kansa has all the male new-born infants within his kingdom killed. Krishna is also worshipped by the *gopas* (the shepherds) of the land.

Though this ancient Indian legend bears a very suspicious resemblance to the more modern biblical romance, Gaffarel and others attribute the origin of the latter to the persecutions during the Herodian reign of the Kabbalists and the *wise men*, who had not remained strictly orthodox. The latter, as well as the prophets, were nicknamed the “Innocents,” and the “Babes,” on account of their holiness. As in the case of certain degrees of modern Masonry, the adepts reckoned their grade of initiation by a *symbolic* age. Thus Saul who, when chosen king, was “a choice and goodly man,” and “from his shoulders upward was higher than any of the people,” is described in Catholic versions, as “child of *one year* when he began to reign,” which, in its literal sense, is a palpable [200] absurdity. But in *1 Samuel* x, his anointing by Samuel and initiation are described; and at verse 6th, Samuel uses this significant language:

. . . the Spirit of the Lord will come upon thee and thou shalt prophesy with them, *and shalt be turned into another man.*

The phrase above quoted is thus made plain — he had received one degree of initiation and was symbolically described as “a child one year old.” The Catholic Bible, from which the text is quoted, with charming candour says in a footnote: “It is extremely difficult to explain” (meaning that Saul was a child of one year). But undaunted by any difficulty, the Editor, nevertheless, does take upon himself to explain it, and adds:

A child of one year. That is, he was good and like an innocent child.



¹ [Such was the name given in ancient Judæa to the Initiates, called also the “Innocents” and the “Infants,” *i.e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 “Innocents.” There is a legend to this effect, and the event which took place almost a century BCE, shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kamsa. In the case of the N.T., Herod stands for Alexander Jannæus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story. *Further reading*: “Gautama and Jesus parallel lives,” p. 8, *fn.* 5, and “The <Biblical> Little Ones <or Innocents> are above the law,” in our Buddhas and Initiates Series. — ED. PHIL.]

An interpretation as ingenious as it is pious; and which if it does no good can certainly do no harm.¹

We have not the slightest trace of this fable in history; however, we find in the official complaints of the Synagogue abundant evidence of the persecution of the Initiates.

If the explanation of the Kabbalists is rejected, then the whole subject falls into confusion; worse still — for it becomes a direct plagiarism from the Hindu legend. All the commentators have agreed that a literal massacre of young children is nowhere mentioned in history; and that, moreover, an occurrence like that would have made such a bloody page in Roman annals that the record of it would have been preserved for us by every author of the day. Herod himself was subject to the Roman law; and undoubtedly he would have paid the penalty of such a monstrous crime with his own life. But if, on the one hand, we have not the slightest trace of this fable in history, on the other, we find in the [201] official complaints of the Synagogue abundant evidence of the persecution of the initiates. The *Talmud* also corroborates it.

The Jewish version of the birth of Jesus is recorded in the *Sēpher-Tōledōth-Yeshu* in the following words:

Mary having become the mother of a Son, named *Yehōshūah*, and the boy growing up, she entrusted him to the care of the Rabbi Elhānān, and the child progressed in knowledge, for he was well gifted with spirit and understanding. Rabbi Yehōshūah, son of Perahiah, continued the education of Yehōshūah (Jesus) after Elhānān, and *initiated* him in the *secret* knowledge; but the King, Jannæus, having given orders to slay all the initiates, Yehōshūah Ben-Perahiah fled to Alexandria, in Egypt, taking the boy with him.

Jesus supplemented his initiation in the Jewish Kabbalah with an additional acquisition of the secret wisdom of Egypt.

While in Alexandria, continues the story, they were received in the house of a rich and learned lady (personified Egypt). Young Jesus found her beautiful, notwithstanding “*a defect in her eyes*,” and declared so to his master. Upon hearing this, the latter became so angry that his pupil should find in the land of bondage anything

¹ It is the correct interpretation of the Bible allegories that makes the Catholic clergy so wrathful with the Protestants who freely scrutinize the Bible. How bitter this feeling has become, we can judge by the following words of the Reverend Father Parker of Hyde Park, New York who, lecturing in St. Teresa's Catholic Church, on the 10th of December 1876, said:

“To whom does the Protestant Church owe its possession of the Bible, *which they wish to place in the hands of every ignorant person and child*? To monkish hands, that laboriously transcribed it before the age of printing. Protestantism has produced dissension in Church, rebellions and outbreaks in State, unsoundness in social life, and will never be satisfied short of the downfall of the Bible! Protestants must admit that the Roman Church has done more to scatter Christianity and extirpate idolatry than all their sects. From one pulpit it is said that there is no hell, and from another that there is immediate and unmitigated damnation. One says that Jesus Christ was only a man; another, that you must be plunged bodily into water to be baptized, and refuses the rites to infants. Most of them have no prescribed form of worship, no sacred vestments, and their doctrines are as undefined as their service is informal. The founder of Protestantism, Martin Luther, was the worst man in Europe. The advent of the Reformation was the signal for civil war, and from that time to this the world has been in a restless state, uneasy in regard to Governments, and every day becoming more sceptical. The ultimate tendency of Protestantism is clearly nothing less than the destruction of all respect for the Bible, and the disruption of government and society.”

Very plain talk this. The Protestants might easily return the compliment.

good, that “he cursed him and drove the young man from his presence.” Then follow a series of adventures told in allegorical language, which show that Jesus supplemented his initiation in the Jewish *Kabbalah* with an additional acquisition of the secret wisdom of Egypt. When the persecution ceased, they both returned to Judæa.¹

The real grievances against Jesus are stated by the learned author of *Tela Ignea Satanæ* (the fiery darts of Satan) to be two in number: 1st, that he had discovered the great Mysteries of their Temple, by having been initiated in Egypt; and 2nd, that he had profaned them by exposing them to the vulgar, who misunderstood and disfigured them.

This is what he says:²

There exists, in the sanctuary of the living God, a cubical stone, on which are sculptured the holy characters, the combination of which gives the explanation of the attributes and powers of the incommunicable name.³ This explanation is the secret key of all the occult sciences and forces in Nature. It is what the Hebrews call the *Shem ha-Mephorash*. This stone is watched by two lions of gold, who roar as soon as it is approached.⁴ The gates of the temple were never lost sight of, and the [202] door of the sanctuary opened but once a year, to admit the High Priest alone. But Jesus, who had learned in Egypt the “great secrets” at the initiation, forged for himself invisible keys, and thus was enabled to penetrate into the sanctuary unseen. . . . He copied the characters on the cubical stone, and hid them in his thigh;⁵ after which, emerging from the temple, he went abroad and began astounding people with his miracles. The dead were raised at his command, the leprous and the obsessed were healed. He forced the stones which lay buried for ages at the bottom of the sea to rise to the surface until they formed a mountain, from the top of which he preached.

The *Sēpher-Tōledōth* states further that, *unable to displace* the cubical stone of the sanctuary, Jesus fabricated one of clay, which he showed to the nations and passed it off for the true cubical stone of Israel.

This allegory, like the rest of them in such books, is written “*inside and outside*” — it has its secret meaning, and ought to be read two ways. The Kabbalistic books explain its mystical meaning. Further, the same Talmudist says, in substance, the following: Jesus was thrown in prison, and kept there forty days; then flogged as a sedi-

¹ Babylonian *Talmud*, *Mishnah Sanhedrin*, ch. xi, fol. 107th, and *Mishnah Sotah*, ch. ix, fol. 47a. See Éliphas Lévi (1810-1875), *La Science des esprits: révélation du dogme secret des Kabbalistes, esprit occulte des Évangiles, appréciation des doctrines et des phénomènes spirites*, Paris: G. Baillière, 1865.

² This fragment is translated from the original Hebrew [in the *Tōledōth-Yeshu*] by Éliphas Lévi, in his *La Science des esprits*, pp. 32-33.

³ [Consult “Proposition 1 - The Ineffable Name,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁴ Those who know anything of the rites of the Hebrews must recognize in these lions the gigantic figures of the Cherubim, whose symbolical monstrosity was well calculated to frighten and put to flight the profane.

⁵ Arnobius tells the same story of Jesus, and narrates how he was accused of having robbed the sanctuary of the secret names of the Holy One, by means of which knowledge he performed all the miracles. — *Adversus gentes*, I, § 43.

tious rebel; then stoned as a blasphemer in a place called Lud, and finally allowed to expire upon a cross.

All this [explains Lévi] because he revealed to the people the truths which they [the Pharisees] wished to bury for their own use. He had divined the occult theology of Israel, had compared it with the wisdom of Egypt, and found thereby the reason for a universal religious synthesis.¹

However cautious one ought to be in accepting anything about Jesus from Jewish sources, it must be confessed that in some things they seem to be more correct in their statements (whenever their direct interest in stating facts is not concerned) than our good but too jealous Fathers. One thing is certain, James, the “Brother of the Lord,” is silent about the *resurrection*. He terms Jesus nowhere “Son of God,” nor even Christ-God. Once only, speaking of Jesus, he calls him the “Lord of Glory,” but so do the Nazarenes when writing about their prophet *Yōhānān bar Zachariah*, or John, son of Zacharias (St. John Baptist). Their favourite expressions about their prophet are the same as those used by James when speaking of Jesus. A man “of the seed of a man,” “Messenger of Life,” of light, “my Lord Apostle,” “King sprung of Light,” and so on.

“Have not the faith of our *Lord* JESUS Christ, *the Lord of Glory*,” etc., [203] says James in his Epistle (ii, 1), presumably addressing Christ as GOD.

“Peace to thee, my *Lord* JOHN Abo Sabo, Lord of Glory!” says the *Codex Nazaræus* (II, 19), known to address but a prophet.

“Ye have condemned and killed the *Just*,” says *James* (v, 6).

“Yōhānān [John] is the *Just* one, he comes in the way of *justice*,” says *Matthew* (xxi, 32, Syriac text).

James does not even call Jesus *Messiah*, in the sense given to the title by the Christians, but alludes to the Kabbalistic “King Messiah,” who is Lord of Tsabaōth² (v, 4), and repeats several times that the “Lord” will come, but identifies the latter nowhere with Jesus.

Be patient, therefore, brethren, unto the coming of the Lord . . . be patient, for the coming of the Lord *draweth nigh* (v, 7-8). [And he adds:] Take, my brethren, the prophet [Jesus] *who has spoken in the name of the Lord* for an example of suffering, affliction, and of patience.

Though in the present version the word “prophet” stands in the plural, yet this is a deliberate falsification of the original, the purpose of which is too evident. James, immediately after having cited the “prophets” as an example, adds:

Behold . . . ye have *heard* of the patience of Job, and *have seen the end* of the Lord . . .

¹ *La Science des esprits*, op. cit., pp. 33-34.

² Isaac Marcus Jost (1793-1860), “The Israelite Indeed,” Vol. III, p. 61. [A periodical edited by Gideon R. Lederer (1804-1879).]

— thus combining the examples of these two admirable characters, and placing them on a perfect equality. But we have more to adduce in support of our argument. Did not Jesus himself glorify the prophet of the Jordan?

What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. . . . For I say unto you, among them that are born *of women* there is not a greater prophet than John the Baptist.¹

It is the Roman Church that changed Mary, the mother of Jesus, into a goddess. In the eyes of all other Christians she was a woman, whether her own birth was immaculate or otherwise.

And of whom was he who spoke thus born? It is but the Roman Catholics who have changed Mary, the mother of Jesus, into a *goddess*. In the eyes of all other Christians she was a woman, whether her own birth was immaculate or otherwise. According to strict logic, then, Jesus confessed John *greater* than himself.

Note how completely this matter is disposed of by the language employed by the Angel Gabriel when addressing Mary: “Blessed art thou among *women*.” These words are unequivocal. He does not adore her as the Mother of God, nor does he call her *goddess*; he does not even address her as “Virgin,” but he calls her *woman*, and only distinguishes her above other women as having had better fortune, through her purity.

The Nazarenes were known as Baptists, Sabians, and John’s Christians [Mandæans]. Their belief was that the Messiah was not the Son of God, but simply a prophet who would follow John.

Yōhānān, the Son of the Abo Sabo Zachariah, shall say to himself,

“Whoever shall put faith [believe] in my *justice* [204] and my BAPTISM shall be joined to my association and shall dwell with me in the seat which was the abode of life, of the supreme Mano, and of living fire.” (*Codex Nazaræus*, II, p. 115)

Origen remarks that

. . . there are some who said of John [the Baptist] that he was the *anointed*. [Christos]²

The Angel Raziel of the Kabbalists is the Angel *Gabriel* of the Nazarenes, and it is the latter who is chosen of all the celestial hierarchy by the Christians to become the messenger of the “annunciation.” The genius sent by the “Lord of Celsitude”³ is Hibil-Ziwa, whose name is also called GABRIEL Legatus.⁴

¹ [Luke vii, 26-28.]

² Origen, *In Lucan Homiliæ*, Hom. xxiv, cap. iii.

³ [exaltation]

⁴ *Codex Nazaræus*, *op. cit.*, I, p. 23.

The Nazarenes termed the Jews “abortions born out of time.”

Paul must have had the sect of the Nazarenes in mind when he said:

And last of all he [Jesus] was seen of me also, as *of one born out of due time* (1 Corinthians xv, 8),

thus reminding his listeners of the expression usual to the Nazarenes, who termed the Jews “the abortions, or born out of time.” Paul prides himself of belonging to a hæresy.¹

When the metaphysical conceptions of the Gnostics, who saw in Jesus the Logos and the anointed, began to gain ground, the earliest Christians separated from the Nazarenes, who accused Jesus of perverting the doctrines of John, and changing the baptism of the Jordan.²

Directly [says Milman], as it [the Gospel] got *beyond* the borders of Palestine and the name of “Christ” had acquired sanctity and veneration in the Eastern cities, he became a kind of *metaphysical impersonation*, while the religion lost its purely moral cast and assumed the character of a *speculative theogony*.³

The only half-original document that has reached us from the primitive apostolic days, is the *Logia* of Matthew. The real, genuine doctrine has remained in the hands of the Nazarenes, in this *Gospel of Matthew* containing the “secret doctrine,” the “Sayings of Jesus,” mentioned by Papias. These sayings were, no doubt, of the same nature as the small manuscripts placed in the hands of the neophytes, who were candidates for the Initiations into the Mysteries, and which contained the *aporrhēta*, the revelations of some important rites and symbols.⁴ For why should Matthew take such precautions to make them “secret” were it otherwise?

Primitive Christianity had its grip, passwords, and degrees of initiation. The innumerable Gnostic gems and amulets are weighty proofs of it.

Primitive Christianity had its grip, passwords, and degrees of initiation. The innumerable Gnostic gems and amulets are weighty proofs of it. It is a whole symbolical science. The Kabbalists were the first to embellish the universal Logos,⁵ with such terms as “Light of Light,” the Messenger of [205] LIFE and LIGHT,⁶ and we find these expressions adopted *in toto* by the Christians, with the addition of nearly all the Gnostic terms such as Plērōma (fullness), Archons, Aiōns, etc. As to the “First-Born,”

¹ “After the way which they call heresy, so worship I the God of my fathers.” (Acts xxiv, 14.)

² *Codex Nazaræus*, op. cit., II, p. 109.

³ Rev. Henry Hart Milman (1791-1868), *The History of Christianity, from the Birth of Christ to the Abolition of Paganism in the Roman Empire*. Paris: Baudry’s European Library, 1840; p. 200.

⁴ [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

⁵ Dunlap says in *Sōd, the Son of the Man*, op. cit., (p. 39 fn.): “Mr. Hall, of India, informs us that he has seen Sanskrit philosophical treatises in which the *Logos* continually occurs.”

⁶ See *John* i.

the First, and the “Only-Begotten,” these are as old as the world. Hippolytus shows the word “Logos” as existing among the Brahmans.

The *Brahmans* say that the God is *Light*, not such as one sees, nor such as the sun and fire; but they have the *God* LOGOS, not the articulate, the Logos of the Gnōsis, through whom the highest MYSTERIES of the Gnōsis are seen by the wise.¹

The “Christ” and the “Logos” existed ages before Christianity, for the Oriental Gnosis was studied long before the days of Moses.

The *Acts* and the fourth Gospel teem with Gnostic expressions. The Kabbalistic: “God’s first-born emanated from the Most High,” together with *that which is the “Spirit of the Anointing”*; and again “they called him the anointed of the Highest,”² are reproduced in Spirit and substance by the author of the *Gospel according to John*.³

That was *the true light*, [and] the light shineth in darkness.

And the WORD *was made flesh*.

And of his *fullness* [plērōma] have all we received, etc. (*John* i)

Powers and Dignities are the subordinate genii of the Archangels, and Angels of the Zohar. These emanations are the very life and soul of the Kabbalah and Zoroastrianism; and the Talmud itself, in its present state, has been imported from the Zend-Avesta.

The “Christ,” then, and the “Logos” existed ages before Christianity; the Oriental Gnōsis was studied long before the days of Moses, and we have to seek for the origin of all these in the archaic periods of the primeval Asiatic philosophy. Peter’s second *Epistle* and Jude’s fragment, preserved in the New Testament, show by their phraseology that they belong to the Kabbalistic Oriental Gnōsis, for they use the same expressions as did the Christian Gnostics, who built a part of their system from the Oriental *Kabbalah*.

Presumptuous are they [the Ophites], self-willed, they are not afraid to speak evil of DIGNITIES,

— says Peter (2nd Epistle ii, 10), the original model for the later abusive Tertullian and Irenæus.⁴

¹ Hippolytus of Rome (c. 165-235), *Φιλοσοφούμενα ἢ κατὰ πασῶν αἱρέσεων ἔλεγχος*, i.e., “Philosophical Teaching [Greek *Φιλοσοφούμενα*, Romanised as *Philosophumena*], the Refutation of All Hæreses, I, xxi.

[Text in Jacques-Paul Migne (1800-1875) Ed., *Patrologiæ Cursus Completus Accurante, Series Latina* (Paris: 1844-63; 221-vols.), covering Latin authors from Tertullian to Innocent III (200-1216). *Series Græca* (Petit-Montrouge: 1857-66; 161-vols.) comprising Greek and Latin text of authors from the Pseudo-Barnabas to the Council of Florence (120-1438), and 81-vols. (1856-67) of the Latin text only of the Greek Fathers. — *Boris de Zirkoff*.]

² Johann Friedrich Kleuker, *Über die Natur und den Ursprung der Emanationslehre bei den Kabbalisten*, pp. 10, 11; Riga 1786. See *Siphra Dtzeniuthah*, *op. cit.*

³ [Consult “Blavatsky and Mead on the Gospel according to John,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁴ “These as natural *brute beasts*. . . . The dog has turned to its own vomit again; and *the sow* that was washed to her wallowing in the mire.” (2 *Peter* ii, 12, 22.)

Likewise [even as Sodom and Gomorrah] also these *filthy* dreamers defile the flesh, despise DOMINION and speak evil of DIGNITIES,

— says Jude (8), repeating the very words of Peter, and thereby expressions consecrated in the *Kabbalah*. *Dominion* is the “Empire,” the *tenth* of the Kabbalistic Sēphirōth.¹ The *Powers* and Dignities are the subordinate [206] genii of the Archangels, and Angels of the *Zohar*.² These emanations are the very life and soul of the *Kabbalah* and Zoroastrianism; and the *Talmud* itself, in its present state, is all borrowed from the *Zend-Avesta*. Therefore, by adopting the views of Peter, Jude, and other Jewish apostles, the Christians have become but a dissenting sect of the Persians, for they do not even interpret the meaning of all such *Powers* as the true Kabbalists do. Paul’s warning his converts against the worshipping of angels, shows how well he appreciated, even so early as his period, the dangers of borrowing from a metaphysical doctrine the philosophy of which could be rightly interpreted but by its well-learned adherents, the Magi and the Jewish Tannaïm.

Let no man beguile you of your reward in a voluntary humility and *worshipping of angels*, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,³

— is a sentence laid right at the door of Peter and his champions. In the *Talmud*, Michael is Prince of Water, who has *seven* inferior spirits subordinate to him. He is the patron, the guardian angel of the Jews, as *Daniel* informs us (x, 21), and the Greek Ophites, who identified him with their Ophiomorphos, the personified creation of the envy and malice of Ialdabaoth, the Demiourgos (Creator of the *material* world), and undertook to prove that he was also Samuel, the Hebrew prince of the evil spirits, or Persian daēvas, were naturally regarded by the Jews as blasphemers. But did Jesus ever sanction this belief in angels, except in so far as hinting that they were the messengers and subordinates of God? And here the origin of the later splits between Christian beliefs is directly traceable to these two early contradictory views.

Paul, believing in all such occult powers in the world “unseen,” but ever “present,” says:

Ye walked according to the AION of this world, according to the *Archon* (Ialdabaoth, the *Demiourgos*) that has the domination of the air . . . [and] we wrestle not against flesh and blood, but against the *dominations*, the *powers*; the lords of darkness, the mischievousness of spirits in the upper regions.⁴

¹ The types of the creation, or the attributes of the Supreme Being, are through the emanations of Adam-Kadmon; these are:

“The Crown, Wisdom, Prudence Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire. Wisdom is called *Yāh*; Prudence, *Yehōvāh*; Severity, *Elohim*; Magnificence, *Eloah*; Beauty, *Tiphereth*; Victory and Glory, *Tze’baoth*; Empire or Dominion, ADONAI.”

Thus when the Nazarenes and other Gnostics of the more Platonic tendency twitted the Jews as “abortions who worship their god Iurbo, *Adonai*,” we need not wonder at the wrath of those who had accepted the old Mosaic system, but at that of Peter and Jude who claim to be followers of Jesus and dissent from the views of him who was also a Nazarene.

² According to the “Kabala,” *Empire or Dominion* is “the consuming fire, and his wife is the Temple or the Church.”

³ *Colossians* ii, 18.

⁴ [Cf. *Ephesians* ii, 2; vi, 12; ii, 1.]

This sentence, “Ye were dead in sin and error,” for “ye walked according to the *Archon*,” or Ialdabaōth, the God and creator of matter of the Ophites, shows unequivocally that:

- 1 Paul, notwithstanding some dissensions with the more important doctrines of the Gnostics, shared more or less their cosmogonical views on the emanations;
- 2 And that he was fully aware that this Demiourgos, [207] whose Jewish name was Jehovah, was *not* the God preached by Jesus.

And now, if we compare the doctrine of Paul with the religious views of Peter and Jude, we find that not only did they worship Michael, the Archangel, but that also they *reverenced* SATAN, because the latter was also, before his fall, an angel! This they do quite openly, and abuse the Gnostics¹ for speaking “evil” of him. No one can deny the following: Peter, when denouncing those who are not afraid to speak evil of “*dignities*,” adds immediately,

. . . whereas angels, which are greater in power and might, *bring not railing accusations* against them [the dignities] before the Lord. (ii, 11)

Who are the dignities? Jude, in his General Epistle, makes the word as clear as day. The *dignities* are the DEVILS!! Complaining of the disrespect shown by the Gnostics to the powers and *dominions*, Jude argues in the very words of Peter:

Yet, Michael the Archangel, when contending *with the devil*, he disputed about the body of Moses, *durst*² *not bring against him a railing accusation*, but said, “The Lord rebuke thee.” (i, 9)

Is this plain enough? If not, then we have the *Kabbalah* to prove who were the *dignities*.

Considering that *Deuteronomy* tells us that the “*Lord*” Himself buried Moses in a valley of Moab (xxxiv, 6), “but no man knoweth of his sepulchre unto this day,” this biblical *lapsus linguæ* of Jude gives a strong colouring to the assertions of some of the Gnostics. They claimed but what was secretly taught by the Jewish Kabbalists themselves; to wit: that the highest supreme God was unknown and invisible; “the King of Light is a closed eye”; that Ialdabaōth, the Jewish second Adam, was the real Demiourgos; and that Iaō, Adonai, Tsabaōth, and Eloī were the quaternary emanation which formed the unity of the God of the Hebrews — Jehovah.



¹ It is more likely that both abused Paul, who preached against this belief; and that the Gnostics were only a pretext. (See Peter’s second Epistle.)

² [dare]

The Gnostics were by far the superiors of the disciples, even in the religious tenets of the Jews themselves, and were well-versed in the Chaldean wisdom. Some pious but fanatical disciples, unable to grasp the religious spirit of their own system, were driven in their disputations to such convincing logic, as the use of “brute beasts,” “sows,” “dogs,” and other epithets — so freely bestowed by Peter.

Moreover, the latter was also called Michael and Samael by them, and regarded but as an angel, several removes from the Godhead. In holding to such a belief, the Gnostics countenanced the teachings of the greatest of the Jewish doctors, Hillel, and other Babylonian divines. Josephus shows the great deference of the official Synagogue in Jerusalem to the wisdom of the schools of Central Asia. The colleges of Sura, Pumbedita, and Nahardea were considered the headquarters of esoteric and theological learning by all the schools of Palestine. The Chaldean version of the *Pentateuch*, made by the well-known Babylonian divine, Onkelos, was regarded as the most authoritative of all; and it is according to this learned Rabbi that Hillel and other Tannaïm after him held that the Being who appeared to Moses in the burning bush, on Mount Sinai, and who finally buried him, was the *angel* of the Lord, [208] Memra, and not the Lord Himself; and that he, whom the Hebrews of the Old Testament mistook for *Iahoh*, was but His messenger, one of His sons, or emanations. All this establishes but one logical conclusion — namely, that the Gnostics were by far the superiors of the disciples, in point of education and general information; even in a knowledge of the religious tenets of the Jews themselves. While they were perfectly well-versed in the Chaldean wisdom, the well-meaning pious, but fanatical as well as ignorant disciples, unable to fully understand or grasp the religious spirit of their own system, were driven in their disputations to such convincing logic as the use of “brute beasts,” “sows,” “dogs,” and other epithets so freely bestowed by Peter.

Since then, the epidemic has reached the apex of the sacerdotal hierarchy. From the day when the founder of Christianity uttered the warning, that he who shall say to his brother, “Thou fool, shall be in danger of hell-fire,” all who have passed as its leaders, beginning with the ragged fishermen of Galilee, and ending with the jewelled pontiffs, have seemed to vie with each other in the invention of opprobrious epithets for their opponents. So we find Luther passing a final sentence on the Catholics, and exclaiming that “The Papists are all asses, put them in whatever form you like; whether they are boiled, roasted, baked, fried, skinned, hashed, they will be always the same asses.” Calvin called the victims he persecuted, and occasionally burned, “malicious barking dogs, full of bestiality and insolence, base corrupters of the sacred writings,” etc. Dr. Warburton terms the Popish religion “an impious farce,” and Monseigneur Dupanloup asserts that the Protestant Sabbath service is the “Devil’s mass,” and all clergymen are “thieves and ministers of the Devil.”

The same spirit of incomplete inquiry and ignorance has led the Christian Church to bestow on its most holy apostles titles assumed by their most desperate opponents, the “Hæretics” and Gnostics. So we find, for instance, Paul termed the vase of elec-

tion “*vas electionis*,” a title chosen by *Manes*,¹ the greatest heretic of his day in the eyes of the Church, Manes meaning, in the Babylonian language, the chosen vessel or receptacle.²

So with the Virgin Mary. They were so little gifted with originality, that they copied from the Egyptian and Hindu religions their several [209] apostrophes to their respective Virgin-mothers. The juxtaposition of few examples will make this clear.



Leviathan³

¹ The true name of Manes — who was a Persian by birth — was *Cubricus*. (See Epiphanius of Salamis, *Panarion* [bread-basket], c. 374; 16th-century Latin translations renamed *Panarion* as *Adversus Hæreses* [Against Heresies]; lib. II, tomus II, LXVI, i). He was flayed alive at the instance of the Magi, by the Persian King Varanes I. Plutarch says that Manes or Manis means Masses or ANOINTED. The vessel, or vase of election is therefore the vessel full of that light of God, which he pours on one he has selected for his interpreter.

² See King's *Gnostics*, *op. cit.*, p. 16.

³ [Cf. . . although Christian theology has always connected both (*Leviathan and Sārāph mehopheph*) with the devil, the expressions are metaphorical and have nought to do with the “evil one.” But the word Dragon had become a synonym for the latter. — *Secret Doctrine*, II p. 206 fn. Also cf. . . . On the contrary, the Leviathan is OCULT SCIENCE, on which one can lay his hand, but “do no more” (*Job* xli, 2, 8), whose power and “comely proportion” God wishes not to conceal. — *Isis Unveiled*, II, p. 499.]

	Hindu	Egyptian	Roman Catholic
	Litany of our Lady Nārī: Virgin	Litany of our Lady Isis: Virgin	Litany of our Lady of Loretto: Virgin
1	Holy <i>Nārī</i> , Mariāma, Mother of perpetual fecundity.	Holy Isis, Universal Mother, <i>Mut</i> .	Holy Mary, Mother of Divine Grace.
2	Mother of an incarnated God, Vishnu (<i>Devanākī</i>).	Mother of Gods, Hathor.	Mother of God.
3	Mother of Krishna.	Mother of Horus.	Mother of Christ.
4	Eternal Virginity, <i>Kanyābhāva</i> .	Virgo-generatrix, <i>Neith</i> .	Virgin of Virgins.
5	Mother, Pure Essence, <i>Ākāśa</i> .	Mother-Soul of the Universe, <i>Anuki</i> .	Mother of Divine Grace.
6	Virgin most chaste, <i>Kanyā</i> .	Virgin sacred earth, Isis.	Virgin most chaste.
7	Mother <i>Tanmātra</i> , of the <i>five</i> virtues or elements.	Mother of all the virtues, <i>Maāt</i> , with the same qualities.	Mother most pure. Mother undefiled. Mother inviolate. Mother most amiable. Mother most admirable.
8	Virgin <i>Trigūna</i> (of the three elements, power, or richness, love, and mercy).	Illustrious Isis, most powerful, merciful, just. (<i>Book of the Dead</i>)	Virgin most powerful. Virgin most merciful. Virgin most faithful.
9	Mirror of Supreme Conscience, <i>Ahamkāra</i> .	Mirror of Justice and Truth, <i>Maāt</i> . ¹	Mirror of Justice.
10	Wise Mother, <i>Sarasvatī</i> .	Mysterious mother of the world, <i>Mut</i> . (secret wisdom)	Seat of Wisdom.
11	Virgin of the white Lotus, <i>Padma</i> or <i>Kamala</i> .	Sacred Lotus.	Mystical Rose. ²
12	Womb of Gold, <i>Hiranyagarbha</i> .	Sistrum of Gold.	House of Gold.
13	Celestial Light, <i>Lakshmi</i> .	Astartē (Syrian), Astōreth (Jewish).	Morning Star.
14	[Ditto]	Argua of the Moon.	Ark of the Covenant.
15	Queen of Heaven, and of the Universe, <i>Śakti</i> .	Queen of Heaven, and of the Universe, <i>Sati</i> .	Queen of Heaven.
16	Mother soul of all beings, <i>Paramātmān</i> .	Model of all mothers, <i>Hathor</i> .	<i>Mater Dolorosa</i> .
17	Devanākī is conceived without sin, and immaculate herself. (According to the Brāhmanic fancy)	Isis is a Virgin Mother.	Mary conceived without sin. (In accordance with later orders)

→ [210]

¹ [Endnote 31 to page 209 by Boris de Zirkoff: Madame Blavatsky very often uses Greek and Gnostic forms of Egyptian names, which were also largely used by the Egyptologists of her day. *Thmei* is *Maāt*, about whom a large book could be written without exhausting the subject. As the Goddess of Truth and Justice, she is always present in the Judgment Scenes, and in some papyri is actually shown extending her arms in welcome to the deceased, acquitted in the Court of Osiris. Her emblem is the feather against which the heart (conscience) of the deceased is weighed, and also a wedge-shaped object. She is called the daughter of Rā, wife of Rā, mother of Rā, and is identified with both Isis and Hathor (sometimes appearing in Madame Blavatsky's writings as Athyr and Athar). Apart from her personification of a Goddess, *Maāt* signifies the inflexible, unalterable Law of Nature which cannot be broken or changed; the ultimate Truth, Right and Justice.]

² [Rose is the anagram of *Ερως* (Erōs). — ED. PHIL.]

If the Virgin Mary has her nuns, who are consecrated to her and bound to live in chastity, so had Isis her nuns in Egypt, as Vesta had hers at Rome, and the Hindu Nari, “mother of the world,” hers.

If the Virgin Mary has her nuns, who are consecrated to her and bound to live in chastity, so had Isis her nuns in Egypt, as Vesta had hers at Rome, and the Hindu *Nārī*, “mother of the world,” hers. The virgins consecrated to her cultus — the *Devadāsīs* of the temples, who were the nuns of the days of old — lived in great chastity, and were objects of the most extraordinary veneration, as the holy women of the goddess. Would the missionaries and some travellers reproachfully point to the modern *Devadāsīs*, or Nautch-girls? For all response, we would beg them to consult the official reports of the last quarter century, cited in chapter II, as to certain discoveries made at the razing of convents in Austria and Italy. Thousands of infants’ skulls were exhumed from ponds, subterranean vaults, and gardens of convents. Nothing to match *this* was ever found in heathen lands.

Christian theology, getting the doctrine of the archangels and angels directly from the Oriental *Kabbalah*, of which the Mosaic Bible is but an allegorical screen, ought at least to remember the hierarchy invented by the former for these personified emanations. The hosts of the Cherubim and Seraphim, with which we generally see the Catholic Madonnas surrounded in their pictures, belong, together with the Elohim and Beni Elohim of the Hebrews, to the *third* Kabbalistic world, *Yetzirāh*. This world is but one remove higher than *Asiāh*, the fourth and lowest world, in which dwell the grossest and most material beings — the *klippoth*, who delight in evil and mischief, and whose chief is *Belial*!

Explaining, in his way of course, the various “heresies” of the first two centuries, Irenæus says:

Our Hæretics hold . . . that PROPATÖR is known but to the *only-begotten* son, that is to the *mind* [the nous of Anaxagoras].

It was the Valentinians, the followers of the “profoundest doctor of the Gnōsis,” Valentinus, who held that “there was a perfect AIÖN, who existed before Bythos,” or Bython (the Depth), “called Propatör.”¹ This is again Kabbalistic, for in the *Zohar* of Shimon-ben-Yochaï, we read the following:

Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus. [The Ancient One is hidden and concealed; Microprosopus is manifest, and not manifest.]²

In the religious metaphysics of the Hebrews, the Highest One is an abstraction; he is “without form or being,” “with no likeness with anything else.”³ And even Philōn calls the Creator, the *Logos* who stands next God, “the SECOND God.”⁴ “The *second* God

¹ [Panarion, *Adversus Hæreses*, op. cit., I, ii, 1.]

² [*ibid.*, I, i, 1]

³ Rosenroth, *Kabbala Denudata*, op. cit., myst., iv, § 1.

⁴ [i.e., the “two Ones,” Parabrahman and Logos. — ED. PHIL.]

who is his WISDOM.”¹ God is NOTHING,² he is nameless, and therefore called *Ain-Soph* — the word *Ain* meaning *nothing*.³

No man has seen God himself, at any time, but the only-begotten Son.

But if, according to the older Jews, Jehovah is *the* God, [211] and He manifested Himself several times to Moses and the prophets, and the Christian Church anathematized the Gnostics who denied the fact — how comes it, then, that we read in the fourth gospel that

*No man hath seen God AT ANY TIME, but the only-begotten Son . . . he hath declared him?*⁴

The very words of the Gnostics, in spirit and substance. This sentence of St. John — or rather whoever wrote the gospel now bearing his name — floors all the Petrine arguments against Simon Magus, without appeal. The words are repeated and emphasized in chapter vi, 6:

Not that any man hath seen the Father, save he which is of God, he [Jesus] hath seen the Father

— the very objection brought forward by Simon in the *Homilies*. These words prove that either the author of the fourth evangel had no idea of the existence of the *Homilies*, or that he was *not* John, the friend and companion of Peter, whom he contradicts point-blank with this emphatic assertion.⁵ Be it as it may, this sentence, like many more that might be profitably cited, blends Christianity completely with the Oriental Gnōsis, and hence with the KABBALAH.

While the doctrines, ethical code, and observances of the Christian religion were all appropriated from Brahmanism and Buddhism, its ceremonials, vestments, and pagentry were taken bodily from Lamaism. The Romish monastery and nunnery are almost servile copies of similar religious houses in Thibet and Mongolia, and interested explorers of Buddhist lands, when obliged to mention the unwelcome fact, have had no other alternative left them but, with an anachronism unsurpassed in recklessness, to charge the offense of plagiarism upon the religious system their own mother Church had despoiled. This makeshift has served its purpose and had its day. The time has at last come when this page of history must be written.

¹ Philōn Judæus, *Quæstiones et Solutiones in Genesim*, Bk. II, § 62.

² [*i.e.*, no “thing”]

³ Adolphe Franck (1810-1893), *La Kabbale: ou, La Philosophie Religieuse des Hébreux*, Paris: L. Hachette, 1843. 1st ed., p. 173.

⁴ [i, 18.]

⁵ [Consult “The Fourth Gospel is a theological after-thought,” in our Blavatsky Speaks Series. — ED. PHIL.]

Part 2 of 2.

Satan is the prop and mainstay of Christian sacerdotalism.

Get thee behind me, SATAN [Jesus to Peter]
— *Matthew* xvi, 23

And such a deal of skimble-skamble¹ stuff
As puts me from my faith. I tell thee what;
He held me last night at least nine hours
In reckoning up the several devils' names.
— WILLIAM SHAKESPEARE, *King Henry IV*, Part I,
Act iii, Scene 1, lines 153-56

La force terrible et juste qui tue éternellement les avortons a été
nommée par les Hébreux, Sammaël; par les Orientaux, Satan; et
par les Latins, Lucifer. Le Lucifer de la Cabale n'est pas un ange
maudit et foudroyé, c'est l'ange qui éclaire et qui régénère en
brûlant.²

— ÉLIPHAS LÉVI, *Dogme et Rituel de la Haute Magie*, II
Introduction

Bad as he is, the Devil may be abus'd
Be falsely charg'd, and causelessly accus'd,
When Men, unwilling to be blam'd alone,
Shift off those Crimes on Him, which are their Own.
— DANIEL DEFOE, *The Political History of the Devil*,
London 1726

Devil is the patron genius of theological Christianity: “no Devil, no Christ.”

From *Isis Unveiled*, Vol. II, Chapter X, pp. 473-528.

SEVERAL years ago, a distinguished writer and persecuted Kabbalist suggested
a creed for the Protestant and Roman Catholic bodies, which may be thus
formulated:

*Protevangeliium.*³

I believe in the Devil, the Father Almighty of Evil, the Destroyer of all things,
Perturbator of Heaven and Earth;
And in Anti-Christ, his only Son, our Persecutor,
Who was conceived of the Evil Spirit;
Born of a sacrilegious, foolish Virgin;

¹ [gibberish, mumbo-jumbo]

² [The terrible and just force that eternally kills abortions was named by the Hebrews, Samael; by the Orientals, Satan; and by the Latins, Lucifer. The Lucifer of the Kabbalah is not a cursed and thunderstruck angel, but the angel who illuminates and regenerates by burning.]

³ [A messianic interpretation of *Genesis* iii, 15, presaging man's ultimate triumph over sin through a coming Saviour.]

Was glorified by mankind, reigned over them,
And ascended to the throne of Almighty God,
From which he crowds Him aside, and from which he insults the living
and the dead;
I believe in the Spirit of Evil;
The Synagogue of Satan;
The coalition of the wicked;
The perdition of the body;
And the Death and Hell everlasting. *Amen.*

Does this offend? Does it seem extravagant, cruel, blasphemous? Listen: In the city of New York, on the ninth day of April 1877 — that is to say, in the last quarter of what is proudly styled the century of discovery and the age of illumination — the following scandalous ideas were broached. We quote from the report in the *Sun* of the following morning: [474]

The Baptist preachers met yesterday in the Mariners' Chapel, in Oliver Street. Several foreign missionaries were present. The Rev. John W. Sarles of Brooklyn, read an essay, in which he maintained the proposition *that all adult heathen, dying without the knowledge of the Gospel, are damned eternally*. Otherwise, the reverend essayist argued, the Gospel is a curse instead of a blessing, the men who crucified Christ served him right, and the whole structure of revealed religion tumbles to the ground.

Brother Stoddard, a missionary from India, endorsed the views of the Brooklyn pastor. The Hindus were great sinners. One day, after he had preached in the market place, a Brahman got up and said:

“We Hindus beat the world in lying, but this man beats us. How can he say that God loves us? Look at the poisonous serpents, tigers, lions, and all kinds of dangerous animals around us. If God loves us, why doesn't He take them away?”

The Rev. Mr. Pixley of Hamilton, N.Y., heartily subscribed to the doctrine of Brother Sarles' essay, and asked for \$5,000 to fit out young men for the ministry.

And these men — we will not say teach the doctrine of Jesus, for that would be to insult his memory, but — are *paid* to teach his doctrine! Can we wonder that intelligent persons prefer annihilation to a faith encumbered by such a monstrous doctrine? We doubt whether any respectable Brahman would have confessed to the vice of lying — an art cultivated only in those portions of British India where the most Christians are found.¹ [475] But we challenge any honest man in the wide world to

¹ So firmly established seems to have been the reputation of the Brahmans and Buddhists for the highest morality, and that since time immemorial, that we find Colonel Henry Yule, in his admirable edition of *Ser Marco Polo*, giving the following testimony:

“The high virtues ascribed to the Brahmans and Indian merchants were, perhaps in part, matter of tradition . . . but the eulogy is so constant among mediæval travellers *that it must have had a solid foundation*. In fact, it would not be difficult to trace a chain of similar testimony from ancient times down to our own. Arrian says no Indian was ever accused of falsehood. Hiuen Tsang ascribes to the people of India eminent uprightness, honesty, and disinterestedness. Friar Jordanus (*circa* 1330) says the people of Lesser India (Sind and Western India) were true in speech and eminent in justice; and we may also refer

say whether he thinks the Brahman was far from the truth in saying of the missionary Stoddard, "this man beats us all" in lying. What else would he say, if the latter preached to them the doctrine of *eternal damnation*, because, indeed, they had passed their lives without reading a Jewish book of which they never heard, or asked salvation of a Christ whose existence they never suspected! But Baptist clergymen, who need a few thousand dollars, must devise terrifying sensations to fire the congregational heart.

We abstain, as a rule, from giving our own experience when we can call acceptable witnesses, and so, upon reading missionary Stoddard's outrageous remarks, we requested our acquaintance, Mr. William L.D. O'Grady,¹ to give a fair opinion upon the missionaries. This gentleman's father and grandfather were British army officers, and he himself was born in India, and enjoyed life-long opportunities to learn what the general opinion among the English is of these religious propagandists. Following is his communication in reply to our letter:

Natives of any position view the Christian missionaries in India with contempt, while suffering chronic exasperation from their arrogant aggressiveness. Protected from personal violence, the missionaries yelp and bark at natives and Europeans alike, after the fashion of ill-conditioned curs. Often recruited from the poorest specimens of theological fanaticism, they are regarded on all sides as mischievous. Their rabid, reckless, vulgar, and offensive propagandism caused the great Mutiny of 1857.

You ask me for my opinion of the Christian missionaries in India. In all the years I spent there, I never spoke to a single missionary. They were not in society and, from what I heard of their proceedings, and could see for myself, I don't wonder at it. *Their influence on the natives is bad.* Their converts are worthless and, as a rule, of the lowest class; *nor do they improve by conversion.* No respectable family will employ Christian servants. They lie, they steal, they are unclean — and dirt is certainly not a Hindu vice; they drink — and no decent native of any other belief ever touches intoxicating liquor; they are outcasts from their own people, and utterly despicable. Their new teachers set them a poor example of consistency. While holding forth to the Pariah that God makes no distinction of persons, they boast intolerably over the stray Brahmans who, very much "off colour," occasionally, at long intervals, fall into the clutches of these hypocrites.

to the high character given to the Hindus by Abul Fazl. But *after 150 years of European trade, indeed, we find a sad deterioration* . . . Yet Pallas, in the last century, noticing the Banyan colony at Astrakhan, says its members were notable for an upright dealing that made them greatly preferable to Armenians. And that wise and admirable public servant, the late Sir William Sleeman, in our own time, has said that he knew no class of men in the world more strictly honourable than the mercantile classes of India." [Sir Henry Yule, 1820-1889, *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East*. London: John Murray, 1875, 2nd ed. revised, Vol. II, p. 354.]

The sad examples of the rapid demoralization of savage American Indians, as soon as they are made to live in a close proximity with *Christian* officials and missionaries, are familiar in our modern days.

¹ At the present moment, Mr. O'Grady is Editor of *The American Builder*, of New York, and is well known for his interesting letters, "Indian Sketches; or, Rubs of a Rolling Stone," which he contributed under the pseudonym of *Hadji Nicka Bauker Khan*, to the *Boston Commercial Bulletin*.

The missionaries get very small salaries, as publicly stated in the proceedings of the societies that employ them but, in some unaccountable way, manage to live as well as officials with ten times their income. When they come home to recover their health, shattered, as they say, by their arduous labours — which they seem to be able to afford to do quite frequently, when supposed richer people cannot — they tell childish stories on platforms, exhibit idols as procured with infinite difficulty, which is quite absurd, and give an account of their imaginary hardships which is perfectly harrowing but untrue from beginning to end. I lived some years in India myself, and nearly all my blood-relations have passed or will pass the best years of their lives there. I know hundreds of British officials, and I never heard from one of them a single word in favour of the missionaries. Natives of any position look on them with the supremest contempt, although suffering chronic exasperation from their arrogant aggressiveness; and the British Government, which continues endowments to Pagodas, granted by the East [476] India Company, and which supports unsectarian education, gives them no countenance whatever. Protected from personal violence, they yelp and bark at natives and Europeans alike, after the fashion of ill-conditioned curs. Often recruited from the poorest specimens of theological fanaticism, they are regarded on all sides as mischievous. Their rabid, reckless, vulgar, and offensive propagandism caused the great Mutiny of 1857. They are noisome humbugs.

WM. L.D. O'GRADY

NEW YORK, June 12th, 1877

The new creed therefore, with which we opened this chapter, coarse as it may sound, embodies the very essence of the belief of the Church as inculcated by her missionaries. It is regarded as less impious, less infidel, to doubt the personal existence of the Holy Ghost, or the equal Godhead of Jesus, than to question the personality of the Devil. But a summary of *Koheleth* is well-nigh forgotten.¹ Who ever quotes the golden words of the prophet Micah,² or seems to care for the exposition of the Law, as given by Jesus himself?³ The “bull’s eye” in the target of Modern Christianity is in the simple phrase to “fear the Devil.”

The Catholic clergy and some of the lay champions of the Roman Church continue fighting for the existence of Satan and his imps. Yet the creed offered by Theosophy expresses the Catholic belief far more eloquently and convincingly.

The Catholic clergy and some of the lay champions of the Roman Church fight still more for the existence of Satan and his imps. If Des Mousseaux maintains the objec-

¹ *Ecclesiastes* xii, 13; see Johann Peter: *or, The First Book of Moses, Together with a General Theological and Homiletical Introduction to the Old Testament*. Translated from the original German, with additions by Tayler Lewis (1802-1877) and Abraham Gosman (1819-1899), New York: Charles Scribner's Sons, 1868-69. 5th ed. Edinburgh 1870, p. 199.

“The great conclusion hear;
Fear God and His commandments keep, for this is all of man.”

² See *Book of Micah* vi, 6-8; Noyes' translation.

³ *Matthew* xxii, 37-40.

tive reality of spiritual phenomena with such an unrelenting ardour, it is because, in his opinion, the latter are the most direct evidence of the Devil at work. The Chevalier is more Catholic than the Pope; and his logic and deductions from never-to-be and non-established premises are unique, and prove once more that the creed offered by us is the one which expresses the Catholic belief most eloquently. He says:

If magic and spiritualism were but a chimera, we would have to bid an eternal farewell to all the rebellious angels, now troubling the world; for thus, we would have *no more demons down here*. And *if we lost our demons, we would LOSE OUR SAVIOUR* likewise. For, from whom did that Redeemer redeem us? Hence, *there would be no more Christianity!!*¹

Oh, Holy Father of Evil; Sainted Satan! We pray thee, do not abandon such pious Christians as the Chevalier des Mousseaux and some Baptist clergymen!! [477]

For our part, we would rather remember the wise words of J.C. Colquhoun, who says that:

. . . those persons who, in modern times, adopt the doctrine of the Devil in its strictly literal and personal application, do not appear to be aware that they are in reality polytheists, heathens, idolaters.²

Seeking supremacy in everything over the ancient creeds, the Christians claim the discovery of the Devil officially recognized by the Church. Jesus was the first to use the word “legion” when speaking of them; and it is on this ground that M. des Mousseaux thus defends his position in one of his demonological works. He says:

Later, when the synagogue *expired*, depositing its inheritance in the hands of Christ, were born into the world and *shone*, the Fathers of the Church, who have been accused by certain persons of a rare and precious ignorance, of having borrowed their ideas as to the spirits of darkness from the Theurgists.³

Three deliberate, palpable, and easily-refuted errors — not to use a harsher word — occur in these few lines. In the first place, the synagogue, far from having *expired*, is flourishing at the present day in nearly every town of Europe, America, and Asia; and of all churches in Christian cities, it is the most firmly established, as well as the best behaved. Further — while no one will deny that many Christian Fathers were born into the world (always, of course, excepting the twelve fictitious Bishops of Rome, who were never born at all) — every person who will take the trouble to read the works of the Platonists of the old Academy, who were Theurgists before Iamblichus, will recognize therein the origin of Christian Demonology as well as the Angelology, the allegorical meaning of which was completely distorted by the Fathers. Then it could hardly be admitted that the said Fathers ever *shone*, except, perhaps, in the refulgence of their extreme ignorance. The Reverend Dr. Shuckford, who passed the better part of his life trying to reconcile their contradictions and absurdi-

¹ Chevalier Roger Gougenot Des Mousseaux (1805-1876), *Les hauts phénomènes de la magie, précédés du spiritisme antique*, 1864, p. xii.

² John Campbell Colquhoun (1785-1854), *An History of Magic, Witchcraft, and Animal Magnetism*, London: Longman, Brown, Green, & Longmans, 1851; 2-vols, Vol. I, ch. iii, p. 21.

³ [Des Mousseaux, *La magie au dix-neuvième siècle, ses agents, ses vérités, ses mensonges*, Paris: E. Dentu & Henri Plon, 1860; p. 99.]

ties, was finally driven to abandon the whole thing in despair. The ignorance of the champions of Plato must indeed appear rare and precious by comparison with the fathomless profundity of Augustine, “the giant of learning and erudition,” who scouted the sphericity of the earth for, if true, it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent;

Or, of Lactantius, who rejects with pious horror Pliny’s identical theory, on the remarkable ground that it would make the trees at the other side of the earth grow, and the men walk with their heads downward;¹

Or, again, of Cosmas Indicopleustes, whose orthodox system of geography is embalmed in his *Christian topography*;

Or, finally, of [478] Bede,² who assured the world that the heaven “is tempered with glacial waters, lest it should be set on fire”³ — a benign dispensation of Providence, most likely to prevent the radiance of their learning from setting the sky ablaze!

Be this as it may, these resplendent Fathers certainly did borrow their notions of the “spirits of darkness” from the Jewish Kabbalists and Pagan Theurgists, with the difference, however, that they disfigured and outdid in absurdity all that the wildest fancy of the Hindu, Greek, and Roman rabble had ever created. There is not a *daēva* in the Persian Pandemonion half so preposterous, as a conception, as des Mousseaux’s *Incubus* revamped from Augustine. Typhon, symbolized as an *ass*, appears a philosopher in comparison with the devil caught by the Normandy peasant in a keyhole; and it is certainly not Ahriman or the Hindu Vritra who would run away in rage and dismay, when addressed as *St. Satan*, by a native Luther.

Devil is the patron genius of theological Christianity.

The Satan of the New Testament was the personification of an abstract idea, rather than a personal being with attributes. Denying of the personal objective existence of the Devil is in itself “a sin against the Holy Ghost.”

The Devil is the patron genius of theological Christianity. So “holy and reverend is his name” in modern conception, that it may not, except occasionally from the pulpit, be uttered in ears polite. In like manner, anciently, it was not lawful to speak the sacred names or repeat the jargon of the Mysteries, except in the sacred cloister. We hardly know the names of the Samothracian gods, but cannot tell precisely the number of the Kabeiroi. The Egyptians considered it blasphemous to utter the title of the gods of their secret rites. Even now, the Brahman only pronounces the syllable *Om* in silent thought, and the Rabbi, the Ineffable Name, יהוה. Hence, we who exercise no such veneration, have been led into the blunders of miscalling the names of HISIR and YAVA by the mispronunciations, Osiris and Jehovah. A similar glamour

¹ [Lucius Cæcilius Firmianus Lactantius (c. 250 - c. 325), *Divinarum Institutionum*, Lugduni: T. Soubbron, 1594; III, xxiv.]

² [Bede the Venerable (672-735).]

³ See John William Draper (1811-1882), *History of the Conflict between Religion and Science*, New York: D. Appleton, 1875; 4th ed., p. 65.

bids fair, it will be perceived, to gather round the designation of the dark personage of whom we are treating; and in the familiar handling, we shall be very likely to shock the peculiar sensibilities of many who will consider a free mentioning of the Devil's names as blasphemy — the sin of sins, that "hath never forgiveness."¹

Several years ago an acquaintance of the author wrote a newspaper article to demonstrate that the *diavolos* or Satan of the New Testament denoted the personification of an abstract idea, and not a personal being. He was answered by a clergyman, who concluded the reply with the deprecatory expression, "I fear that he has denied his Saviour." In his rejoinder he pleaded, "Oh, no! we only denied the Devil." But the [479] clergyman failed to perceive the difference. In his conception of the matter, the denying of the personal objective existence of the Devil was itself "the sin against the Holy Ghost."

The necessity of Evil, dignified by the epithet of "Father of Lies" was, according to the clergy, the founder of all the world-religions of ancient time and of the heresies, or rather heterodoxies of later periods, as well as the *Deus ex Machina* of modern Spiritualism.

We do not attack true religion or sincere piety. We distinguish between divine religion and human dogmas, for they have been the occasion and pretext for the slaughtering of more than fifty millions of human beings since these words were proclaimed: — Love your Enemies!

This necessary Evil, dignified by the epithet of "Father of Lies" was, according to the clergy, the founder of all the world-religions of ancient time and of the heresies, or rather heterodoxies of later periods, as well as the *Deus ex Machina* of modern Spiritualism. In the exceptions which we take to this notion, we protest that we do not attack true religion or sincere piety. We are only carrying on a controversy with human dogmas. Perhaps in doing this we resemble Don Quixote, because these things are only windmills. Nevertheless, let it be remembered that they have been the occasion and pretext for the slaughtering of more than fifty millions of human beings since the words were proclaimed: "LOVE YOUR ENEMIES."²

If the Christian Church were to abandon or even modify the dogma of an anthropomorphic devil, it would be like pulling the bottom card from under a castle of cards: the structure would fall, and the dismal vacuity of their compulsory beliefs and fulminating anathemas exposed for all to see.

It is a late day for us to expect the Christian clergy to undo and amend their work. They have too much at stake. If the Christian Church should abandon or even modify the dogma of an anthropomorphic devil, it would be like pulling the bottom card from under a castle of cards: the structure would fall. The clergymen to whom we have alluded perceived that upon the relinquishing of Satan as a personal devil, the dogma of Jesus Christ as the second deity in their trinity must go over in the same

¹ Mark iii, 29: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (*αμαρτηματος*, i.e., error).

² Matthew 44.

catastrophe. Incredible, or even horrifying, as it may seem, the Roman Church bases its doctrine of the godhood of Christ entirely upon the Satanism of the fallen archangel. We have the testimony of Father Ventura,¹ who proclaims the vital importance of this dogma to the Catholics.

The Reverend Father Ventura, the illustrious ex-general of the Theatins,² certifies that the Chevalier des Mousseaux, by his treatise *Mœurs et pratiques des démons*, has deserved well of mankind, and still more of the most Holy Catholic and Apostolic Church. With this voucher, the noble Chevalier, it will be perceived, “speaks as one having authority.” He asserts explicitly, that *to the Devil and his angels we are absolutely indebted for our Saviour*; and that but for them *we would have no Redeemer, no Christianity*.³

O blessed sin, which didst merit such a Redeemer!

Thoroughly earnest, good, and sincere men and women have revolted at the monstrous dogma of John Calvin, that sin is the necessary cause of the greatest good.

Many zealous and earnest souls have revolted at the monstrous dogma of John Calvin, the popekin⁴ of Geneva, that *sin is the necessary cause of the greatest good*. It was bolstered up, nevertheless, by logic like that of des Mousseaux, and illustrated by the same dogmas. The execution of Jesus, the god-man, on the cross, was the most prodigious crime in the universe, yet it was necessary that mankind — those predestined to [480] everlasting life — might be saved. D’Aubigné cites the quotation by Martin Luther from the canon, and makes him exclaim, in ecstatic rapture:

*O beata culpa, qui talem meruisti redemptorem!*⁵

[O blessed sin, which didst merit such a Redeemer!]

We now perceive that the dogma which had appeared so monstrous is, after all, the doctrine of Pope, Calvin, and Luther alike — that the three are one.

Mohammed and his disciples, who held Jesus in great respect as a prophet, remarks Éliphas Lévi, used to utter, when speaking of Christians, the following remarkable words:

Jesus of Nazareth was verily a true prophet of Allah and a grand man; but lo! his disciples all went insane one day, and made a god of him.

¹ [Gioacchino Ventura (dei Baroni) di Raulica (1792-1861).]

² [Priests of the Order of Clerks Regular, founded in 1524 in Italy by St. Cajetan and Gian Pietro Caraffa, to reform Catholic morality and combat Lutheranism.]

³ Des Mousseaux, *op. cit.*, p. x.

⁴ [little pope]

⁵ [Jean-Henri Merle d’Aubigné (1794-1872), *Le luthéranisme et la réforme ou leur diversité essentielle à leur unité*, Paris: Librairie de L.R. Delay, 1844.]

Max Müller kindly adds:

It was a mistake of the early Fathers to treat the heathen gods as demons or evil spirits, and we must take care not to commit the same error with regard to the Hindu gods.¹

Satan is the prop and mainstay of Christian sacerdotalism.

Let us arise from the mortal lethargy of blind faith, induced by ecclesiastical sophistry, thraldom, and persecution.

But we have Satan presented to us as the prop and mainstay of sacerdotalism — an Atlas, holding the Christian heaven and Cosmos upon his shoulders. If he falls, then, in their conception, all is lost, and chaos must come again.

This dogma of the Devil and redemption seems to be based upon two passages in the New Testament:

For this purpose the Son of God was manifested, that he might destroy the works of the Devil.² . . . And there was war in heaven; Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world.³

Let us, then, explore the ancient Theogonies, in order to ascertain what was meant by these remarkable expressions.

① The first inquiry is whether the term *Devil*, as here used, actually represents the malignant Deity of the Christians, or an antagonistic, blind force — the dark side of nature. By the latter we are not to understand the manifestation of any evil principle that is *malum in se*,⁴ but only the shadow of the Light, so to say.

The theories of the Kabbalists treat of it as a force which is antagonistic, but at the same time essential to the vitality, evolving, and vigour of the good principle. Plants would perish in their first stage of existence, if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and development. Goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. In human nature, evil denotes the antagonism of matter to the spiritual, and each is accordingly purified thereby. In the Cosmos,⁵ [481] the equilibrium must be preserved; the operation of the two contraries produce harmony, like

¹ Friedrich Max Müller (1823-1900), "Comparative Mythology," in *Chips from a German workshop*, London: Longmans, Green, & Co., 1867-75. Vol. II, p. 76.

² John iii, 8.

³ [Revelation xii, 7-9.]

⁴ [evil in itself]

⁵ [Consult "Kosmos and Cosmos," in our Confusing Words Series, — ED. PHIL.]

the centripetal and centrifugal forces, and are necessary to each other.¹ If one is arrested, the action of the other will immediately become destructive.

② This personification, denominated *Satan*, is to be contemplated from three different planes: the Old Testament, the Christian Fathers, and the ancient Gentile altitude. He is supposed to have been represented by the Serpent in the Garden of Eden; nevertheless, the epithet of Satan is nowhere in the Hebrew sacred writings applied to that or any other variety of ophidian. The Brazen Serpent of Moses was worshipped by the Israelites as a god,² being the symbol of Esmun-Asklepios, the Phœnician Iaō. Indeed, the character of Satan himself is introduced in the 1st book of *Chronicles* in the act of instigating King David to number the Israelitish people, an act elsewhere declared specifically to have been moved by Jehovah himself.³ The inference is unavoidable that the two, Satan and Jehovah, were regarded as identical.

③ Another mention of Satan is found in the *prophecies of Zechariah*. This book was written at a period subsequent to the Jewish colonization of Palestine, and hence, the Assideans may fairly be supposed to have brought the personification thither from the East. It is well known that this body of sectaries were deeply imbued with the Mazdean notions; and that they represented Ahriman or Angra-mainyu by the god-names of Syria: Set or Satan, the god of the Hittites and [the] Hyksōs, and Beel-Zebub the oracle-god, afterward the Grecian Apollo. The prophet began his labours in Judæa in the second year of Darius Hystaspes, the restorer of the Mazdean worship. He thus describes the encounter with Satan:

He showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to be his adversary. And the Lord said unto Satan:

“The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?”⁴ [482]

We apprehend that this passage which we have quoted is symbolical. There are two allusions in the New Testament that indicate that it was so regarded. The *Catholic Epistle of Jude* refers to it in this peculiar language:

Yet Michael the archangel, when contending with the Devil, he disputed about the body of Moses, did not venture to utter to him a reviling judgment [κρίσιν επενεγκεν βλασφημίας], but said, “The Lord rebuke thee.”⁵

¹ [As they are interdependent, they are readily convertible to each other. — ED. PHIL.]

² *2 Kings* xviii, 4. It is probable that the fiery serpents or *Seraphim* mentioned in the twenty-first chapter of the book of *Numbers* were the same as the Levites, or Ophite tribe. Compare *Exodus* xxxii, 26-29 with *Numbers* xxi, 5-9. The names חִוִּי, * *Heva*; חִוִּי, *Hivi* or Hivite; and לֵוִי, *Levi*, all signify a serpent; and it is a curious fact that the Hivites, or serpent-tribe of Palestine, like the Levites or Ophites of Israel, were ministers to the temples. The Gibeonites, whom Joshua assigned to the service of the sanctuary, were Hivites.

* [Borrowed from the Ancient Greek *Eva* or Life, the “wife” of Adam. — ED. PHIL.]

³ *1 Chronicles* xxi, 1: “And Satan stood up against Israel, and moved David to number Israel.”

² *Samuel* xxiv, 1: “And again the anger of the Lord was kindled against Israel, and he moved David against them to say: Go, number Israel and Judah.”

⁴ *Zechariah* iii, 1, 2. A pun or play on words is noticeable; “adversary” is associated with “Satan,” as if from *ῥῆς* [*shatan*], to oppose.

⁵ *Jude* 9.

The Hebrew Jehovah had a twofold character: the secret, and that manifested as the angel of the Lord, or Michael the archangel.

The archangel Michael is thus mentioned as identical with the יהוה, Lord, or angel of the Lord, of the preceding quotation, and thus is shown that the Hebrew Jehovah had a twofold character, the secret and that manifested as the angel of the Lord, or Michael the archangel. A comparison between these two passages renders it plain that “the body of Moses” over which they contended was Palestine, which as “the land of the Hittites”¹ was the peculiar domain of Seth, their tutelar god.² Michael, as the champion of the Jehovah-worship, contended with the Devil or Adversary, but left judgment to his superior.

Belial is not entitled to the distinction of either god or devil. The term בלעל, BELIAL, is defined in the Hebrew lexicons as meaning a destroying, waste, uselessness; or the phrase אש בלעל AISH-BELIAL or Belial-man signifies a wasteful, useless man. If Belial must be personified to please our religious friends, we would be obliged to make him perfectly distinct from Satan, and to consider him as a sort of spiritual *Diakka*. The demonographers, however, who enumerate nine distinct orders of *daīmōnia*, make him chief of the third class — a set of hobgoblins, mischievous, and good-for-nothing.

Asmodeus is no Jewish spirit at all, his origin being purely Persian. Bréal, the author of *Hercule et Cacus*, shows that he is the Parsī Eshem-daēva, or *Aēshma-daēva*, the evil spirit of concupiscence, whom Max Müller tells us “is mentioned several times in the *Avesta* as one of the Devs,”³ originally gods, who became evil spirits. [483]



¹ In the Assyrian Tablets, Palestine is called “the land of the Hittites”; and the Egyptian Papyri, declaring the same thing, also make Seth, the “pillar-god,” their tutelar deity. [Christian Karl Josias Freiherr von Bunsen (1791-1860), *Egypt's Place in Universal History*, translated from the German by Charles Herbert Cottrell; with notes and additions by Samuel Birch (1813-1885). London: Longman, Brown, Green, & Longmans, 1848-67; 2nd ed., 5-vols. Vol. III, pp. 180, 212; Vol. IV, p. 208.]

² *Seth, Suteh*, or Sat-an, was the god of the aboriginal nations of Syria. Plutarch [*On Isis and Osiris*, § 49] makes him the same as Typhon. Hence he was god of Goshen and Palestine, the countries occupied by the Israelites.

³ *Vendidad*,* fargard x, 23: “I combat the daēva Aēshma, the very evil.” The *Yaśna*, x, 18, speaks likewise of Aēshma-daēva: “For all other sciences depend upon Aēshma, the cunning.” “To smite the wicked Anra-mainyus [Ahriman, the evil power], to smite Aēshma with the terrible weapon, to smite the Mazanian daēvas, to smite all daēvas.” (*Yaśna*, lvi, 12, 5.)

In the same fargard [x, 16] of the *Vendidad* the Brahman divinities are involved in the same denunciation with Aēshma-daēva: “I combat Indra, I combat Sauru, I combat the daēva Nāunghaithya.” The annotator explains them to be the Vedic gods, Indra, Saurva, or Śiva, and the two Āświns. There must be some mistake, however, for Śiva at the time the *Vedas* were completed, was an aboriginal or Æthiopian God, the Bala or Bel of Western Asia. He was not an Āryan or Vedic deity. Perhaps Sūrya was the divinity intended.

* [Vendidad is a contraction of Vidaēvo-dātem, ordinances against the Daēvas. The only volume of the Sasanian or Great Avesta to be still present in the extant *Avesta* collection. Consult *Avesta: the religious books of the Parsees*, from Professor Friedrich Spiegel's (1820-1905) *German Translation of the Original Manuscripts*, subsequently translated into English by Arthur Henry Bleck (1827?-1877), Hertford: Printed for Muncherjee Hormusjee Cama by S. Austin, 1864; 3-vols in 1. Also consult *The Zend-Avesta*, translated by James Darmesteter (1849-1894), Oxford: Clarendon Press, 1880-1895; 3-vols. — ED. PHIL.]

Samael is Satan; but Bryan and a good many other authorities show it to be the name of the *Simoun* — the wind of the desert,¹ and the *Simoun* is called Atabul-os or Diabolos.

Typhon meant anything violent, unruly, and disorderly. Ancient Egyptians, far from worshipping the Devil, they dreaded Typhon. In his symbol of the opposing, obstinate power of Nature, they believed him to be a poor, struggling, half-dead divinity. Thus, even at that remote age, we see the ancients already too enlightened to believe in a personal devil.

Plutarch² remarks that by Typhon was understood anything violent, unruly, and disorderly. The overflowing of the Nile was called by the Egyptians Typhon. Lower Egypt is very flat, and any mounds built along the river to prevent the frequent inundations, were called Typhonian or *Taphos*; hence, the origin of Typhon. Plutarch, who was a rigid, orthodox Greek, and never known to much compliment the Egyptians, testifies in his *Isis and Osiris*, to the fact that, far from worshipping the Devil (of which Christians accused them), they despised more than they dreaded Typhon. In his symbol of the opposing, obstinate power of Nature, they believed him to be a poor, struggling, half-dead divinity. Thus, even at that remote age, we see the ancients already too *enlightened to believe in a personal devil*. As Typhon was represented in one of his symbols under the figure of an ass at the festival of the sun's sacrifices, the Egyptian priests exhorted the faithful worshippers not to carry gold ornaments upon their bodies for fear of giving food to the *ass*!³

Three and a half centuries before Christ, Plato expressed his opinion of evil by saying that "there is in matter a blind, refractory force, which resists the will of the Great Artificer." This blind force, under Christian influx, was made to see and become responsible; it was transformed into Satan!

Typhon, in the Egyptian Book of the Dead, figures as the Accuser. One of Typhon's appellations is Seth or Set (Shatan in Hebrew), an adversary. In Arabic, the word is Shatana, means to be adverse, to persecute.

His identity with Typhon can scarcely be doubted upon reading the account in *Job* of his appearance with the sons of God, before the Lord. He accuses Job of a readiness to curse the Lord to his face upon sufficient provocation. So Typhon, in the Egyptian *Book of the Dead*, figures as the accuser. The resemblance extends even to the names, for one of Typhon's appellations was *Seth*, or *Set*; as *Shatan* [שטן], in Hebrew, means an adversary. In Arabic the word is *Shātana* — to be adverse, to persecute, and Manetho says he had treacherously murdered Osiris and allied himself with the Shemites (the Israelites). This may possibly have originated the fable told by Plu-

¹ Jacob Bryant (1715-1804), *A New System; or, An Analysis of Ancient Mythology: Wherein an Attempt is Made to Divest Tradition of Fable; and to Reduce the Truth to its Original Purity*, London, Printed for T. Payne, P. Elmsly, B. White, and J. Walter; 3-vols. 1775-1776 (2nd ed.). See p. 334, in 3rd 6-vols., ed. of 1807, Vol. III.

² Plutarch, *On Isis and Osiris*, § 49, 50, 64.

³ *ibid.*, § 30, 50.

tarch, that from the fight between Horus and Typhon, Typhon, overcome with fright at the [484] mischief he had caused,

. . . fled seven days on an ass, and escaping, begat the boys Hierosolymos¹ and Ioudaios² (Jerusalem and Judæa).³

Professor Reuvens refers to an invocation of Typhon-Seth,⁴ and Epiphanius says that the Egyptians worshipped Typhon under the form of an ass,⁵ while according to Bunsen, Seth

. . . appears gradually among the Semites as the background of their religious consciousness.⁶

The name of the ass in Coptic, AO, is a phonetic of IAO, and hence the animal became a pun-symbol. Thus Satan is a later creation, sprung from the overheated fancy of the Fathers of the Church. By some reverse of fortune, to which the gods are subjected in common with mortals, Typhon-Seth tumbled down from the eminence of the deified son of Adam-Kadmon, to the degrading position of a subaltern spirit, a mythical demon — ass. Religious schisms are as little free from the frail pettiness and spiteful feelings of humanity as the partisan quarrels of laymen. We find a strong instance of the above in the case of the Zoroastrian reform, when Magianism separated from the old faith of the Brahmans. The bright *devas* of the *Veda* became, under the religious reform of Zoroaster, *daēvas*, or evil spirits, of the *Avesta*. Even Indra, the luminous god, was thrust far back into the dark shadow⁷ in order to show off, in a brighter light, Ahura-Mazda, the Wise and Supreme Deity.

The riddle of the serpent unriddled.

The strange veneration in which the Ophites held the serpent, which represented Christos, may become less perplexing if the students would but remember that at all ages the serpent was the symbol of divine wisdom,⁸ which kills in order to resurrect, destroys but to rebuild the better. Moses is made a descendant of Levi, a serpent-tribe. Gautama Buddha is of a serpent-lineage, through the Nāga (serpent) race of kings who reigned in Magadha. Hermes, or the god Taautos (Thoth), in his snake-symbol is Tēt; and, according to the Ophite legends, Jesus or Christos is born from a snake (divine wisdom, or Holy Ghost), *i.e.*, he became a Son of God through his initi-

¹ [Cf. *Ἱεροσολύμα* (hierosolyma): (a) “vision of peace,” Clement, *Stromateis*, 1, 5. (b) “prefigured by land flowing with milk and honey,” *Exodus* iii, 8. (c) *Ἱεροσολυμιτῆς* (hierosolymitēs), “inhabitant of Jerusalem.” — ED. PHIL.]

² [Ioudaios is an Ancient Greek ethnonym, commonly rendered as Jew or Judæan. — ED. PHIL.]

³ [On *Isis and Osiris*, § 31.]

⁴ Sir John Gardner Wilkinson (1797-1875), *The Manners and Customs of the Ancient Egyptians, Including their Religion, Agriculture, &c. Derived from a Comparison of the Paintings, Sculptures, and Monuments Still Existing, with the Accounts of Ancient Authors*. Second Series, London: John Murray, 1841; 3-vols., Vol. I, p. 434.

⁵ *Adversus Hæreses*, Bk. III, tomus II, § xii.

⁶ Christian Karl Josias Freiherr von Bunsen (1791-1860), *God in History: or, The Progress of Man's Faith in the Moral Order of the World*. Translated from the German by Susanna Winkworth (1820-1884), with a preface by Arthur Penrhyn Stanley. London: Longmans, Green, and Co., 1868-70; 3-vols. Vol. I, p. 234.

⁷ See *Vendidad*, *op. cit.*, fargard x.

⁸ [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

ation into the “Serpent Science.” Vishnu, identical with the Egyptian Kneph, rests on the heavenly *seven*-headed serpent.¹

The red or fiery dragon of the ancient time was the military ensign of the Assyrians. Cyrus adopted it from them when Persia became dominant. The Romans and Byzantines next assumed it; and so the “great red dragon,” from being the symbol of Babylon and Nineveh, became that of Rome.²

Dragon and serpent are one the same.

The temptation, or probation,³ of Jesus is, however, the most dramatic [485] occasion in which Satan appears. As if to prove the designation of Apollo, Æsculapius, and Bacchus, [as] *Diobolos*, or son of Zeus, he is also styled *Diabolos*, or accuser. The scene of the probation was the wilderness. In the desert⁴ about the Jordan and Dead Sea were the abodes of the “sons of the prophets,” and the Essenes.⁵ These ascetics used to subject their neophytes to probations, analogous to the *tortures* of the Mithraic rites; and the temptation of Jesus was evidently a scene of this character. Hence, in the *Gospel according to Luke* [iv, 13, 14], it is stated that

. . . the Diabolos, having completed the probation, left him for a specific time, *αχρι καιρου*; and Jesus returned in the power of the Spirit into Galilee.

But the *διαβολος*, or Devil, in this instance is evidently no malignant principle, but one exercising discipline. In this sense the terms Devil and Satan are repeatedly employed.⁶ Thus, when Paul was liable to undue elation by reason of the abundance of revelations or epoptic disclosures, there was given him “a thorn in the flesh, an angel of Satan,” to check him.⁷

The Lord counsels with Satan, and gives him carte blanche to test the fidelity of Job, who is then stripped of his wealth and family, and smitten with a loathsome disease.

The story of Satan in the *Book of Job* is of a similar character. He is introduced among the “Sons of God,” presenting themselves before the Lord, as in a Mystic initiation. Micaiah, the prophet, describes a similar scene, where he “saw the Lord sitting on His throne, and all the host of Heaven standing by Him,” with whom He took counsel, which resulted in putting “a lying spirit into the mouth of the prophets of

¹ [Consult “Serpents bringing out Compassion,” in our Secret Doctrine’s Second Proposition Series, “When the serpent sloughs off his skin,” in our Constitution of Man Series, and “Who can read the riddle of the Serpent?” in our Theosophy and Theosophists Series. — ED. PHIL.]

² Eusèbe Salverte (1771-1839), *The Occult Sciences: The Philosophy of Magic, Prodigies and Apparent Miracles*. Translated from the original French by Anthony Todd Thomson (1778-1849). London: R. Bentley, 1846; 2-vols., Vol. II, p. 315.

³ The term *πειρασμος* [peirasmos] signifies a trial, or probation.

⁴ [Note to Students: And entirely different meaning of “desert” is Shelley’s “lone and level sands [that] stretch far away” (“Ozymandias,” 1818) — an allusion to man’s ferocious egotism, pride, and vanity. Life on earth, by bonding flesh to the arid desert of delusion, vexes the spirit and blinds reason. — ED. PHIL.]

⁵ Pliny the Elder, *Natural History*, translated, with copious notes and illustrations, by Henry Thomas Riley (1816-1878), and John Bostock (1773-1846), London, H.G. Bohn, 1855-57; 6-vols., Vol. V, xvi.

⁶ See 1 Corinthians v, 5; 2 Corinthians xi, 14; Timothy i, 20.

⁷ 2 Corinthians xii, 7. In Numbers xxii, 22, the angel of the Lord is described as acting the part of a Satan to Balaam.

Ahab.”¹ The Lord counsels with Satan, and gives him *carte blanche* to test the fidelity of Job. He is stripped of his wealth and family, and smitten with a loathsome disease.² In his extremity, his wife doubts his integrity, and exhorts him to worship God, as he is about to die. His friends all beset him with accusations, and finally the Lord, the chief hierophant Himself, taxes him with the uttering of words in which there is no wisdom, and with contending with the Almighty. To this rebuke Job yielded, making this appeal:

I will demand of thee, and thou shalt declare unto me: wherefore do I abhor myself and mourn in dust and ashes? [Immediately he was vindicated.] The Lord said unto Eliphaz . . . ye have not spoken of me the thing that is right, as my servant Job hath.³

I know that my Champion liveth, and that he will stand up for me.

His integrity had been asserted, and his prediction verified:

I know that my Champion liveth, and that he will stand up for me at a later time on the earth; and though after my skin my body itself be corroded away, yet even then without my flesh shall I see God.⁴ [486]

The diction was accomplished:

I have heard of thee by the hearing of the ear, but now mine eye seeth thee . . .
And the Lord turned the captivity of Job. [*Job* xlii, 4, 10]

In all these scenes there is manifested no such malignant diabolism as is supposed to characterize “the adversary of souls.”

It is an opinion of certain writers of merit and learning, that the Satan of the book of *Job* is a Jewish myth, containing the Mazdean doctrine of the Evil Principle. Dr. Haug remarks that

. . . the Zoroastrian religion exhibits even a very close affinity to, or rather identity with, several important doctrines of the Mosaic religion and Christianity, such as the personality and attributes of the devil, and the resurrection of the dead.⁵

The war of the *Apocalypse* between Michael and the Dragon, can be traced with equal facility to one of the oldest myths of the Āryans. In the *Avesta*⁶ we read of war between Thrætaona and Azhi-Dahāka, the destroying serpent. Burnouf has endeavoured to show that the Vedic myth of Ahi, or the serpent, fighting against the gods, has been gradually euhemerized into “the battle of a pious man against the power of evil,” in the Mazdean religion. By these interpretations Satan would be made identi-

¹ *1 Kings* xxii, 19-23.

² [Possibly scabies. — ED. PHIL.]

³ [*Job* xlii, 4-7.]

⁴ [*ibid.*, xix, 25, 26.]

⁵ Martin Haug (1827-1876), *Essays on the Sacred Language, Writings, and Religion of the Parsees*, Bombay: Printed at the “Bombay Gazette” Press, 1862; 2nd and 3rd ed., 1878; p. 4 in 2nd ed.

⁶ [*Vendidad*, *op. cit.*, farg, I, 18; *Yaśna*, ix, 8 *et seq.*]

cal with Zohāk or Azhi-Dahāka, who is a three-headed serpent, with one of the heads a human one.¹

Beel-Zebub is the 14th name of the Devil, the prince of all demons.

Beel-Zebub is generally distinguished from Satan. He seems, in the *Apocryphal New Testament*,² to be regarded as the potentate of the underworld. The name is usually rendered “Baal of the Flies,” which may be a designation of the Scarabæi or sacred beetles.³ More correctly, it shall be read, as it is always given in the Greek text of the Gospels, Beelzebul, or lord of the household, as is indeed intimated in *Matthew* x, 25: [487]

If they have called the master of the house Beelzebul, how much more shall they call them of his household?

He was also styled the prince or archon of demons.

Typhon figures in the *Book of the Dead*, as the Accuser of souls when they appear for judgment, as Satan stood up to accuse Joshua, the high priest, before the angel, and as the Devil came to Jesus to tempt or test him during his great fast in the wilderness. He was also the deity denominated Baal-Zephon, or god of the crypt, in the book of *Exodus* [xiv, 2, 9], and *Seth*, or the pillar. During this period, the ancient or archaic worship was more or less under the ban of the government; in figurative language, Osiris had been treacherously slain and cut in fourteen (twice *seven*) pieces, and coffined by his brother Typhon, and Isis had gone to Byblos in quest of his body.

We must not forget in this relation that Saba or Sabazios, of Phrygia and Greece, was torn by the Titans into *seven* pieces and that he was, like Heptaktys of the Chaldeans, the *seven*-rayed god. Śiva, the Hindu, is represented crowned with seven serpents, and he is the god of war and destruction. The Hebrew Jehovah the Tsabaōth is also called the Lord of hosts, Seba or Saba, Bacchus or Dionysus Sabazius; so that all these may easily be proved identical.

Finally the princes of the older *régime*, the gods who had, on the assault of the giants, taken the forms of animals and hidden in Æthiopia, returned and expelled the shepherds.

¹ [Vendīdād, *op. cit.*, farg. I, 66; also James Darmesteter's Introduction, p. lxiii] The *Avesta* describes the serpent Dahāka, as of the region of Bauri or Babylonia. In the Median history are two kings of the name Deiokes or Dahāka, and Astyages or Az-dahāka. There were children of Zohāk seated on various Eastern thrones, after Ferīdūn. It is apparent, therefore, that by Zohāk is meant the Assyrian dynasty, whose symbol was the *purpleum signum draconis* — the purple sign of the Dragon. From a very remote antiquity (*Genesis* xiv) this dynasty ruled Asia, Armenia, Syria, Arabia, Babylonia, Media, Persia, Bactria, and Afghānistān. It was finally overthrown by Cyrus and Darius Hystaspes, after “1,000 years” rule. Yima and Thrætaona, or Jemshid and Ferīdūn, are doubtless personifications. Zohāk probably imposed the Assyrian or Magian worship of fire upon the Persians. Darius was the vicegerent of Ahura-Mazda.]

² [Gospel of Nicodemus (Acta Pilate), xviii, in William Hone (1780-1842), *The Apocryphal New Testament: Being All the Gospels, Epistles, and Other Pieces Now Extant, Attributed in the First Four Centuries to Jesus Christ, His Apostles, and Their Companions and Not Included in the New Testament by its Compilers. Translated From the Original Tongues, and Now First Collected into One Volume*. London: W. Reeves, 1820, 1821, 1846, where it is a translation from Johann Jakob Grynæus' (1540-1617) *Monumenta S. Patrum Orthodoxographa*, 1560, Vol. I, tom. ii, p. 643.]

³ The name in the Gospels is βαλζεβούλ, or Baal of the Dwelling. It is pretty certain that Apollo, the Delphian God, was not Hellenian originally, but Phœnician. He was the Paian or physician, as well as the god of oracles. It is no great stretch of imagination to identify him with Baal-Zebul, the god of Ekron, or Acheron, doubtless changed to Zebub, or flies, by the Jews in derision.

According to Josephus, the Hyksōs were the ancestors of the Israelites.¹ This is doubtless substantially true. The Hebrew *Scriptures*, which tell a somewhat different story, were written at a later period, and underwent several revisions before they were promulgated with any degree of publicity. Typhon became odious in Egypt, and shepherds “an abomination.”

In the course of the twentieth dynasty he was suddenly treated as an evil demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached.²

In all ages gods have been liable to be euhemerized into men. Seth was god of the Hyksos; Enoch or Inachus, of the Argives; and Abraham, Isaac, and Judah have been compared with Brahmā, Ikshvāku, and Yadu, of the Hindu pantheon.

In all ages the gods have been liable to be euhemerized³ into men. There are tombs of Zeus, Apollo, Hercules, and Bacchus, which are often mentioned to show that originally they were only mortals. Shem, Ham, and Japhet are traced in the divinities Shamas of Assyria, Kham of [488] Egypt, and Iapetos the Titan. Seth was god of the Hyksōs, Enoch or Inachus, of the Argives; and Abraham, Isaac, and Judah have been compared with Brahmā, Ikshvāku, and Yadu of the Hindu pantheon. Typhon tumbled down from godhead to devilship, both in his own character as brother of Osiris, and as the Seth, or Satan of Asia. Apollo, the god of day, became, in his older Phœnician garb, no more Baal Zebul, the Oracle-god, but prince of demons, and finally the lord of the underworld. The separation of Mazdeanism from Vedism, transformed the *devas* or gods into evil potencies. Indra, also, in the *Vendīdād* is set forth as the subaltern of Ahriman,⁴ created by him out of the materials of darkness,⁵ together with Śiva (Sūrya) and the two Āśvins. Even Jahi is the demon of Lust⁶ — probably identical with Indra.

¹ Flavius Josephus, born Yosef ben Mattityahu (c. 37 - c. 100) *Contra Apionem* (Gr. *Περὶ Αρχαιοτήτος Ιουδαίων Λόγος*), a Defence of Judaism Against Criticism by the Egyptian Grammarian and Sophist Apion Pleistoneices, I, § 25: “The Egyptians took many occasions to hate and envy us: in the first place because our ancestors [the Hyksōs, or shepherds] had had the dominion over their country and, when they were delivered from them and gone to their own country, they lived there in prosperity.”

² Bunsen, *God in History*, *op. cit.*, I, p. 233. The name *Seth* with the syllable *an* from the Chaldean *ana* or Heaven, makes the term *Satan*. The punners seem now to have pounced upon it, as was their wont [established custom], and so made it *Satan* from the verb שָׂטַן [*shatan*], to oppose.

³ [Euhemerism is the method of regarding myths as glorified accounts of actual events or persons, from Euhemerus (i.e., good-day), a Greek philosopher (c. 4th century BCE), who wrote *Hiera Anagraphē*, in which he maintained that the Greek deities were actually historical mortals.]

⁴ *Vendīdād*, *op. cit.*, fargard x. The name Vendīdād is a contraction of Vidaēvo-dātem, ordinances against the Daēvas.

⁵ *Bundahishn** [cod. havn. fol. 90, recto 6, pen.]: “Ahriman created out of the materials of darkness Akuman and Ander, then Šauru and Nakait.”

* [i.e., “Primal Creation,” an encyclopædic collection of beliefs about Zoroastrian Cosmology written in the Book Pahlavi script.]

⁶ [Friedrich von Spiegel (1820-1905), *Avesta: The Religious Books of the Parsees* (German translation of the original manuscripts) III, Introduction, p. 1.]

All tribes and nations had their tutelar gods, and vilified those of inimical peoples.

The several tribes and nations had their tutelar gods, and vilified those of inimical peoples. The transformation of Typhon, Satan and Beelzebub are of this character. Indeed, Tertullian speaks of Mithra, the god of the Mysteries, as a devil.

In the twelfth chapter [9, 11] of the *Apocalypse*, Michael and his angels overcame the Dragon and his angels: “and the Great Dragon was cast out, that Archaic Ophis, called Diabolos and Satan, that deceiveth the whole world.” It is added: “They overcame him by the blood of the Lamb.” The Lamb, or Christ, had to descend himself to hell, the world of the dead, and remain there three days before he subjugated the enemy, according to the myth.

Michael was denominated by the Kabbalists and the Gnostics, “the Saviour,” the angel of the Sun, and angel of Light. (מִשְׁכָּל, probably from מִשָּׁה, to manifest, and אֵל, God) He was the first of the Aïōns, and was well-known to antiquarians as the “unknown angel” represented on the Gnostic amulets.

The writer of the *Apocalypse*, if not a Kabbalist, must have been a Gnostic. Michael was not a personage originally exhibited to him in his vision (*epopteia*) but the Saviour and Dragon-slayer. Archæological explorations have indicated him as identical with Anubis, whose effigy was lately discovered upon an Egyptian monument, with a cuirass and holding a spear, like St. Michael and St. George. He is also represented as slaying a Dragon, that has the head and tail of a serpent.¹



¹ See Marie-Alexandre Lenoir (1761-1839), “Mythologie celtique du dragon de Metz nommé Graouilli,” in *Mémoires de l’académie celtique* (1808), tome II, pp. 1-20.

The student of Lepsius, Champollion, and other Egyptologists will [489] quickly recognize Isis as the “woman with child . . . clothed with the Sun and with the Moon under her feet,” whom the “great fiery Dragon” persecuted, and to whom “were given two wings of the Great Eagle that she might fly into the wilderness.” Typhon was red-skinned.¹

The Two Brothers, the Good and Evil Principles, appear in the Myths of the Bible as well as those of the Gentiles, and Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, etc. Esau or Osu is represented, when born, as “red all over like as hairy garment.” He is the Typhon or Satan, opposing his brother.

From the remotest antiquity the serpent was held by every people in the greatest veneration, as the embodiment of Divine wisdom and the symbol of spirit,² and we know from Sanchoniathon that it was Hermes or Thoth who was the first to regard the serpent as “the most spirit-like of all the reptiles”;³ and the Gnostic serpent with the seven vowels over the head is but the copy of Ananta, the seven-headed serpent on which rests the god Vishnu.

We have experienced no little surprise to find upon reading the latest European treatises upon serpent-worship, that the writers confess that the public is “still almost in the dark as to the origin of the superstition in question.” Mr. C. Staniland Wake, M.A.I.,⁴ from whom we now quote, says:

The student of mythology knows that certain ideas were associated by the peoples of antiquity with the serpent, and that it was the favourite symbol of particular deities; but why that animal rather than any other was chosen for the purpose is yet uncertain.⁵

Mr. James Fergusson, F.R.S., who has gathered together such an abundance of material upon this ancient cult, seems to have no more suspicion of the truth than the rest.⁶



¹ Plutarch, *On Isis and Osiris*, § 30; Diodorus Siculus, *Bibliotheca historica*, I, 88.

² [Consult “When the serpent sloughs off his skin,” in our Constitution of Man Series, and “Who can read the riddle of the Serpent?” in our Theosophy and Theosophists Series. — ED. PHIL.]

³ [Eusebius, *Præparatio evangelica*, lib. I, cap x (40).]

⁴ [Director of the Anthropological Institute of Great Britain and Ireland, and a member of the Brooklyn Ethical Society.]

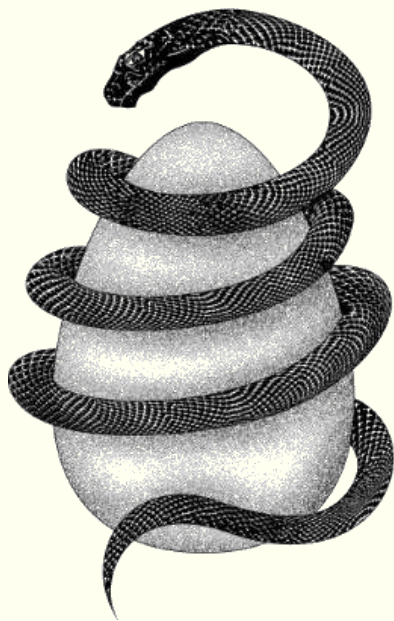
⁵ Charles Staniland Wake (1835-1910), *Serpent-Worship and other Essays*, New York: J.W. Bouton, 1877, and London: G. Redway, 1888.

⁶ James Fergusson (1808-1886), *Tree and Serpent Worship: or, Illustrations of Mythology and Art in India in the First and Fourth Centuries after Christ. From the Sculptures of the Buddhist Topes at Sanchi and Amravati*. London: India Museum, 1873. 2nd ed. W.H. Allen & Co., publishers to the India Office.

The Aitareya-Brahmanan speaks of the earth as the Queen of the Serpents, and “the mother of all that moves,” suggesting that before our globe had become egg-shaped, it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent.

That was the Spirit of God moving on the Waters of Chaos (primordial Darkness) until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth — emblem of eternity in its spiritual and, of our world, in its physical sense.

Our explanation of the myth may be of little value to students of symbology, and yet we believe that the interpretation of the primitive serpent-worship as given by the initiates is the correct one. In Vol. I, p. 10, we quote from the serpent Mantra, in the *Aitareya-Brāhmanan*, a passage which speaks of the earth as the *Sarpa-rājñī*, the Queen of the Serpents, and “the mother of all that moves” [V. iv, 23]. These expressions



refer to the fact that before our globe had become egg-shaped or round it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent. This, say the explanations, was the Spirit of God moving on the chaos until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth¹ — emblem of eternity [490] in its spiritual and of our world in its physical sense. According to the notions of the oldest philosophers, as we have shown in the preceding chapter, the earth, serpent-like, casts off its skin and appears after every minor *pralaya* in a rejuvenated state, and after the great *pralaya* resurrects or evolves again from its subjective into objective existence. Like the serpent, it not only “puts off its old age,” says Sanchoniathon, “but increases in size and strength.”² This is why not only

Serapis, and later, Jesus, were represented by a great serpent, but even why, in our own century, big snakes are kept with sacred care in Moslem mosques; for instance, in that of Cairo. In Upper Egypt, a famous saint is said to appear under the form of a large serpent; and in India in some children’s cradles, a pair of serpents, male and female, are reared with the infant; and snakes are often kept in houses, as they are thought to bring (a magnetic aura of) wisdom, health, and good luck. They are the progeny of *Sarpa Rājñī*, the earth, and endowed with all her virtues.

In the Hindu mythology, Vasuki, the Great Dragon, pours forth upon *Durgā*, from his mouth, a poisonous fluid which overspreads the ground, but her consort Śiva caused the earth to open her mouth and swallow it.

Thus the mystic drama of the celestial virgin pursued by the dragon seeking to devour her child, was not only depicted in the constellations of heaven, as has been mentioned, but was represented in the secret worship of the temples. It was the mys-

¹ [ourophagos]

² [Eusebius, *Præparatio evangelica*, lib. I, cap x (41).]

tery of the god Sol, and inscribed on a black image of Isis.¹ The Divine Boy was chased by the cruel Typhon.² In an Egyptian legend, the Dragon is said to pursue Thuëris (Isis) while she is endeavouring to protect her son.³ Ovid describes Dione (the consort of the original Pelasgian Zeus, and mother of Venus) as flying from Typhon to the Euphrates,⁴ thus identifying the myth as belonging to all the countries where the Mysteries were celebrated. Virgil sings the victory:

Hail, dear child of gods, great son of Jove!
Receive the honours great; the time is at hand;
The Serpent will die!⁵

Albertus Magnus, himself an alchemist and student of occult science, as well as a bishop of the Roman Catholic Church, in his enthusiasm for astrology declared that the zodiacal sign of the celestial virgin rises above the horizon on the twenty-fifth of December, at the moment assigned by the Church for the birth of the Saviour.⁶ [491]

The sign and myth of the mother and child were known thousands of years before the Christian era. The drama of the Mysteries of Demeter represents Persephonē, her daughter, as carried away by Pluto or Hadēs into the world of the dead; and when the mother finally discovers her there, she has been installed as queen of the realm of Darkness. This myth was transcribed by the Church into the legend of Ste. Anna⁷ going in quest of her daughter Mary, who has been conveyed by Joseph into Egypt. Persephonē is depicted with two ears of wheat in her hand; so is Mary in the old pictures; so was the Celestial Virgin of the constellation. Albumazar, the Arabian, indicates the identity of the several myths as follows:

In the first decan of the Virgin rises a maid, called in Arabic Aderenosa [Ardhanārī?],⁸ that is, pure immaculate virgin,⁹ graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne nursing a boy, and rightly

¹ Godfrey Higgins (1773-1833) *Anacalypsis: an Attempt to Draw Aside the Veil of the Saitic Isis; or an Inquiry into the Origin of Languages, Nations, and Religions*, London 1836; 2-vols., 4to; 2nd ed. Glasgow 1878, 8vo. Vol. I p. 170. | Charles-François Dupuis (1742-1809), *Origine de tous les cultes, ou Religion universelle*, Paris 1795; 7-vols. Vol. III, p. 49 et seq. New edition with Zodiac of Denderah, 1822; 1835; 10-vols.

² Martianus Minneus Felix Capella (fl. c. 410-420), "Hymn to the Sun," in *Martiani Minei Felicis Capellæ Carthaginensis, viri proconsularis Satyricon in quo De nuptiis Philologiæ & Mercurij libri duo, & de septem artibus liberalibus libri singulares* [i.e., The Satyricon of Martianus Mineus Felix Capellæ, a proconsul of Carthage, in which are two books on the marriage of Philology and Mercury, and separate books on the seven Liberal Arts], Ex Officina Plantiniana apud Christophorum Raphelengium, 1599. II, 54; Franz Carl Movers (1806-1856), *Die Phönizier*, Bonn: E. Weber, 1841-56; 2-vols. Vol. I, p. 266.

³ Plutarch, *On Isis and Osiris*, xix.

⁴ Ovid, *Fasti*, II, 461.

⁵ Virgil, *Eclogue IV*.

⁶ Godfrey Higgins, *Anacalypsis*, op. cit., Vol. I p. 314.

⁷ Anna is an Oriental designation from the Chaldean *ana*, or heaven, whence Anaïtis and Anaïtres. *Durgā*, the consort of Śiva, is also named *Annapūrṇa*, and was doubtless the original St. Anna. The mother of the prophet Samuel was named Anna; the father of his counterpart, Samson, was *Manu*.

⁸ [Refer to Hermaphrodite Goddess Ardhanari, symbol of Third Root-Race, on page 127 of this study. — ED. PHIL.]

⁹ The virgins of ancient time, as will be seen, were not maids, but simply *almehs*, or nubile women.

feeding him in the place called Hebræa; a boy, I say, named Iessus by certain nations, which signifies Issa, whom they also call Christ in Greek.¹

The Essenes of Judæa and Arabia, the Therapeutists of Egypt, and the Pythagorists of Greece and Magna Græcia, were religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus, and were wrought anew into the Mysteries and Gospels. And so to them we owe the literature known as the Evangel and the Apocryphal New Testament.

They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might “show only to the wise”; and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.

At this time Grecian, Asiatic, and Egyptian ideas had undergone a remarkable transformation. The Mysteries of Dionysus-Sabazius had been replaced by the rites of Mithras, whose “caves” superseded the crypts of the former god, from Babylon to Britain. Serapis, or Sri-Apa, from Pontus, had usurped the place of Osiris. The king of Eastern Hindustan, Aśoka, had embraced the religion of Siddhārtha, and sent missionaries clear² to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom.

The Essenes of Judæa and Arabia, the Therapeutists³ of Egypt, and the Pythagorists⁴ of Greece and Magna Græcia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the [492] literature known as the *Evangel* and the *Apocryphal* New Testament. They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might “show only to the wise”; and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.

At the time that the high-priest Hilkiah is said to have found the *Book of the Law*, the Hindu *Purānas* (Scriptures) were known to the Assyrians. These last had for

¹ Athanasius Kircher (1601-1680), *Œdipus Ægyptiacus: hoc est, Universalis Hieroglyphicæ Veterum Doctrinæ Temporum Iniuria Abolitæ Instauratio* [i.e., Œdipus the Egyptian: that is, the restoration of the universal hieroglyphic doctrine of the ancients, abolished by the injustice of time], Romæ: ex typographia Vitalis Maseardi, 1652-54. Vol. II (1653), Pt. II, p. 203. [Look up “Œdipus and Sphinx unriddled,” in our Constitution of Man Series. — ED. PHIL.]

² [all the way]

³ From *θεραπεύω*, to serve, to worship, to heal.

⁴ Professor E. Pococke [*India in Greece*,* p. 364] derives the name *Pythagoras* from *Buddha*, and *guru*, a spiritual teacher. Higgins makes it Celtic, and says that it means an observer of the stars. See *Celtic Druids*, pp. 125-26. If, however, we derive the word *Pytho* from פתח, *patah*, the name would signify an expounder of oracles, while *Buddha-guru* would mean a teacher of the doctrines of Buddha.

* [Consult “India is the Mother of Greece” and “Pococke’s India in Greece (1852),” in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

* * Endnote 63 to page 491 by Boris de Zirkoff: *Patah* means “door” and *potoh* “to open.” According to Jastrow (*Dict. of the Targumim*, etc., Vol. II, p. 1252), the term *Pethahia* is the name of a priest and a priestly family; Pethahia had the supervision of the sacrificial birds, and was named Pethahia because he explained words and interpreted them.]

many centuries held dominion from the Hellespont¹ to the Indus, and probably crowded the Āryans out of Bactriana into the Puñjāb. The *Book of the Law* seems to have been a *Purāna*. Says Sir William Jones:

The learned Brahmans pretend that five conditions are requisite to constitute a real *Purāna*:

- 1 To treat of the creation of matter in general.
- 2 To treat of *the creation or production of secondary material and spiritual beings*.
- 3 To give a chronological abridgment of the great periods of time.
- 4 To give a genealogical abridgment of the principal families that reigned over the country.
- 5 Lastly, to give the history of some great man in particular.²

It is pretty certain that whoever wrote the *Pentateuch* had this plan before him, as well as [that] those who wrote the New Testament had become thoroughly well acquainted with Buddhistic ritualistic worship, legends, and doctrines, through the Buddhist missionaries who were many in those days in Palestine and Greece.

The basic dogma of the Church is “no Devil, no Christ.” There is a mysterious connection between the two, amounting to identity. The Adam “made from dust” is both son of God and Satan; yet the latter is also a son of God.

But “no Devil, no Christ.” This is the basic dogma of the Church. We must hunt the two together. There is a mysterious connection between the two, more close than perhaps is suspected, amounting to identity. If we collect together the mythical sons of God, all of whom were regarded as “first-begotten,” they will be found dovetailing together and blending in this dual character. Adam-Kadmon bifurcates from the spiritual conceptive wisdom into the creative one, which evolves *matter*. The Adam made from dust is both son of God and Satan; and the latter is also a son of God, according to Job.³

Hercules was likewise “the First-Begotten.” He is also Bel, Baal, and Bal, and therefore Śiva, the Destroyer. Bacchus was styled by Euripides, “Bacchus, the Son of God.” As a child, Bacchus, like the Jesus of the *Apocryphal Gospels*, was greatly dreaded. He is described as benevolent to mankind; nevertheless he was merciless in punishing [493] whomever failed of respect to his worship. Pentheus, the son of Cadmus and Hermionē was, like the son of Rabbi Hannon, destroyed for his want of piety.

¹ [Or Dardanelles, the strait between the Ægean and the Sea of Marmara that separates European Turkey from Asian Turkey. Together with the Bosphorus, the Dardanelles forms the Turkish Straits.]

² [*The Works of Sir William Jones*, 1799, Vol. VI, pp, 444-45.]

³ [*Job* i, 6] In the Secret Museum of Naples, there is a marble bas-relief representing the *Fall of Man*, in which God the Father plays the part of the Beguiling Serpent.

The allegory of Job, if correctly understood, will give the key to this whole matter of the Devil, his nature and his office. Let no pious individual take exception to this designation of allegory. Myth was the favourite and universal method of teaching in archaic times.

The allegory of Job, which has been already cited, if correctly understood, will give the key to this whole matter of the Devil, his nature and office; and will substantiate our declarations. Let no pious individual take exception to this designation of allegory. Myth was the favourite and universal method of teaching in archaic times. Paul, writing to the Corinthians, declared that the entire story of Moses and the Israelites was typical;¹ and in his *Epistle to the Galatians*, asserted that the whole story of Abraham, his two wives, and their sons was an allegory.² Indeed, it is a theory amounting to certitude, that the historical books of the Old Testament were of the same character. We take no extraordinary liberty with the *Book of Job*, when we give it the same designation which Paul gave the stories of Abraham and Moses.

But we ought, perhaps, to explain the ancient use of allegory and symbology. The truth in the former was left to be deduced; the symbol expressed some abstract quality of the Deity, which the laity could easily apprehend. Its higher sense terminated there; and it was employed by the multitude thenceforth as an image to be employed in idolatrous rites. But the allegory was reserved for the inner sanctuary, when only the elect were admitted. Hence the rejoinder of Jesus when his disciples interrogated him because he spoke to the multitude in parables.

To you [said he] it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.³

Myth is the undisclosed thought of the soul.⁴

In the minor Mysteries, a sow was washed to typify the purification of the neophyte; as her return to the mire indicated the superficial nature of the work that had been accomplished.

“The Mythos is the undisclosed thought of the soul. The characteristic trait of the myth is to convert reflection into history (a historical form). As in the epos, so in the myth, the historical element predominates. Facts (external events) often constitute the basis of the myth, and with these, religious ideas are interwoven.”

The whole allegory of Job is an open book to him who understands the picture-language of Egypt as it is recorded in *the Book of the Dead*. In the Scene of Judg-

¹ *First Epistle to the Corinthians* x, 11: “Now all these things happened unto them for ensamples [i.e., examples, patterns, or models] KJV.”

² *Epistle to the Galatians* iv, 22, 24: “It is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman . . . which things are an allegory.”

³ [Matthew xiii, 12.]

⁴ [Consult “Myths are long-forgotten truths,” in our Living the Life Series. — ED. PHIL.]

ment, Osiris is represented sitting on his throne, [494] holding in one hand the symbol of life, “the hook of attraction,” and in the other the mystic Bacchic fan. Before him are the sons of God, the forty-two assessors of the dead. An altar is immediately before the throne, covered with gifts and surmounted with the sacred lotus-flower, upon which stand four spirits. By the entrance stands the soul about to be judged, whom Thmei, the genius of Truth, is welcoming to this conclusion of the probation.¹ Thoth holding a reed, makes a record of the proceedings in the Book of Life. Horus and Anubis, standing by the scales, inspect the weight which determines whether the heart of the deceased balances the symbol of truth, or the latter preponderates. On a pedestal sits a bitch — the symbol of the Accuser.

Initiation into the Mysteries was a dramatic representation of scenes in the underworld. Such was the allegory of Job.

Initiation into the Mysteries, as every intelligent person knows, was a dramatic representation of scenes in the underworld. Such was the allegory of Job.

Several critics have attributed the authorship of this book to Moses. But it is older than the *Pentateuch*. Jehovah is not mentioned in the poem itself; and if the name occurs in the prologue, the fact must be attributed to either an error of the translators, or the premeditation exacted by the later necessity to transform polytheism into a monotheistic religion. The plan adopted was the very simple one of attributing the many names of the Elohim (gods) to a single god. So, in one of the oldest Hebrew texts of Job (in chapter xii, 9) there stands the name of Jehovah, whereas all other manuscripts have “Adonai.” But in the original poem Jehovah is absent. In place of this name we find *Al*, *Aleim*, *Ale*, *Shaddai*, *Adonai*, etc.

Therefore, we must conclude that either the prologue and epilogue were added at a later period, which is inadmissible for many reasons, or that it has been tampered with, like the rest of the manuscripts. Then, we find in this archaic poem no mention whatever of the Sabbatical Institution; but a great many references to the sacred number seven, of which we will speak further, and a direct discussion upon Sabianism, the worship of the heavenly bodies prevailing in those days in Arabia. Satan is called in it a “Son of God,” one of the council which presents itself before God, and he leads him into tempting Job’s fidelity. In this poem, clearer and plainer than anywhere else, do we find the meaning of the appellation, Satan. It is a term for the office or character of *public accuser*. Satan is the Typhon of the Egyptians, barking his accusations in Amenthi; an office quite as respectable as that of the public prosecutor, in our own age; and if, through the ignorance of the first Christians, he became later identical with the Devil, it is through no connivance of his own.

¹ [Endnote 31 to page 209 by Boris de Zirkoff: Madame Blavatsky very often uses Greek and Gnostic forms of Egyptian names, which were also largely used by the Egyptologists of her day. *Thmei* is *Maāt*, about whom a large book could be written without exhausting the subject. As the Goddess of Truth and Justice, she is always present in the Judgment Scenes, and in some papyri is actually shown extending her arms in welcome to the deceased, acquitted in the Court of Osiris. Her emblem is the feather against which the heart (conscience) of the deceased is weighed, and also a wedge-shaped object. She is called the daughter of Rā, wife of Rā, mother of Rā, and is identified with both Isis and Hathor (sometimes appearing in Madame Blavatsky’s writings as Athyr and Athar). Apart from her personification of a Goddess, *Maāt* signifies the inflexible, unalterable Law of Nature which cannot be broken or changed; the ultimate Truth, Right and Justice.]

The Book of Job is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies.

The *Book of Job* is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies. [495] The neophyte perceives himself deprived of everything he valued, and afflicted with foul disease. His wife appeals to him to adore God and die; there was no more hope for him. Three friends appear on the scene by mutual appointment: Eliphaz, the learned Temanite, full of the knowledge “which wise men have told from their fathers . . . to whom alone the earth was given”; Bildad, the conservative, taking matters as they come, and judging Job to have done wickedly, because he was afflicted; and Zophar, intelligent and skilful with “generalities” but not interiorly wise.¹ Job boldly responds:

If I have erred, it is a matter with myself. You magnify yourselves and plead against me in my reproach; but it is God who has overthrown me. . . . Why do you persecute me and are not satisfied with my flesh [thus] wasted away? But I know that my Champion lives, and that at a coming day he will stand for me in the earth; and though, together with my skin, all this beneath it shall be destroyed, yet without my flesh I shall see God . . . Ye shall say: “Why do we molest him?” for the root of the matter is found in me!²

This passage, like all others in which the faintest allusions could be found to a “Champion,” “Deliverer,” or “Vindicator,” was interpreted into a direct reference to the Messiah; but apart from [the fact] that, in the *Septuagint* this verse is translated:

For I know that He is eternal
Who is about to deliver me on earth,
To restore this skin of mine which endures these things, etc.³

In King James’ version, as it stands translated, it has no resemblance whatever to the original.⁴ The crafty translators have rendered it,

I know that *my Redeemer liveth*,” etc.

And yet *Septuagint*, *Vulgate*, and Hebrew original, have all to be considered as an inspired Word of God. Job refers to his own *immortal* spirit which is eternal, and which, when death comes, will deliver him from his putrid earthly body and clothe him with a new spiritual envelope. In *The Eleusinian and Bacchic Mysteries*,⁵ in the *Egyptian Book of the Dead*, and all other works treating on matters of initiation, this “eternal being” has a name.

With the Neo-Platonists it was the *Nous*, the *Augoeides*;⁶

With the Buddhists it is *Agra*;

¹ [Job ii, 9, 11.]

² [*ibid.*, xix, 4-6, 22-29.]

³ [*ibid.*, xix, 25-27. Translated from the *Septuagint*.]

⁴ See *Job* by various translators, and compare the different texts.

⁵ [Consult “The Eleusinian Mysteries,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

⁶ [Consult “*Nous Augoeides* of the Neoplatonists,” in our *Constitution of Man Series*. — ED. PHIL.]

And with the Persians, *Feroher*.¹

Our immortal spirit is the luminous Self, the Atman of the Hindus, who alone can redeem our soul; and it will, if we obey the behests of Truth, instead of being dragged down by our passions and desires.

All of these are called the “Deliverers,” the “Champions,” the “Metatrons,”² etc. In the Mithraic sculptures of Persia, the *feroher* is represented by a winged figure hovering in the air above its “object” or body.³ It is the luminous Self — the Ātman of the Hindus, our [496] immortal spirit, who alone can redeem our soul; and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean texts, the above reads, “My *deliverer*, my *restorer*,” i.e., the Spirit who will restore the decayed body of man, and transform it into a clothing of æther. And it is this *Nous*, *Augoeides*, *Feroher*, *Agra*, Spirit of himself, that the triumphant Job shall see without his flesh — i.e., when he has escaped from his bodily prison, and that the translators call “God.”

Not only is there not the slightest allusion in the poem of Job to Christ, but it is now well proved that all those versions by different translators, which agree with that of King James, were written on the authority of Jerome, who has taken strange liberties in his *Vulgate*. He was the first to cram into the text this verse of his own fabrication:

*I know that my Redeemer lives,
And at the last day I shall arise from the earth,
And again shall be surrounded with my skin,
And in my flesh I shall see my God.*⁴

All of which might have been a good reason for himself to believe in it since *he knew* it, but for others who did *not*, and who, moreover, found in the text a quite different idea, it only proves that Jerome had decided, by one more interpolation, to enforce the dogma of a resurrection “at the last day,” and in the identical skin and bones which we had used on earth. This is an agreeable prospect of “restoration” indeed. Why not the linen also, in which the body happens to die?

And how could the author of the *Book of Job* know anything of the New Testament, when evidently he was utterly ignorant even of the *Old* one? There is a total absence of allusion to any of the patriarchs; and so evidently is it the work of an *Initiate*, that one of the three daughters of Job is even called by a decidedly “Pagan” mythological name. The name of *Keren-happuch*⁵ is rendered in various ways by the many trans-

¹ [Or Ferourers, i.e., the Fravashi of the Mazdean Religion, identical with the Christos of the Gnostics. Consult “Lucifer is Christos, Inner Light” and “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

² [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 — ED. PHIL.]

³ See, Sir Robert Ker Porter (1777-1842), *Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. &c. During the Years 1817, 1818, 1819, and 1820*, London: Longman, Hurst, Rees, Orme, and Brown, 1821-22; 2-vols. Vol. I, plates 17, 41.

⁴ [Job xix, 25-27; tr. Douay.]

⁵ [*ibid.*, xlii, 14.]

lators. The *Vulgate* has “horn of antimony”; and the LXX¹ has the “horn of Amalthea,” the nurse of Jupiter, and one of the constellations, emblem of the “horn of plenty.” The presence in the *Septuagint* of this heroine of Pagan fable, shows the ignorance of the transcribers of its meaning, as well as the esoteric origin of the *Book of Job*.

Instead of offering consolations, the three friends of the suffering Job seek to make him believe that his misfortune must have come in punishment of some extraordinary transgressions on his part. Hurling back upon them all their imputations, Job swears that while his breath is in him, he will maintain his cause, and remain true to himself.

Instead of offering consolations, the three friends of the suffering Job seek to make him believe that his misfortune must have come in punishment of some extraordinary transgressions on his part. Hurling back upon them all their imputations, Job swears that while his breath is in him, he will maintain his cause. He takes in view the period of his prosperity “when the secret of God was upon his tabernacles,”² and he was a judge [497] “who sat chief, and dwelt as a king in the army, or one that comforteth the mourners,” and compares with it the present time — when vagrant Bedouins held him in derision, men “viler than the earth,” when he was prostrated by misfortune and foul disease. Then he asserts his sympathy for the unfortunate, his chastity, his integrity, his probity, his strict justice, his charities, his moderation, his freedom from the prevalent sun-worship, his tenderness to enemies, his hospitality to strangers, his openness of heart, his boldness for the right, though he encountered the multitude and the contempt of families; and invokes the Almighty to answer him, and his adversary to write down of what he had been guilty.³

To this there was not, and could not be, any answer. The three had sought to crush Job by pleadings and general arguments, and he had demanded consideration for his specific acts. Then appeared the fourth; Elihu, the son of Barachel the Buzite, of the kindred of Ram.⁴

Elihu is the hierophant; he begins with a rebuke, and the sophisms of Job’s [false] friends are swept away like the loose sand before the west wind.

And Elihu, the son of Barachel, spoke and said:

Great men are not always wise . . . there is a spirit in man; the *spirit within me* constraineth me . . . God speaketh once, yea twice, *yet man* perceiveth it not. In a dream; in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth

¹ [*Septuagint*]

² [*Job* xxix, 4.]

³ [*ibid.*, xxix, 25; xxx, 8; xxxi.]

⁴ The expression “of the kindred of Ram” denotes that he was an Aramæan or Syrian from Mesopotamia. Buz was a son of Nahor. “Elihu son of Barachel” is susceptible of two translations: Eli-Hu — God is, or Hoa [he] is God; and Barach-Al — the worshipper of God, or Bar-Rachel, the son of Rachel, or son of the ewe.

their instruction. O Job, hearken unto me; hold thy peace, and I shall teach thee WISDOM.¹

And Job, who to the dogmatic fallacies of his three friends, in the bitterness of his heart had exclaimed:

No doubt but ye are *the* people, and wisdom shall die with you . . . Miserable comforters are ye all . . . Surely I would speak to the Almighty, and I desire to reason with God. But *ye* are forgers of lies, *ye* are physicians of no value!²

The sore-eaten, visited Job, who in the face of the official clergy — offering for all hope the necessarianism of damnation³ — had in his despair nearly wavered in his patient faith, answered:

What *ye* know, *the same* do I know also; I am not inferior unto you . . . Man cometh forth like a flower, and is cut down: he fleeth also as a shadow, *and continueth not* . . . Man dieth, and wasteth away, yea, man giveth up the ghost, and *where is he?* . . . If a man die shall he *live* again? . . . When a few years are come then I shall go the way *whence* I shall not return . . . O that one might plead for a man with God, as a man pleadeth for his neighbour!⁴ Job finds one who answers to his cry of agony. [498] He listens to the WISDOM of Elihu, the hierophant, the perfected teacher, the inspired philosopher. From his stern lips comes the just rebuke for his impiety in charging upon the SUPREME Being the evils of humanity. “God,” says Elihu, “is excellent in power, and in judgment, and in plenty of justice; HE *will not afflict*.”⁵

So long as the neophyte was satisfied with his own worldly wisdom and irreverent estimate of the Deity and His purposes; so long as he gave ear to the pernicious sophistries of his advisers, the hierophant kept silent. But, when this anxious mind was ready for counsel and instruction, his voice is heard, and he speaks with the authority of the Spirit of God that “constraineth” him:

Surely God will not hear *vanity*, neither will the Almighty regard it . . . He respecteth not any that are wise at heart.⁶

¹ [Job xxxii, 2, 6, 9, 18; xxxiii, 14-16, 33.]

² [*ibid.*, xii, 2; xvi, 2; xiii, 3, 4.]

³ [Cf. “The Christian salvation and damnation are mere delusions of the mind produced by the hypnotic process of assertion and suggestion on a magnificent scale.” *Blavatsky Collected Writings*, Vol. VIII, p. 276, The full text of this article can be found in under the title “Open Letter to the Archbishop of Canterbury,” in our Blavatsky Speaks Series.

However, there is no hope for the spiritually dead, for his glorious Augoeides have left him forever. “Terrible is the fate of the man who is about to lose his soul. He drifts aimlessly, a mere animal almost paralyzed with daily vice, and grows gradually unaware of its Lord and Mighty Host. Like a vampire, the brain feeds and expands at the expense of its spiritual parent, becoming senseless and beyond hope of redemption.” Look up “Woe for the living Dead,” in our Constitution of Man Series, and reflect. — ED. PHIL.]

⁴ [Job xiii, 2, xiv, 2, 10, 14; xvi, 21-22.]

⁵ [*ibid.*, xxxvii, 23.]

⁶ [*ibid.*, xxxv, 13; xxxvii, 24. “Wise at heart” refers to worldly wisdom (head-learning), as opposed to the Inner Wisdom of the Secret Heart (true knowledge). Cf. “The Voice of the Silence - tr. Blavatsky,” in our Higher Ethics and Devotion Series. — ED. PHIL.]

What better commentary than this upon the fashionable preacher, who “*multiplieth words without knowledge.*”¹ This magnificent *prophetic* satire might have been written to prefigure the spirit that prevails in all the denominations of Christians.

Job hearkens to the words of wisdom, and then the “Lord” answers Job “out of the whirlwind” of Nature, God’s first visible manifestation:

Stand still, O Job, stand still! And consider the wondrous works of God; for *by them alone* thou canst know God. “Behold, God is great, and *we know him not,*” Him who “maketh small the drops of water; *but they* pour down rain *according to the vapour thereof*”;²

. . . not according to the divine whim, but to the once established and immutable law; which law

. . . removeth the mountains and they know not; which shaketh the earth; which commandeth the sun, *and it riseth not*; and seaeth up the stars; . . . which doeth great things *past finding out*; yea, and *wonders without number* . . . Lo, *He goeth by me*, and I see *him not*; he passeth on also, but *I perceive him not!*³

Then, “Who is this that darkeneth counsel by words without knowledge?” speaks the voice of God through His mouthpiece — Nature.

Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, *if thou knowest*? When the morning stars sang together, and all the sons of God shouted for joy? . . . Wast thou present when I said to the seas, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?” . . . Knowest thou who hath caused it to rain on the earth, *where no man is*; on the wilderness, *wherein there is no man*. . . Canst thou bind the sweet influences of Pleiades, [499] or loose the bands of Orion? . . . Canst thou *send lightnings*, that they may go, and say unto thee, “Here we are?”⁴

“Then Job answered the Lord.”

Leviathan is Occult Science.

He understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him; and if the reader remain puzzled before this final PETRŌMA of initiation,⁵ at least Job, or the man “afflicted” in his blindness, then realized the impossibility of catching “Leviathan by putting a hook into his nose.” The Leviathan is OCCULT SCIENCE, on which one can lay his hand, but “*do no more,*”⁶ whose power and “comely proportion” God wishes not to conceal.

¹ [Job xxxv, 16.]

² [*ibid.*, xxxviii, 1; xxxvii, 14; xxxvi, 26-27.]

³ [*ibid.*, ix, 5-11.]

⁴ [*ibid.*, xxxviii, 1 *et seq.*]

⁵ [Two stone tablets joined at one side, and made to open like a book, engraved with occult mysteries by the hierophant for the benefit of the candidate to initiation. — ED. PHIL.]

⁶ [*ibid.*, xli, 2, 8.]

“Who can discover the face of his garment, or who can come to him with his *double bridle*? Who can open the doors of his face, “of him whose *scales* are his pride, shut up together as *with a closed seal*?” Through whose “neesings¹ a light doth shine,” and whose eyes are like the lids of the morning.” Who “maketh a light to *shine* after him,” for those who have the fearlessness to approach him. And then they, like him, will behold “all *high* things, for he is king only over all the children of pride.”²

Job, now in modest confidence, responded:

I know that thou canst do everything,
And that no thought of thine can be resisted.
Who is he that maketh a show of arcane wisdom,
Of which he knoweth nothing?
Thus have I uttered what I did not comprehend —
Things far above me, which I did not know.
Hear! I beseech thee, and I will speak;
I will demand of thee, and do thou answer me:
I have heard thee with my ears,
And now I see thee with my eyes,
Wherefore am I loathsome,
And mourn in dust and ashes?³

Job recognized his champion, and was assured that the time for his vindication had come.

He recognized his “champion,” and was assured that the time for his vindication had come. Immediately the Lord (“the priests and the judges”)⁴ saith to his friends: “My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.” So “the Lord turned the captivity of Job,” and “blessed the latter end of Job more than his beginning.”⁵

Then in the [Egyptian] judgment the deceased [Job] invokes four spirits who preside over the Lake of Fire, and is purified by them. He then is conducted to [500] his celestial house, and is received by Athar and Isis, and stands before *Atum*,⁶ the essential God. He is now *Turu*, the essential man, a pure spirit, and henceforth On-ati, the eye of fire, and an associate of the gods.⁷

¹ [Archaic word for sneezing.]

² [Job xli, 13-15, 18, 32, 34.]

³ [ibid., xlii, 2-6.]

⁴ Deuteronomy xix, 17.

⁵ [Job xlii, 7, 10.]

⁶ *Atum*, or At-mu* (Ātman), is the Concealed God, at once Phah and Amen, Father and Son, Creator and thing created, Thought and Appearance, Father and Mother.

* [Note to Students: Atomon (ατομον), Anglicised as Atom or Atmeton (ατμητον), are the Greek terms for the Indivisible. Atom is a compact or crystallized point of Divine Energy and Ideation. Monas (μονας) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Omonoia (ομολοια) is the Pythagorean name for 3 + 9, i.e., Oneness of nous (higher mind), or Unanimity (of one mind). Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

⁷ [Endnote 64 to page 500 by Boris de Zirkoff: If the reader reads this paragraph on the Egyptian judgment scene immediately following the first paragraph at the top of page 494, he will see that it definitely belongs there.]

The grandiose poem of Job was well understood by the Kabbalists. Many of the mediæval Hermetists were, like the Kabbalists of every age, the deadliest enemies of the clergy.

This grandiose poem of Job was well understood by the Kabbalists. While many of the mediæval Hermetists were profoundly religious men, they were, in their innermost hearts — like Kabbalists of every age — the deadliest enemies of the clergy. How true the words of Paracelsus when worried by fierce persecution and slander, misunderstood by friends and foes, abused by clergy and laity, he exclaimed:

O ye of Paris, Padua, Montpellier, Salerno, Vienna, and Leipzig! Ye are not teachers of the truth, but confessors of lies. Your philosophy is a lie. Would you know *what* MAGIC *really* is, then seek it in St. John's *Revelation*. . . . As you cannot yourselves prove your teachings from the Bible and the *Revelation*, then let your farces have an end. The *Bible is the true key and interpreter*. John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a *magician*, Kabbalist, and diviner. If now, all, or even any of those I have named, were yet living, I do not doubt that you would make an example of them in your miserable slaughterhouse, and would annihilate them there on the spot, and *if* it were possible, the Creator of all things too!

Paracelsus is the father of magic and founder of the occult physics of the Kabbalah and Magnetism.

That Paracelsus had learned some mysterious and useful things out of *Revelation* and other Bible books, as well as from the *Kabbalah*, was proved by him practically; so much so, that he is called by many the “father of magic and founder of the occult physics of the *Kabbalah* and magnetism.”¹

So firm was the popular belief in the supernatural powers of Paracelsus, that to this day the tradition survives among the simple-minded Alsatians that he is not dead, but “sleepeth in his grave” at Salzburg.² And they often whisper among themselves that the green sod heaves with every respiration of that weary breast, and that deep groans are heard as the great fire-philosopher awakes to the remembrance of the cruel wrongs he suffered at the hands of his cruel slanderers for the sake of the great truth!³

Somehow or other, it became misplaced in the MS. of *Isis Unveiled* or during the progress of setting it up. The terms *Turu* and *On-ati*, however, have not been identified.]

¹ Cf. Franz Joseph Molitor (1779-1860), *Philosophie der Geschichte: oder, über die Tradition in dem alten Bunde und ihre Beziehung zur Kirche des neuen Bundes* [Philosophy of History: or, On Tradition in the Old Covenant and Its Relation to the Church of the New Covenant]. Published anonymously in Münster, Theissing, 1827-1855; 4-pts. Part III. English translation by Howitt untraced. | Joseph Ennemoser (1787-1854), *Geschichte der Magie* [The History of Magic], translated from the German by William Howitt (1792-1879); to which is added an Appendix of the most remarkable and best authenticated stories of apparitions, dreams, second sight, somnambulism, predictions, divination, witchcraft, vampires, fairies, table-turning, and spirit-rapping, selected by Mary Botham Howitt (1799-1888). London: H.G. Bohn, 1854, 2-vols; Vol. II. | J.A. Hemmann, *Medicinischo-chirurgische Aufsätze historisch-practischen Inhalts*, Berlin 1778; 2nd ed., 1791. | Johann Wilhelm Andreas Pfaff (1774-1835), *Astologie*, Nürnberg: Friedrich Campe 1816, 8vo.

² Schopheim, *Traditions*, p. 32. [? *Stadt Schopfheim: Traditionsbewusst in die Zukunft*, [City of Schopfheim: Heading into the Future with a Respect for Tradition, translated into English by Sylvia Herr.]

³ [Consult “Paracelsus by Franz Hartmann,” “Paracelsus on sympathetic remedies and cures,” and “The noble genius of Paracelsus,” in our *Buddhas and Initiates Series*. Also, “The Magnes of Paracelsus is First Logos,” in our *Secret Doctrine's First Proposition Series*. — ED. PHIL.]

The Satan of the Old Testament, and the Diabolos or Devil of the Gospels and Apostolic Epistles, are but the antagonistic principle in matter, necessarily incident to it, and not wicked in the moral sense of the term.

It will be perceived from these extended illustrations that the Satan of the Old Testament, the Diabolos or Devil of the *Gospels* and *Apostolic Epistles*, were but the antagonistic principle in matter, necessarily incident [501] to it, and not wicked in the moral sense of the term. The Jews, coming from the Persian country, brought with them the doctrine of *two principles*. They could not bring the *Avesta*, for it was not written. But they — we mean the *Asideans* [*Chadiūsīm*]¹ and *Pharsī* — invested Ormazd with the secret name of יהוה, and Ahriman with the name of the gods of the land, Satan of the Hittites, and *Diabolos*, or rather *Diobolos*, of the Greeks. The early Church, at least the Pauline part of it, the Gnostics and their successors, further refined upon their ideas; and the Catholic Church adopted and adapted them, meanwhile putting their promulgators to the sword.

The Protestant is a reaction from the Roman Catholic Church, not coherent in its parts, but a prodigious host of fragments, beating their way round a common centre, attracting and repelling each other.

The Protestant is a reaction from the Roman Catholic Church. It is necessarily not coherent in its parts, but a prodigious host of fragments beating their way round a common centre, attracting and repelling each other. Parts are centripetally impelled towards old Rome, or the system which enabled old Rome to exist; parts still recoil under the centrifugal impulse, and seek to rush into the broad ethereal region beyond Roman, or even Christian influence.

The modern Devil is their principal heritage from the Roman Cybelē, “Babylon, the Great Mother of the idolatrous and abominable religions of the earth.”

The well-educated people of the Brahman and Buddhist divines consider the Devil in another light. With them, the Devil is a metaphysical abstraction, an allegory of the necessity of evil; while with Christians the myth has become a historical entity, the fundamental stone on which Christianity, with its dogma of redemption, is built.

But it may be argued, perhaps, that Hindu theology, both Brāhmanical and Buddhist, is as strongly impregnated with belief in objective devils as Christianity itself. There is a slight difference. This very *subtlety* of the Hindu mind is a sufficient warrant that the well-educated people, the learned portion, at least, of the Brahman and Buddhist divines, consider the Devil in another light. With them the Devil is a metaphysical abstraction, an allegory of necessary *evil*; while *with Christians the myth has become a historical entity, the fundamental stone on which Christianity, with its dogma of redemption, is built*. He is as necessary — as Des Mousseaux has shown — to the Church as the beast of the seventeenth chapter of the *Apocalypse* was to his rider. The English-speaking Protestants, not finding the Bible explicit enough, have

¹ [*i.e.*, Chaldeans. Consult “Chaldeans, Hierophants of the Aryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

adopted the *Diabology* of Milton's celebrated poem, *Paradise Lost*, embellishing it somewhat from Goethe's celebrated drama of *Faust*. John Milton, first a Puritan and finally a Quietist and Unitarian, never put forth his great production except as a work of fiction, but it thoroughly dovetailed together the different parts of Scripture. The Ialdabaōth of the Ophites was transformed into an angel of light and the morning star, and made the Devil in the first act of the *Diabolic Drama*. Then the twelfth chapter of the *Apocalypse* was brought in for the second act. The great red Dragon was adopted as the same illustrious personage as *Lucifer*, and the last scene is his fall, like that of Vulcan-Hephaistos, from Heaven into the island of Lemnos; the fugitive hosts and their [502] leader "coming to hard bottom" in Pandemonium.¹ The third act is the Garden of Eden. Satan holds a council in a hall erected by him for his new empire, and determines to go forth on an exploring expedition in quest of the new world. The next acts relate to the fall of man, his career on earth, the advent of the Logos, or Son of God, and his redemption of mankind, or the elect portion of them, as the case may be.

This drama of "Paradise Lost" comprises the unformulated belief of English-speaking evangelical Protestant Christians. If that poem, instead of being regarded as a companion of Dante's Divine Comedy, would have been considered as another Apocalypse, to complete its Demonology, it is more than probable that John Milton would have borne his poverty more resolutely, and withheld it from the press.

This drama of *Paradise Lost* comprises the unformulated belief of English-speaking "evangelical Protestant Christians." Disbelief of its main features is equivalent, in their view, to "denying Christ" and "blaspheming against the Holy Ghost." If John Milton had supposed that his poem, instead of being regarded as a companion of Dante's *Divine Comedy*, would have been considered as another *Apocalypse* to supplement the Bible, and complete its Demonology, it is more than probable that he would have borne his poverty more resolutely, and withheld it from the press. A later poet, Robert Pollok, taking his cue from this work, wrote another, *The Course of Time*,² which bade fair for a season to take the rank of a later *Scripture*; but the nineteenth century has fortunately received a different inspiration, and the Scotch poet is falling into oblivion.



¹ [The capital of hell in John Milton's *Paradise Lost*, an all-demon-place. — ED. PHIL.]

² [Robert Pollock A.M. (1798-1827) *The Course of Time, a Poem, in Ten Books, to which are Prefixed, a Brief Memoir of the Author, an Analysis of the Poem, and an Index to the Principal Passages, Sentiments, or Descriptions*, By Rev. William Jenks, D.D. (1778-1866), Boston: Crocker and Brewster; 1828; 3rd American ed. from the 3rd Edinburgh ed; 245pp.]

In ancient times Magic had been considered as divine science, wisdom, and the knowledge of God. Then, ignorance became enthroned as the mother of devotion. Learning was denounced, and savants prosecuted the sciences in peril of their lives. They were compelled to employ a jargon to conceal their ideas from all but their own adepts, and to accept opprobrium, calumny, and poverty.

We ought, perhaps, to make a brief notice of the European Devil. He is the genius who deals in sorcery, witchcraft, and other mischief. The Fathers, taking the idea from the Jewish Pharisees, made devils of the Pagan gods, Mithras, Serapis, and the others. The Roman Catholic Church followed by denouncing the former worship as commerce with the powers of darkness. The *malefeci*¹ and witches of the middle ages were thus but the votaries of the proscribed worship. Magic in all ancient times had been considered as divine science, wisdom, and the knowledge of God. The healing art in the temples of Æsculapius, and at the shrines of Egypt and the East, had always been magical. Even Darius Hystaspes, who had exterminated the Median Magi, and even driven out the Chaldean Theurgists from Babylon into Asia Minor, had also been instructed by the Brahmans of Upper Asia and, finally, while establishing the worship of Ormazd, was also himself denominated the instituter of magism. All was now changed. Ignorance was enthroned as the mother of devotion. Learning was denounced, and savants prosecuted the sciences in peril of their lives. They were compelled to employ a jargon to conceal their ideas from all but their own adepts, and to accept opprobrium, calumny, and poverty.

The votaries of the ancient worship were persecuted and put to death on charges of witchcraft. The Albigenes, descendants of the Gnostics, and the Waldenses, precursors of the Protestants, were hunted and massacred under like accusations. Martin Luther himself was accused of companionship with Satan in proper person. The whole Protestant world still lies under the same imputation. There is no distinction in the [503] judgments of the Church between dissent, heresy, and witchcraft. And, except where civil authority protects, they are alike capital offences. Religious liberty the Church regards as intolerance.

But the reformers were nursed with the milk of their mother. Luther was as bloodthirsty as the Pope, and Calvin more intolerant than Leo or Urban. Thirty years of war depopulated whole districts of Germany; Protestants and Catholics were cruel alike.

It was safer to rebel against a throne than to pursue knowledge outside the orthodox dead-line.

But the reformers were nursed with the milk of their mother. Luther was as bloodthirsty as the Pope; Calvin more intolerant than Leo or Urban. Thirty years of war depopulated whole districts of Germany, Protestants and Catholics cruel alike. The new faith, too, opened its batteries against witchcraft. The statute books became crimsoned with bloody legislation in Sweden, Denmark, Germany, Holland, Great Britain, and the North American Commonwealth. Whosoever was more liberal, more

¹ [wicked]

intelligent, more free-speaking than his fellows was liable to arrest and death. The fires that were extinguished at Smithfield¹ were kindled anew for magicians; it was safer to rebel against a throne than to pursue abstruse knowledge outside the orthodox dead-line.

Emboldened Satan continued burning alive young children, and whipping others at the church doors, in New England, New Jersey, New York, and the Southern colonies of North America.

In the seventeenth century, Satan made a sortie in New England, New Jersey, New York, and several of the Southern colonies of North America, and Cotton Mather gives us the principal chronicles of his manifestation. A few years later, he visited the Parsonage of Mora, in Sweden, and *Life in Dalecarlia* was diversified with the burning alive of young children, and the whipping of others at the church doors on Sabbath days.² The scepticism of modern times has, however, pretty much driven the belief in witchcraft into Coventry; and the Devil in personal anthropomorphic form, with his Bacchus-foot, and his Pan-like goat's horns, holds place only in the *Encyclical Letters*, and other effusions of the Roman Catholic Church. Protestant respectability does not allow him to be named at all except with bated breath in a pulpit-enclosure.

Having now set forth the biography of the Devil from his first advent in India and Persia, his progress through Jewish, and both early and later Christian *Theology* down to the latest phases of his manifestation, we now turn back to review certain of the opinions extant in the earlier Christian centuries.

Avatāras or incarnations were common to the old religions. India had them reduced to a system. The Persians expected Saoshyant, and the Jewish writers looked for a deliverer. Tacitus³ and Suetonius⁴ relate that the East was full of expectation of the Great Personage about the time of Octavius.

Thus doctrines obvious to Christians were the *highest arcana* of Paganism.⁵

¹ [A Tudor queen burned around 280 Protestants at the stake for the crime of heresy during her five-year reign, between 1553 and 1558. The Catholic queen was determined to reverse the English Reformation and the country's shift towards Protestantism. She believed that using such hideous violence would get rid of religious heretics and scare others into falling in line with Catholic beliefs. The fires that consumed these "heretics" came to symbolise the brutality of "Bloody Mary."]

² [Fredrika Bremer (1801-1865), *Life in Dalecarlia*:* the Parsonage of Mora, Translated from the original Swedish by William Howitt (1792-1879), New York: Published by Harper & Brothers, 1845.

* The Dales or Valleys, an old landscape in central Sweden.]

³ [Publius Cornelius Tacitus (c. 56 - c. 120), *The Historical Annals of Cornelius Tacitus*, with Supplements by Arthur Murphy. Philadelphia: L. Johnson, 1832; 3-vols, 3rd American from the last London ed., V, xiii, 3.]

⁴ [Gaius Suetonius Tranquillus (c. 69 - c. 122), *The Lives of the Twelve Cæsars*, translated by Alexander Thomson M.D., revised and corrected, New York: R. Worthington, 1883; "Vespasian," § 4.]

⁵ Samuel Fales Dunlap, *Vestiges of the Spirit-History of Man*, New York: D. Appleton & Co., 1858; p. 256; quoting William Williams Pantycelyn, *Primitive History, from the Creation to Cadmus*, Chichester: J. Seagrave, 1789; Bk. I, p. 70.

Philology and comparative Theology are the deadliest enemies of the Roman Catholic Church. In her anxiety to keep the common people in utter ignorance of the Hebrew Bible and the Greek literature, the deliberate falsifications of Irenæus, Epiphanius, Eusebius, and Tertullian had become a necessity.

The Maneros of Plutarch was a child of Palestinus;¹ [504] his mediator Mithras, the Saviour Osiris, is the Messiah.² In our present “*Canonical Scriptures*” are to be traced the vestigia of the ancient worships; and in the rites and ceremonies of the Roman Catholic Church we find the forms of the Buddhistical worship, its ceremonies and hierarchy. The first Gospels, once as canonical as any of the present four, contain pages taken almost entire from Buddhistical narratives, as we are prepared to show. After the evidence furnished by Burnouf, Csoma de Körös, Beal, Hardy, Schmidt, and translations from the *Tripitaka*, it is impossible to doubt that the whole Christian scheme emanated from the other. The “Miraculous Conception” miracles and other incidents are found in full in Hardy’s *Manual of Buddhism*.³ We can readily realize why the Roman Catholic Church is anxious to keep the common people in utter ignorance of the Hebrew Bible and the Greek literature. Philology and comparative Theology are her deadliest enemies. The deliberate falsifications of Irenæus, Epiphanius, Eusebius, and Tertullian had become a necessity.

The *Sibylline Books* at that period seem to have been regarded with extraordinary favour. One can easily perceive that they were inspired from the same source as those of the Gentile nations.

Here is a leaf from Gallæus:

New Light has arisen
Coming from heaven, it assumed a mortal form.
First, Gabriel showed his scared mighty person,
Next, bearing his message, he addressed in words the maid:
 Virgin, receive God in thy pure bosom . . .
And courage returned to her, and the WORD flew into her womb.
Becoming incarnate in time and animated by her body,
It was formed in a mortal image, and a BOY was created
By a Virgin delivery . . .
The new God-sent Star was adored by the Magi,
The infant swathed was shown in a manger to the obedient to God
And Bethlehem was called “God-called country” of the Word.⁴

This looks at first sight like a prophecy of Jesus. But could it not mean as well some other creative God? We have like utterances concerning Bacchus and Mithras:

¹ Plutarch, *On Isis and Osiris*, § 16, 17.

² [W. Williams, *op. cit.*, p. 70.]

³ [p. 141, *et seq.*]

⁴ Servatius Gallæus (Servaas Galle, 1627-1689), *Συβυλλιακοὶ Χρησμοὶ* [Greek], *Hoc est, Sibyllina Oracula, ex Veteribus Codicibus Emendata ac Restituta, et Commentariis Diversorum Illustrata* [This is, The Sibylline Oracles, Amended and Restored from the Old Codices, and Illustrated with Commentaries by Various Authors], Latin and Ancient Greek to 1453. Amstelodami: apud Henricum & viduam Theodori Boom, 1688; 760-788.

I, son of Zeus, am come to the land of the Thebans — Bacchus, whom formerly Semelē [the virgin], the daughter of Kadmos [the man from the East] brings forth — being delivered by the lightning-bearing flame; and having taken a mortal form instead of a God's, I have arrived.¹

The *Dionysiaca*,² written in the fifth century, serve to render this [505] matter very clear, and even to show its close connection with the Christian legend of the birth of Jesus:

Virgin-Persephoneia,³ you found no escape from marriage
But you were wived in a Dragon's hymeneals,
When Zeus very coiled, his form and countenance changed,
A Dragon-bridegroom circled in love-inspiring fold,
Proceeded to the sanctum of the dark Virgin
Agitating his rough beard . . .

Through the Æthereal Dracontean nuptials
The womb of Persephone was agitated by a fruitful young,
Bearing Zagreus,⁴ the horned Child.⁵

The Serpent is the Logos-Christos, the incarnation of Divine Wisdom, through his Father Ennoia and Mother Sophia. This is the secret of the Ophite worship, and origin of the Christian fable of the "immaculate conception."

Here we have the secret of the Ophite worship, and the origin of the Christian later-revised fable of the immaculate conception. The Gnostics were the earliest Christians with anything like a regular theological system, and it is only too evident that it was Jesus who was made to fit their theology as Christos, and not their theology that was developed out of his sayings and doings. Their ancestors had maintained, before the Christian era, that the Great Serpent-Jupiter, the Dragon of Life, the Father and "Good Divinity," had glided into the couch of Semelē, and now, the post-Christian Gnostics, with a very trifling change, applied the same fable to the man Jesus, and asserted that the same "Good Divinity," Saturn (Ialdabaōth), had, in the shape of the Dragon of Life, glided over the cradle of the infant Mary.⁶ In their eyes, the Serpent

¹ Euripides (c. 480 - c. 406 BCE), *Bacchæ*, on Bacchus and Semelē, lines 1-4.

² [Ancient Greek: *Διονυσιακά*, epic poem by the 5th-century poet Nonnus. Totalling 48 books and 21,286 lines, it is the longest surviving poem from Greco-Roman antiquity. It focuses on the life of Dionysus, his expedition to India, and his triumphant return to the west. It is written in Homeric Greek and dactylic hexameter.]

³ We doubt the propriety of rendering *κορη*, virgin. Demeter and Persephone were substantially the same divinity, as were Apollo and Æsculapius. The scene of this adventure is laid in *Krētē* or *Kourētis*, where Zeus was chief god. It was, doubtless, *Ceres* or Demeter that is intended. She was also named *κουρη*, which is the same as *κωρα* [young girl, also pupil of the eye]. As she was goddess of the Mysteries, she was fittest for the place as consort of the Serpent-God and mother of Zagreus.

⁴ Pococke considers Zeus a grand lama, or chief Jaina, and Korē-Persephonē, or Kuru-Paraśu-pāni. Zagreus, is *Chakra*, the wheel or circle, the earth, the ruler of the world. He was killed by the Titans, or Teith-ans (*Daityas*). The Horns or crescent was a badge of Lamaic sovereignty. [See *India in Greece*, 1852, pp. 257, 265. A searchable PDF can be found in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

⁵ Nonnus of Panopolis (fl. 5th century), *Dionysiaca*, vi, 155, et. seq.

⁶ See Rev. John Bathurst Deane (1797-1887), *The Worship of the Serpent Traced Throughout the World, and its Traditions Referred to the Events in Paradise: Proving the Temptation and Fall of Man by the Instrumentality of a Serpent Tempter*. London: J. Hatchard & Son, and C.J.G. & F. Rivington, 1830, pp. 89-90.

was the Logos-Christos, the incarnation of Divine Wisdom, through his Father En-noïa and Mother Sophia.

“Now my mother, the Holy Spirit [Holy Ghost] took me,” Jesus is made to say in the *Gospel of the Hebrews*,¹ thus entering upon his part of Christos — the Son of Sophia, the Holy Spirit.² Says the angel:

The *Holy Ghost shall come upon thee*, and the POWER of the Highest shall overshadow thee; therefore, also that *Holy* thing which shall be born of thee shall be called Son of God.³

God . . . hath at the last of these days spoken to us by a Son, [506] whom he hath appointed heir of all things, by whom also he made the Aiōns.⁴

Æther is the Holy Ghost or third person of the Trinity, the hawk-headed Serpent, emblem of the Divine Mind, and Plato’s Universal Soul.

All such expressions are so many Christian quotations from the Nonnus verse “through the Ætherial Draconteam,” for Æther is the Holy Ghost or third person of the Trinity — the Hawk-headed Serpent, the Egyptian Kneph, emblem of the Divine Mind,⁵ and Plato’s universal soul.

I, Wisdom, came out of the mouth of the Most High,
and *covered the earth as a cloud*.⁶

Logos, the father or Latent Thought, issuing from Infinite Darkness, covers the earth with serpentine-like clouds.

Poimandrēs, the Logos, issues from the Infinite Darkness, and covers the earth with clouds which, serpentine-like, spread all over the earth.⁷ The Logos is the *oldest* image of God, and he is the *active* Logos, says Philōn.⁸ The Father is the *Latent Thought*.

This idea being universal, we find an identical phraseology to express it, among Pagans, Jews, and early Christians. The Chaldeo-Persian *Logos* is the Only-Begotten of the Father in the Babylonian cosmogony of Eudemus.⁹ “Hymn now, ELI, child of De-

¹ Georg Friedrich Creuzer (1771-1858), *Symbolik und Mythologie der alten Völker: besonders der Griechen*, Leipzig: C.W. Leske, 1837-42. Vol. I, p. 341. [Cf. Origen, *Commentarii in evangelium Joannis*, tomus II, p. 64.]

² The Dragon is the *sun*, the generative principle — Jupiter-Zeus; and Jupiter is called the “Holy Spirit” by the Egyptians, says Plutarch, *De Iside et Osiride*, xxxvi.

³ Luke i, 35.

⁴ *Hebrews* i, 1-2. In the original it stands *Aiōns* (emanations). In the translation, it stands *worlds*. It was not to be expected that, after anathematising the doctrine of emanations, the Church would refrain from erasing the original word, which clashed diametrically with her newly-enforced dogma of the Trinity.

⁵ See Rev. Dean, *op. cit.*, p. 145.

⁶ *Ecclesiasticus* xxiv, 3.

⁷ Jacques-Joseph Champollion-Figeac (1778-1867), *Égypte ancienne*, Paris: Firmin Didot frères, 1839; p. 141.

⁸ Philōn Judæus, *Quæstiones et Solutiones in Genesin et Exodum*, II, 62; *De Confusione Linguarum* [On the confusion of the tongues], § 33 *et seq.* Cf. Dunlap, *Vestiges of the Spirit-History of Man*, p. 233.

⁹ Franz Carl Movers (1806-1856), *Die Phönizier*. Bonn: E. Weber, 1841-56; 2-vols. Vol. I, p. 268.

us,” begins a Homeric hymn to the sun.¹ Sol-Mithra is an “image of the Father,” as the Kabbalistic Zeir-Anpin.

From the mists of hoary antiquity, there never was one nation that believed in a personal devil more than today’s Christians, seems hardly credible, and yet such is the sorrowful fact.

That of all the various nations of antiquity, there never was one which believed in a personal devil more than liberal Christians in the nineteenth century, seems hardly credible, and yet such is the sorrowful fact. Neither the Egyptians, whom Porphyry terms “the most learned nation of all others,”² nor Greece, its faithful copyist, were ever guilty of such a crowning absurdity. We may add at once that none of them, not even the ancient Jews, believed in hell or an eternal damnation any more than in the Devil, although our Christian churches are so liberal in dealing it out to the heathen. Wherever the word “hell” occurs in the translations of the Hebrew sacred texts, it is unfortunate. The Hebrews were ignorant of such an idea; but yet the Gospels contain frequent examples of the same misunderstanding. So, when Jesus is made to say

. . . and the gates of Hadēs shall not prevail against it,³

in the original text it stands “the gates of *death*.” [507] Never is the word “hell” — as applied to the state of *damnation*, either temporary or eternal — used in any passage of the Old Testament, all hellists to the contrary, notwithstanding. “Tophet,” or “the Valley of Hinnom”⁴ bears no such interpretation. The Greek term “Gehenna”⁵ has also quite a different meaning, as it has been proved conclusively by more than one competent writer, that “Gehenna” is identical with the Homeric Tartarus.

In fact, we have Peter himself as authority for it. In his second *Epistle* the Apostle, in the original text, is made to say of the sinning angels that God “cast them down into *Tartarus*.”⁶ This expression too inconveniently recalling the war of Jupiter and the Titans, was altered, and now it reads, in King James’ version: “cast them down to *hell*.”



¹ Hymn XXXI, to Helios [the Sun].

² Πορφυρίου Φιλοσόφου Περὶ Αποχῆς Ἐμψυχῶν [Greek: Porphyrios on Abstinence from Eating Animals; Latin: *Porphyrii Philosophi De Abstinencia Ab Esu Animalium*]; 4to. Edited by Johann Jacob Reiske (1716-1774), Trajecti ad Rhenum (Utrecht): apud Abrahamum a Paddenburg, 1767; II, § 5. English translation by S. Hibberd, London 1851, 8vo; and by Thomas Taylor in *Select Works of Porphyry*.

[Consult “Plutarch on whether water or land animals are the most crafty - *tr.* Philips,” “Plutarch on why eating animals is repulsive - *tr.* Baxter,” and “Western religion alone is to blame for the cruelty to animals,” in our Down to Earth Series. — ED. PHIL.]

³ *Matthew* xvi, 18.

⁴ *Isaiah* xxx, 33; *Joshua* xv, 8.

⁵ [From the Hebrew *Ge Hinnom*.]

⁶ ii, 2.

The real “hell” is life on a man-bearing planet (earth).

The so-called hell and its sovereign are inventions of Christianity, instruments of its accession to power and resort to tyranny.

In the Old Testament the expressions “gates of death,” and the “chambers of death,” simply allude to the “gates of the grave,” which are specifically mentioned in the *Psalms* and [the] *Proverbs*. Hell and its sovereign are both inventions of Christianity, coëval with its accession to power and resort to tyranny. They were hallucinations born of the nightmares of St. Anthony’s in the desert. Before our era, the ancient sages knew the “Father of Evil,” and treated him no better than an ass, the chosen symbol of Typhon, “the Devil.”¹ Sad degeneration of human brains!

As Typhon was the dark shadow of his brother Osiris, so Python is the evil side of Apollo, the bright god of visions, the seer and the soothsayer. He is killed by Python, but kills him in his turn, thus redeeming humanity from sin. It was in memory of this deed that the priestesses of the sun-god enveloped themselves in the snake-skin, typical of the fabulous monster. Under its exhilarating influence — the serpent’s skin being considered magnetic — the priestesses fell into magnetic trances, and “receiving their voice from Apollo,” they became prophetic and delivered oracles.

All sun-god ideas are dual. Thus Ophios and Ophiomorphos, Apollo and Python, Osiris and Typhon, Christos and the Serpent — are all convertible terms. The one secures the immortality of the Divine Spirit; the other, gives it through regeneration of the seed.

Again Apollo and Python are one, and morally androgynous. The sun-god ideas are all dual, without exception. The beneficent warmth of the sun calls the germ into existence, but excessive heat kills the plant. While playing on his seven-stringed planetary lyre, Apollo produces harmony; but, as well as other sun-gods, under his dark aspect he becomes the destroyer, Python.

St. John is known to have travelled in Asia, a country governed by Magi and imbued with Zoroastrian ideas and, in those days, full of Buddhist [508] missionaries. Had he never visited those places and come in contact with Buddhists, it is doubtful whether the *Revelation* would have been written. Besides his ideas of the dragon, he gives prophetic narratives entirely unknown to the other apostles and which, relating to the second advent, make of Christ a faithful copy of Vishnu.

Thus Ophios and Ophiomorphos, Apollo and Python, Osiris and Typhon, Christos and the Serpent, are all convertible terms. They are all Logoi, and one is unintelligible without the other, as day could not be known had we no night. All are regenerators and saviours, one in a spiritual, the other in a physical sense. One ensures immortality for the Divine Spirit; the other gives it through regeneration of the seed. The Saviour of mankind has to die, because he unveils to humanity the great secret of the immortal ego; the serpent of *Genesis* is cursed because he said to *matter*, “Ye

¹ Typhon is called by Plutarch and Sanchoniathon, “Typhon, the red-skinned.” Plutarch, *On Isis and Osiris*, § 30-31.

shall not die.”¹ In the world of Paganism, the counterpart of the “serpent” is the second Hermes, the reïncarnation of Hermes Trismegistus.

Hermes² is the constant companion and instructor of Osiris and Isis. He is the personified wisdom; so is Cain, the son of the “Lord.” Both build cities, civilize and instruct mankind in the arts.

The Christian priests are bound to teach and impress upon the minds of their flock the existence of the Devil, and the opening pages of the present chapter show the reason why.

It has been repeatedly stated by the Christian missionaries in Ceylon³ and India, that the people are steeped in demonolatry; that they are devil-worshippers, in the full sense of the word. Without any exaggeration, we say that they are no more so than the masses of uneducated Christians. But even they were worshippers of (which is more than believers in) the Devil, yet there is a great difference between the teachings of their clergy on the subject of a personal devil, and the dogmas of Catholic preachers and many Protestant ministers, also. The Christian priests are bound to teach and impress upon the minds of their flock the existence of the Devil, and the opening pages of the present chapter show the reason why. But not only will the Sinhalese Upasampadā,⁴ who belong to the highest priesthood, not confess to belief in a personal demon but even the Sāmenera,⁵ the candidates and novices, would laugh at the idea. Everything in the external worship of the Buddhists is allegorical and is never otherwise accepted or taught by the educated *punghis* (pundits). The accusation that they allow, and tacitly agree to leave the poor people steeped in the most degrading superstitions, is not without foundation; but that they enforce such superstitions, we most vehemently deny. And in this they appear to advantage beside our Christian clergy, who (at least those who have not allowed their fanaticism to interfere with their brains) without believing a word of it, yet preach the existence of the Devil, as the personal enemy of a personal God, and the evil genius of mankind.

[509]

St. George’s Dragon, which figures so promiscuously in the grandest cathedrals, is not a tittle handsomer than the King of Snakes.

St. George’s Dragon, which figures so promiscuously in the grandest cathedrals of the Christians, is not a whit handsomer than the King of Snakes, the Buddhist Nammadā-Nārada, the great Dragon. If the zodiacal Demon Rāhu is believed, in the popular superstition of the Sinhalese, to endeavour to destroy the moon by swallowing it; and if in China and Tartary the rabble is allowed, without rebuke, to beat gongs and make fearful noises to drive the monster away from its prey during the eclipses, why should the Catholic clergy find fault, or call this superstition? Do not the country clergy in Southern France do the same, occasionally, at the appearance

¹ [iii, 4.]

² [Look up “Thoth is the equivalent of Hermes and Moses,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ [Look up “Blavatsky defends Buddhism in Ceylon,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [monastic ordination]

⁵ [novice male monastic]

of comets, eclipses, and other celestial phenomena? In 1456, when Halley's comet made its appearance, "so tremendous was its apparition," writes Draper, "that it was necessary for the Pope himself to interfere. He exorcised and expelled it from the skies. It slunk away into the abysses of space, terror-stricken by the maledictions of [Pope] Callixtus III, and did not venture back for seventy-five years!"¹

We never heard of any Christian clergyman or Pope trying to disabuse ignorant minds of the belief that the Devil had anything to do with eclipses and comets; but we do find a Buddhist chief priest saying to an official, who twitted him with this superstition:

Our Sinhalese religious books teach that the eclipses of the sun and moon denote an attack of Rāhu,² *but not by a devil.*³

The origin of the "Dragon" myth, so prominent in the *Apocalypse* and *Golden Legend*, and of the fable about Simeon Stylites⁴ converting the Dragon, is undeniably Buddhist and even pre-Buddhist. It was Gautama's pure doctrines which reclaimed to Buddhism the Kashmīrians, whose primitive worship was the Ophite or Serpent worship. Frankincense and flowers replaced the human sacrifices, and belief in personal demons. It became the turn of Christianity to inherit the degrading superstition about devils invested with pestilential and murderous powers. The *Mahāvaṃśa*, oldest of the Ceylonese books, relates the story of King Covercapal (cobra-de-capello),⁵ the snake-god, who was converted to Buddhism by a holy Rahat;⁶ and it is earlier, by all odds, than the *Golden Legend* which tells the same of Simeon the Stylites and his Dragon. [510]

The Logos triumphs once more over the great Dragon; Michael, the luminous archangel, chief of the Aīōns, conquers Satan.⁷

It is a fact worthy of remark, that so long as the initiate kept silent "on what he knew," he was perfectly safe. So was it in days of old, and so it is now. As soon as the Christian God, emanating forth from *Silence*, manifested himself as the *Word* or Log-

¹ John William Draper (1811-1882), *History of the Conflict between Religion and Science*, New York: D. Appleton, 1875; 4th ed., p. 269.

² Rāhu and Ketu are the two fixed stars which form the head and tail of the constellation of the Dragon. [Endnote 65 to page 509 by Boris de Zirkoff: Apart from their exoteric mythological aspect, Rāhu and Ketu are respectively the ascending and descending nodes of the Moon's orbit, i.e., the points where the latter intercepts the ecliptic. They are fixed points on the orbit of the Moon, even though they move in relation to the earth on account of the motion of the orbit itself. They may be termed the head and the tail of the Dragon, if we take into account the fact that the Moon has been called a Dragon by the Chinese. Unless these facts are taken into consideration, the footnote does not carry any definite meaning: the terms "fixed stars" and "constellation" being somewhat misleading.]

³ Edward Upham (1776-1834), *The Mahāvamsi, the Rājā-ratnācari, and the Rājāvali, Forming the Sacred and Historical Books of Ceylon*. London: Parbury, Allen, & Co., 1833. Vol. III, p. 54, for the answer given by the chief-priest of Mulgirri-Galle Vihāra, named Sue Bandare Metankere Samanēre Samewahanse, to a Dutch Governor in 1766.

⁴ [c. 390-459, Syrian Christian ascetic who achieved notability by living 36 years on top of a pillar near Aleppo.]

⁵ [A highly venomous yellow cobra.]

⁶ We leave it to the learned archæologists and philologists to decide how the *Nāga* or Serpent-worship could travel from Kashmir to Mexico and become the Nargual worship, which is also a Serpent-worship, and a doctrine of lycanthropy.

⁷ Michael, the chief of the Aīōns, is also "Gabriel, the messenger of Life" of the Nazarenes, and the Hindu Indra, the chief of the good Spirits, who vanquished Vāsuki, the Demon who rebelled against Brahmā.

os, the latter became the cause of his death. The serpent is the symbol of wisdom and eloquence, but it is likewise the symbol of destruction. “To dare, to know, to will, and be silent,”¹ are the cardinal axioms of the Kabbalist. Like Apollo and other gods, Jesus is killed by his *Logos*;² he rises again, kills him in his turn, and becomes his master. Can it be that this old symbol has, like the rest of ancient philosophical conceptions, more than one allegorical and never-suspected meaning? The coincidences are too strange to be results of mere chance.

And now that we have shown this identity between Michael and Satan, and the Saviours and Dragons of other people, what can be more clear than that all these philosophical fables originated in India, that universal hotbed of metaphysical mysticism? Says Ramatsariar, in his comments upon the *Vedas*:

The world commenced with a contest between the Spirit of Good and the Spirit of Evil, and so must end. After the destruction of matter, evil can no longer exist, it must return to naught.³

In the *Apologia*, Tertullian falsifies most palpably every doctrine and belief of the Pagans, as to the oracles and gods. He calls them, indifferently, demons and devils, accusing the latter of taking possession of even the birds of the air! What Christian would now dare doubt such an authority? Did not the Psalmist exclaim: “All the gods of the nations are *idols*,”⁴ and the Angel of the School, Thomas Aquinas, explains on his own *Kabbalistic* authority, the word *idols* by *devils*? He says:

They come to men and offer themselves to their adoration, by operating certain things which seem miraculous.⁵

The Fathers were prudent as they were wise in their inventions. To be impartial, after having created a Devil, they set to creating apocryphal saints.

The Fathers were prudent as they were wise in their inventions. To be impartial, after having created a Devil, they set to creating apocryphal saints. We have named several in preceding chapters; but we must not forget Baronius, who having read in a work of Chrysostom about the holy *Xynoris*, the word meaning a *pair*, a couple, mistook it for the [511] name of a saint, and proceeded forthwith to create of it a *martyr* of Antioch, and went on to give a most detailed and authentic biography of the “blessed martyr.” Other theologians made of Apollyon — or rather *Apolouōn* — the anti-Christ. *Apolouōn* is Plato’s “washer,” the god *who purifies*, who washes off, and releases us from sin, but he was thus transformed into him “whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” — Devil!⁶

¹ [To know, to dare, to will, and to remain silent is also the motto of the true Occultist.]

² See the Gnostic amulet called the “Chnouphis-Serpent,” in the act of raising its head crowned with the *seven vowels*, which is the kabbalistic symbol for signifying the “gift of speech to man,” or *Logos*.

³ Louis Jaccoliot (1837-1890), *La Bible dans l'Inde: Vie de Iezeus Christna*. Paris: Librairie Internationale, 1869; p. 368.

⁴ [Psalms xcvi, 5.]

⁵ Thomas Aquinas (1225-1274), *Summa Theologicæ* (partial editions were printed as early as 1463); pp. iia-iaae, quæst. 94, art. 4. [Cf. Porphyry, *De abstinencia*, II, 41, 42.]

⁶ [Revelation ix, 11.]

Max Müller says that the serpent in Paradise is a conception which might have sprung up among the Jews, and

. . . seems hardly to invite comparison with the much grander conceptions of the terrible power of Vritra and Ahriman in the *Veda* and *Avesta*.¹

With the Kabbalists, the Devil was always a myth — God or good reversed. That modern Magus, Éliphas Lévi, calls the Devil *l'ivresse astrale*.² It is a blind force like electricity, he says; and, speaking allegorically, as he always did, Jesus remarked that he “beheld Satan as lightning fall from Heaven.”³

The clergy insist that God has sent the Devil to tempt mankind; which would be rather a singular way of showing his boundless love to humanity! If the Supreme One is really guilty of such unfatherly treachery, he is worthy, certainly, of the adoration only of a Church capable of singing the *Te Deum* over a massacre of St. Bartholomew, and of blessing Moslem swords drawn to slaughter Greek Christians!

This is at once sound logic and good sound law, for is it not a maxim of jurisprudence: “*Qui facit per alium, facit per se*”?⁴

While bigots will invariably endow the Devil with horns, tail, and every conceivable repulsive feature, including an offensive smell, Milton, Byron, Goethe, Lermontoff, and a host of French novelists have sung his praise in flowing verse and thrilling prose.

The great dissimilarity which exists between the various conceptions of the Devil is really often ludicrous. While bigots will invariably endow him with horns, tail, and every conceivable repulsive feature, even including an offensive *human* smell,⁵ Milton, Byron, Goethe, Lermontoff,⁶ and a host of French novelists have sung his praise in flowing verse and thrilling prose. Milton's Satan, and even Goethe's Mephistopheles, are certainly far more commanding figures than some of the angels, as represented in the prose of [512] ecstatic bigots. We have but to compare two descriptions. Let us first award the floor to the incomparably sensational des Mousseaux. He gives us a thrilling account of an incubus, in the words of the penitent herself. She tells us:

¹ [Friedrich Max Müller (1823-1900), *Chips from a German workshop*. London: Longmans, Green, & Co., 1867-75. Vol. I, p. 155.]

² [astral intoxication]

³ [Luke x, 18.]

⁴ [He who acts through another acts through himself.]

⁵ See des Mousseaux; various other Demonographers; the different “Trials of Witches,” the depositions of the latter exacted by torture, etc. In our humble opinion, the Devil must have contracted this disagreeable smell and his habits of uncleanness, in company of mediæval monks. Many of these “saints” boasted of having never washed themselves! “To strip one's self for the sake of *vain* cleanliness, is to sin in the eyes of God,” says Sprenger, in the *Witches' Hammer*. Hermits and monks “dreaded all cleansing as so much defilement. There was no bathing for a thousand years!” exclaims Michelet in *La Sorcière*. Why such an outcry against Hindu fakirs in such a case? These, if they keep dirty, besmear themselves only after washing, for their religion commands them to wash every morning, and sometimes several times a day.

⁶ Mikhail Yuryevich Lermontoff [1814-1841], the great Russian poet, author of the “Demon,” [1838, published in 1856 in Berlin. Translated from the original Russian by Francis Stor (1839-1919). London: Rivington, Percival & Co., 1894.]

Once, during the space of a whole half-hour, she saw *distinctly* near her an individual with a black, dreadful, horrid body, and whose hands, of an enormous size, exhibited *clawed* fingers strangely hooked. The senses of sight, feeling, and *smell* were confirmed by that of hearing!!¹

And yet, for the space of several years, the damsel suffered herself to be led astray by such a hero! How far above this odoriferous gallant is the majestic figure of the Miltonic Satan!

Let the reader then fancy, if he can, this superb chimera, this ideal of the rebellious angel become incarnate Pride, crawling into the skin of the most disgusting of all animals! Notwithstanding that the Christian catechism teaches us that Satan *in propria persona* tempted our first mother, Eve, in a real paradise, and that in the shape of a serpent, which of all animals was the most insinuating and fascinating! God orders him, as a punishment, to crawl eternally on his belly, and bite the dust. “A sentence,” remarks Lévi, “which resembles in nothing the traditional flames of hell.” The more so, that the real zoological serpent, which was created before Adam and Eve, crawled on his belly, and bit the dust likewise, before there was any original sin.

Apart from this, was not Ophion the Daimōn, or Devil, like God called *Dominus*?² The word *God* (deity) is derived from the Sanskrit word *Deva*, and Devil from the Persian *daēva*, which words are substantially alike. Hercules, son of Jove and Alcmena, one of the highest sun-gods and also Logos manifested, is nevertheless represented under a double nature, as all others.³

The Agathodaimōn, the beneficent daīmōn,⁴ the same which we find later among the Ophites under the appellation of the Logos, or divine wisdom, was represented by a serpent standing erect on a *pole*, in the Bacchanalian Mysteries. The hawk-headed serpent is among the oldest of the Egyptian emblems, and represents the divine mind, says Deane.⁵

Azāzēl is Moloch and Samael, says Movers,⁶ and we find Aaron, the brother of the great law-giver Moses, making equal sacrifices to Jehovah and Azāzēl. [513]

And Aaron shall cast lots *upon the two goats*; one lot for the Lord (*Ihoh*, in the original), and one lot for the scapegoat” (Azāzēl).⁷

¹ Chevalier Roger Gougenot Des Mousseaux (1805-1876), *Les hauts phénomènes de la magie, précédés du spiritisme antique*, 1864, p. 373.

² Franz Carl Movers (1806-1856), *Die Phönizier*. Bonn: E. Weber, 1841-56; 2-vols. Movers, *Die Phönizier*, Vol. I, p. 109.

³ Hercules is of Hindu origin.

⁴ The same as the Egyptian *Kneph*, and the Gnostic *Ophis*.

⁵ Rev. John Bathurst Deane (1797-1887), *The Worship of the Serpent Traced Throughout the World, and its Traditions Referred to the Events in Paradise: Proving the Temptation and Fall of Man by the Instrumentality of a Serpent Tempter*. London: J. Hatchard & Son, and C.J.G. & F. Rivington, 1830, p. 145.

⁶ Franz Carl Movers, *op. cit.*, *Die Phönizier*, Vol. I, p. 397. Azazel and Samael are identical.

⁷ *Leviticus* xvi, 8.

In the Old Testament Jehovah exhibits all the attributes of old Saturn,¹ notwithstanding his metamorphoses from Adoni into Elohi, and God of Gods, Lord of Lords.²

Jesus is tempted on the mountain by the Devil, who promises to him kingdoms and glory if he will only fall down and worship him.³ Buddha is tempted by the Demon Wasawartti-Māra, who says to him as he is leaving his father's palace:

Be entreated to stay that you may possess the honours that are within your reach; go not, go not!

And upon the refusal of Gautama to accept his offers, gnashes his teeth with rage, and threatens him with vengeance. Like [Jesus] Christ, Buddha triumphs over the Devil.⁴

The communion of bread and wine was used in the worship of nearly every important deity.

In the Bacchic Mysteries a *consecrated cup* was handed around after supper, called the cup of the Agathodaimōn.⁵ The Ophite rite of the same description is evidently borrowed from these Mysteries. The communion consisting of bread and wine was used in the worship of nearly every important deity.⁶

In connection with the semi-Mithraic sacrament adopted by the Marcosians, another Gnostic sect, utterly Kabbalistic and *Theurgic*, there is a strange story given by Epiphanius as an illustration of the cleverness of the Devil. In the celebration of their Eucharist, three large vases of the finest and clearest crystal were brought among the congregation and filled with white wine. While the ceremony was going on, in full view of everybody, this wine was instantaneously changed into a blood-red, a purple, and then into an azure-blue colour. Says Epiphanius:

Then the magus hands one of these vases to a woman in the congregation, and asks her to bless it. When it is done, the magus pours out of it into another vase of much greater capacity with the prayer:

"May the grace of God, which is above all, inconceivable, inexplicable, fill thy inner man, and augment the knowledge of Him within thee, sowing the grain of mustard seed in good [514] ground."⁷

¹ Saturn is Bel-Moloch, and even Hercules and Śiva. Both of the latter are *Hāras*, or gods of the war, of the battle, or the "Lords of Hosts." Jehovah is called "a man of war" in *Exodus* xv, 3. "The Lord of Hosts is his name" (*Isaiah* li, 15), and David blesses him for teaching his "hands to war and his fingers to fight" (*Psalms* cxliv, 1). Saturn is also the Sun, and Movers says that "Kronos Saturn was called by the Phoenicians *Israel* (*Die Phönizier*, I. p. 130). Philōn says the same, quoted in Eusebius, *Præparatio evangelica*, lib. I, cap. x, 40.

² "Blessed be Jehovah Elohim Elohei *Israel*," (*Psalms* lxxii, 18).

³ *Matthew* iv, 8, 9.

⁴ Rev. Robert Spence Hardy (1863-1868), *A Manual of Buddhism in Its Modern Development*, translated from the Singhalese. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 1853; pp. 159-60.

⁵ Samuel Fales Dunlap, *Vestiges of the Spirit-History of Man*, New York: D. Appleton & Co., 1858; p. 217.

⁶ Movers, Duncker, Higgins, and others.

⁷ [Note by the Series Editor — The shared basis and exchangeability of vice and virtue can often be noticed in antithetic homonyms that are pendular movements of the action indicated by the shared root verb. For example: →



"To *bless* and to *curse* have the same radical sense, which is, to send or pour out words, to drive or to strain out the voice, precisely as in the Latin *appello*, from *pello*, whence *peal*, as of thunder or of a bell. [And in Greek, too, where *apa* means prayer, vow; and conversely, curse, imprecation; cf. *apaoμαι*. Also cf. *καταρῶ*, to pour out, to pour over *δυσφημιαν*, in Demetrius Phalereus: *Demetrius on Style*, 302. *Ερινυες* say that *apai* is their own name *γης υπαι*, in *Æschylus: Eumenides*, 417. Similarly, *καλον και κακον*, good and bad, in *Cratylus* 416a-e.] The two senses spring from the *appropriation* of loud words to express particular acts. This depends on usage, like all other particular applications of one general signification. The sense in Scripture is to utter words either in a good or bad sense; to bless, to salute; or to rail, to scold, to *reproach*; and this very word is probably the root of reproach, as it certainly is of the Latin *precor*, used, like the Shemitic word, in both senses, *praying* and *cursing*, or deprecating. ("Improbis urget *iratis precibus*," Horace) It is also the same word as the English *pray*, It. *pregare*, L. *precor*, the same as *preach*, D. *preeken*, W. *pregethu*. To the same family belong the Greek *βραχω*, *βρυχω*, *βρυχαομαι*, to bray, to roar, to low, Lat. *rugio*. Here we see that *bray* is the same word, applied to the voice of the ass and to breaking in a mortar [pestillation], and both are radically the same word as *break*." Webster's *American Dictionary of the English Language* (1844).

Now, if the pious bray, can asses pray?]

**Whereupon the liquor in the larger vase swells
and swells until it runs over the brim.¹**



The Diana Fountain, Shetland Islands, Scotland (see endnote on page x).

¹ Epiphanius of Salamis, *Panarion*, [bread-basket] c. 374; 16th-century Latin translations renamed *Panarion* as *Ad-versus Hæreses* [Against Heresies], tomus III, XXXIV, I. Cf. Charles William King (1818-1888), *The Gnostics and their Remains, Ancient and Mediæval*. London: Bell and Daldy, 1864. 2nd ed. New York: Putnam, 1887; pp. 53-54 [p. 126 in 2nd ed.] Wine was first made *sacred* in the mysteries of Bacchus. Richard Payne Knight [*The Symbolical Language of Ancient Art and Mythology*. New York: J.W. Bouton, 1892, p. 50] believes — erroneously we think — that wine was taken with the view to produce a false ecstasy through intoxication. It was held *sacred*, however, and the Christian Eucharist is certainly an imitation of the Pagan rite. Whether Mr. Knight was right or wrong, we regret to say that a Protestant clergyman, the Rev. Joseph Blanchard, of New York, was found drunk in one of the public squares on the night of Sunday, August 5th, 1877, and lodged in prison. The published report says: “The prisoner said that he had been to church and taken a little too much of the communion wine!”

Let us compare the pre-Christian with the post-Christian narratives, in connection with several Pagan deities, which are made after death and before their resurrection to descend into Hell.

In connection with several of the Pagan deities, which are made after death and before their resurrection to descend into Hell, it will be found useful to compare the pre-Christian with the post-Christian narratives. Orpheus made the journey,¹ and Christ was the last of these subterranean travellers. In the *Credo* of the Apostles, which is divided in twelve sentences or *articles*, each particular article having been inserted by each particular apostle, according to St. Augustin² the sentence “He descended into hell, the third day he rose again from the dead,” is assigned to Thomas; perhaps, as an atonement for his unbelief. Be it as it may, the sentence is declared a forgery, and there is no evidence “that this creed was either framed by the apostles, or indeed, that it existed as a creed in their time.”³

It is the most important addition in the Apostle’s Creed, and dates since the year of Christ 600.⁴ It was not known in the days of Eusebius. Bishop J. Pearson says that it was not in the ancient creeds or rules of faith.⁵ Irenæus, Origen, and Tertullian exhibit no knowledge of this sentence.⁶ It is not mentioned in any of the Councils before the seventh century. Theodoret, Epiphanius, and Socrates are silent about it. It differs from the *creed* in St. Augustine.⁷ Ruffinus affirms that in his time it was neither in the Roman nor in the Oriental creeds.⁸ But the problem is solved when we learn that ages ago Hermes spoke thus to Prometheus, chained on the arid rocks of the Caucasian mount: [515]

To such labours look thou for no termination, UNTIL SOME GOD SHALL APPEAR AS A SUBSTITUTE IN THY PANGS, AND SHALL BE WILLING TO GO BOTH TO GLOOMY HADËS, AND TO THE MURKY DEPTHS AROUND TARTARUS!⁹

¹ The initiatory rite typified a descent into the underworld. Bacchus, Herakles, Orpheus, and Asklēpios all descended into hell and ascended thence the third day.

² Lord Peter King (1669-1734), *History of the Apostles’ Creed, with Critical Observations on its Several Articles*, London, 1st ed. 1702. A Latin translation by Johann Gottfried, Olearius (1635-1711) was published at Leipzig in 1706, and reprinted at Basel in 1750; p. 26. Later English editions appeared in 1703, 1711, 1719, and 1737.

³ Justice Bailey, *Book of Common Prayer*, 1813, p. 9.

⁴ *ibid.*

⁵ *An Exposition of the Creed*, p. 225; 6th rev. ed.

⁶ Cf. Irenæus, *Adversus Hæreses* [Against Heresies] I, x; Origen, *De Principiis*, proem; Tertullian, *Adversus Praxean* [Against Praxeas], ii; *De præscriptione hæreticorum* [On the prescription of heretics], xiii.

⁷ Theodoret of Cyrus, *Ecclesiastical History*. London: Samuel Bagster & Sons, 1843; I, xxvi; Epiphanius of Salamis, *Panarion*, lib. III, tomus I, *Adversus Hæreses* LXXII, ii *et seq.*; Augustine, *De fide et symbolo*.]

⁸ Tyrannius Rufinus of Aquileia (c. 344-411), *Commentarius in Symbolum Apostolorum*. [“Commentary on the Apostles’ Creed,” and interpretation in 4th-century Italy.] 10; ed. 1682.

⁹ Æschylus, *Prometheus Bound*, 1026-29. [Consult “Prometheus, the Light-bringer, hurled down to the bowels of the earth,” in our Down to Earth Series, and “Proposition 3 - Prometheus, Indian Titan and Hierophant,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

Hercules is the “Only-Begotten One” and Saviour, also called Alexikakos, for he brought round the wicked and converted them to virtue. He spread cultivation and a mild religion, destroyed the doctrine of eternal punishment by dragging Kerberos (the Pagan Devil) out of the nether world, and liberated Prometheus.

It is therefore but natural to find his numerous adventures, worldly and religious, mirrored so faithfully in the “Descent into Hell.”

This god was Herakles, the “Only-Begotten One,” and the Saviour. And it is he who was chosen as a model by the ingenious Fathers. Hercules — called Alexikakos¹ — for he brought round the wicked and converted them to virtue; *Sōtēr*, or Saviour, also called Neulos Eumēlos — the *Good Shepherd*; Astrochitōn, the star-clothed, and the Lord of Fire. “He sought not to subject nations by force but by *divine wisdom* and persuasion,” says Lucian. “Herakles spread cultivation and a mild religion, and destroyed the *doctrine of eternal punishment* by dragging Kerberos (the Pagan Devil) from the nether world.” And, as we see, it was Herakles again who liberated Prometheus (the Adam of the pagans), by putting an end to the torture inflicted on him for his transgressions, by descending to the Hadēs, and going round the Tartarus. Like Christ, he appeared as *a substitute for the pangs of humanity* by offering himself in a self-sacrifice on a funereal-burning pile. Says Barth:

His voluntary immolation betokened the ethereal new birth of men. . . . Through the release of Prometheus, and the erection of altars, we behold in him the mediator between the old and new faiths . . . He abolished human sacrifice wherever he found it practiced. He descended into the sombre realm of Pluto, as a shade . . . he *ascended as a spirit to his father Zeus in Olympus*.²

So much was antiquity impressed by the Heraklean legend, that even the *monotheistic* (?) Jews of those days, not to be outdone by their contemporaries, put him to use in their manufacture of original fables. Herakles is accused in his mythobiography of an attempted theft of the Delphian oracle. In *Sēpher Tōledōth Yeshe*, the Rabbis accuse Jesus of stealing from their Sanctuary the Incommunicable Name!

For an extraordinary daring of mendacity, and unblushing plagiarism, the Gospel of Nicodemus,³ only now proclaimed “apocryphal,” surpasses anything we have read. Let the reader judge.

Therefore it is but natural to find his numerous adventures, worldly and religious, mirrored so faithfully in the *Descent into Hell*. For extraordinary daring of mendacity, and unblushing plagiarism, the *Gospel of Nicodemus*,⁴ only now proclaimed apocryphal, surpasses anything we have read. Let the reader judge.

At the beginning of chapter XVI, Satan and the “Prince of Hell” are described as peacefully conversing together. All of a sudden, both are startled by “a voice as of

¹ [He who repels evil; one of the prosonyms of Apollo, the Grecian Sun-God. — ED. PHIL.]

² [Christian Karl Barth, 1775-1853, *Die Kabiren in Teutschland*. Erlangen: J.J. Palm und E. Enke, 1832; pp. 177-78.]

³ [A Master in name only.]

⁴ [Also known as the Acts of Pilate, and includes the Descent into Hell or *Harrowing of Hell*. — ED. PHIL.]

thunder” and the rushing of winds, which bids them to lift up their gates for “*the King of Glory* shall come in.” Whereupon the Prince of Hell, hearing this “begins quarrelling with Satan for minding his duty so poorly, as not to have taken the necessary precautions against such a visit.” The quarrel ends with the [516] prince casting Satan “forth from his hell,” ordering, at the same time, his impious officers “to shut the brass gates of cruelty, make them fast with iron bars, and fight courageously lest we be taken captives.”

But “when all the company of the saints [in Hell?] heard this, they spoke with a loud voice of anger to the prince of Hell, ‘Open thy gates, that the King of Glory may come in,’” thereby proving that the prince needed spokesmen.

“And the *divine* [?] prophet David cried out, saying: ‘Did not I, when on earth, truly prophesy?’” After this, another prophet, namely holy Isaiah, spake in like manner, “Did not I rightly prophesy?,” etc. Then the company of the saints and prophets, after boasting for the length of a chapter, and comparing notes of their prophecies, begin a riot, which makes the Prince of Hell remark that, “the dead never durst¹ before behave themselves so insolently towards us” (the devils, xviii, 6); feigning the while to be ignorant about *who* was claiming admission. He then innocently asks again: “But who is the King of Glory?” Then David tells him that he knows the voice well, and understands its words, “because,” he adds, “I spake them by his Spirit.” Perceiving finally that the Prince of Hell would not open the “brass doors of iniquity,” notwithstanding the king-psalmist’s voucher for the visitor, he [David] concludes to treat the enemy as a Philistine, and begins shouting: “And now, thou *filthy* and *stinking* prince of hell, open thy gates that King of Glory comes may enter in.” [xiv, 14-17]

While he was yet quarrelling the “mighty Lord appeared in the form of a *man*” (?) upon which “impious *Death* and his cruel officers are seized with fear.” Then they, tremblingly begin to address Christ with various flatteries and compliments in the shape of questions, each of which is *an article of creed*. For instance: “And who art thou, [so powerful and so great] who dost release the captives that were *held in chains by original sin*?” asks one devil. “Perhaps, thou art that Jesus,” submissively says another, “of whom Satan just now spake, that by the *death of the Cross thou wert about to receive the power over death*?” etc. Instead of answering, the King of Glory “tramples upon Death, seizes the Prince of Hell, and deprives him of his power.” [xvii, 7, 12-23]

Poor Satan is abused and reviled for all his crimes, by devils and saints, while the Prince of Hell is rewarded for his treachery.

Then begins a turmoil in Hell which has been graphically described by Homer, Hesiod, and their interpreter Preller, in his account of the Astronomical Hercules *Invictus*, and his festivals at Tyre, Tarsus, and Sardis. Having been initiated in the Attic Eleusinia, the Pagan god descends into Hadēs and, when he entered the nether world, he spread such terror among the dead that all of them fled!² The same words are repeated in *Nicodemus*. Follows a scene of [517] confusion, horror, and lamenting. Perceiving that the battle is lost, the Prince of Hell turns tail and prudently chooses to

¹ [dare]

² Ludwig Preller (1809-1861), *Griechische Mythologie*, Leipzig: Weidmann, 1854; 2-vols. Vol. II, p. 154.

side with the strongest. He against whom, according to Jude and Peter, even the Archangel Michael “durst not bring a railing accusation before the Lord,” is now shamefully treated by his ex-ally and friend, the “Prince of Hell.” Poor Satan is abused and reviled for all his crimes, both by devils and saints; while the *Prince* is openly rewarded for his treachery. Addressing him, the King of Glory says thus:

Beelzebub, the Prince of Hell, Satan the Prince shall now be subject to thy dominion *forever, in the room of Adam* and his righteous sons, who are mine . . . Come to me, all ye my saints, who were *created in my image, who were condemned by the tree of the forbidden fruit, and by the Devil and death*. Live now *by the wood of my cross*; the Devil, the prince of this world is overcome [?] and *Death is conquered*. [Then the Lord takes hold of Adam by his right hand, of David by the left, and] *ascends* from Hell, followed by all the saints [Enoch and Elias, and by the] *holy* thief.¹

The pious author, perhaps through an oversight, omits to complete the cavalcade, by bringing up the rear with the penitent dragon of Simon Stylites, and the converted wolf of St. Francis, wagging their tails and shedding tears of joy!

The Magi (Wise Men) drew down the rays of the sun to enlighten the underworld, and thus show to humanity at large the way out of the darkness of ignorance.

In the *Codex* of the Nazarenes it is *Tobo* who is “the liberator of the soul of Adam,” to bear it from Orcus (*Hadēs*) to the place of LIFE.² *Tobo* is Tob-Adonijah, one of the twelve disciples (Levites) sent by Jehoshaphat to preach to the cities of Judah the *Book of the Law*.³ In the Kabbalistic book these were “wise men,” Magi. They drew down the rays of the sun to enlighten the *Sheol* (*Hadēs*), Orcus, and thus show the way out of the *Tenebræ*, the darkness of ignorance, to the soul of Adam, which represents collectively all the “souls of mankind.” Adam (Athamas) is Tamuz or Adonis, and Adonis is the sun Hēlios. In the *Book of the Dead*⁴ Osiris is made to say: “I shine like the sun in the star-house at the feast of the sun.” Christ is called the “Sun of Righteousness,” “Hēlios of Justice,”⁵ simply a revamping of the old heathen allegories; nevertheless, to have made it serve for such a use is no less blasphemous on the part of men who pretended to be describing a true episode of the earth-pilgrimage of their God!

Herakles, who *has gore out from the chambers of earth*,
Leaving the nether house of Ploutōn!⁶ [518]

¹ *Apocryphal Gospel of Nicodemus*, xviii-xix; tr. by William Hone from Johann Jacob Grynæus, *Monumenta S. Patrum Orthodoxographa*, Basilieæ, 1569; Vol. II, p. 656.

² [Matthias Norberg (1747-1826), Ed. & Tr., *Codex Nasaræus, Liber Adami Appellatus, Syriace Transcriptus, Loco Vocalium, Ubi Vicem Literarum Gutturalium Præstiterint, His Substitutis, Latineque Redditus*, London: Literis Berlingianis, 1815-1816; 3-vols. Vol. III, p. 267.]

³ *2 Chronicles* xvii.

⁴ vi, 231.

⁵ Eusebius of Cæsarea (c. 260-340), *De Demonstratione Evangelica*, Parisiis: Michael Sonnius, 1628. V, xxiv.

⁶ Euripides, *The Madness of Herakles* [Ἡρακλῆς Μαινόμενος], 806-808. [First performed c. 416 BCE.]

At THEE the Stygian lakes trembled; Thee the janitor of Orcus
Feared, reclining in his bloody cave upon half-devoured bones.
THEE not even Typhon frightened. . . .
Hail *true* SON of JOVE, GLORY added to the gods!¹

More than four centuries before of Jesus, Aristophanes had written his immortal parody on the Descent into Hell by Herakles.

More than four centuries before the birth of Jesus, Aristophanes had written his immortal parody on the *Descent into Hell*, by Herakles.² The chorus of the “blessed ones,” the initiated, the Elysian Fields, the arrival of Bacchus (who is Iacchos — Iaho — and *Tsabaōth*) with Herakles, their reception with lighted torches, emblems of *new life* and RESURRECTION from darkness, death unto light, eternal LIFE; nothing that is found in the *Gospel of Nicodemus* is wanting in this poem:

Wake, burning torches . . . for thou comest
Shaking them in thy hand, Iacchē,
Phosphoric star of the nightly rite!³

But the Christians accept these *post-mortem* adventures of their god, concocted from those of his Pagan predecessors, and derided by Aristophanes four centuries before our era, *literally*! The absurdities of *Nicodemus* were read in the churches, as well as those of the *Shepherd of Hermas*. Irenæus quotes the latter under the name of *Scripture*, a divinely-inspired “revelation”; Jerome and Eusebius both insist upon its being publicly read in the churches; and Athanasius observes that the Fathers “appointed it to be read in *confirmation of faith and piety*.”⁴ But then comes the reverse of this bright medal, to show once more how stable and trustworthy were the opinions of the strongest pillars of an *infallible* Church. Jerome, who applauds the book in his catalogue of ecclesiastical writers, in his later comments terms it “apocryphal and foolish”! Tertullian, who could not find praise enough for the *Shepherd of Hermas* when a Catholic, “began abusing it when a Montanist.”⁵

Chapter xiii begins with the narrative given by the two resuscitated ghosts of Charinus and Lenthius, the sons of that Simeon who, in the Gospel *according to Luke* (ii, 28-32), takes the infant Jesus in his arms and blesses God, saying: “Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation.”⁶

¹ Virgil, *Æneid*, 296 *et seq.*

² [*The Frogs* (Ancient Greek, *Βάπaxoi*, Romanised as *Ranæ*) is a comedy written by the Greek playwright Aristophanes, c. 446 - c. 386 BCE. It was performed at the Lenaia, one of the Festivals of Dionysus in Athens, in 405 BCE, and received first place. The play is called *The Frogs* because it is named after its chorus of singing frogs, who mock Dionysus as he crosses a swamp in the underworld. Dionysus is disguised as Hercules, his half-brother, so that he might enter the underworld as he did.]

³ *op. cit.*, lines 340-43.

⁴ [Athanasius, *Epistula Festalis* 29, Vol. I, pt. ii, p. 963. Cf. William Smith (1813-1893) and Henry Wace (1836-1924), *A Dictionary of Christian Biography, Literature, Sects and Doctrines: being a Continuation of “The dictionary of the Bible.”* Boston: Little, Brown & Co., 1877-1887; s.v. *Shepherd of Hermas*.]

⁵ William Hone (1780-1842), *The Apocryphal New Testament*. London: William Reeves, 1820; [Preface to *Hermas*].

⁶ In the “Life of Buddha,” of the *Kanjur* (*bKah-hgyur*, Tibetan text), we find the original of the episode given in the Gospel according to Luke. An old and holy ascetic, Rishi Asita, comes from afar to see the infant Buddha, instructed as he is of his birth and mission by supernatural visions. Having worshipped the little Gautama, the old saint bursts into tears, and upon being questioned upon the cause of his grief, answers: →

These two ghosts [519] have arisen from their cold tombs on purpose to declare “the mysteries” which they saw after death in hell. They are enabled to do so only at the importunate prayer of Annas and Caïaphas, Nicodemus (the author), Joseph (of Arimathæa), and Gamaliel, who beseech them to reveal to them the great secrets. Annas and Caïaphas, however, who bring the *ghosts* to the synagogue at Jerusalem, take the precaution to make the two resuscitated men, who had been dead and buried for years, to swear on the *Book of the Law* “by God Adonai, and the God of Israel,” to tell them only the truth. Therefore, after making the *sign of the cross* on their tongues,¹ they ask for some paper to write their confessions.² They state how, when “in the depth of hell, in the blackness of darkness,” they suddenly saw “a substantial, purple-coloured light illuminating the place.” Adam, with the patriarchs and prophets, began thereupon to rejoice, and Isaiah also immediately boasted that he had *predicted all that*. While this was going on, Simeon, their father, arrived, declaring that “the infant he took in his arms in the temple was now coming to liberate them.”

After Simeon had delivered his message to the distinguished company in hell, “there came forth one like a little hermit” (?), who proved to be John the Baptist. The idea is suggestive and shows that even the “Precursor” and “the Prophet of the Most High,” had not been exempted from drying up in hell to the most diminutive proportions, and that to the extent of affecting his brains and memory. Forgetting that (*Matthew xi*) had manifested the most evident doubts as to the Messiahship of Jesus, the Baptist also claims his right to be recognized as a prophet. He says:

And I, John, when I saw Jesus coming to me, being moved by the Holy Ghost, I said:

“Behold the Lamb of God, . . . [520] who takes away the sins of the world .”

And I baptized him . . . and saw the Holy Ghost descending upon him . . . saying,

“This is my Beloved Son,” etc. [xiii, 12-13]

And to think, that his descendants and followers, like the Mandeans of Basra, utterly reject these words!

Then Adam, who acts as though his own veracity might be questioned in this “impious company,” calls his son Seth, and desires him to declare to his sons, the patriarchs and prophets, what the Archangel Michael had told him at the gate of Para-

“After becoming Buddha, he will help hundreds of thousands of millions of creatures to pass to the other shore of the ocean of life, and will lead them on forever to immortality. And I — I shall not behold this pearl of Buddhas! Cured of my illness, I shall not be freed by him from human passion! Great King! I am too old — that is why I weep, and why, in my sadness, I heave long sighs!”

It does not prevent the holy man, however, from delivering prophecies about the young Buddha which, with a very slight difference, are of the same substance as those of Simeon about Jesus. While the latter calls the young Jesus “a light for the revelation of the Gentiles and the glory of the people of Israel,” the Buddhist prophet promises that the young prince will find himself clothed with the perfect and complete *enlightenment* or “light” of Buddha,* and will turn the wheel of *law* as no one *ever did before him*. — *Rgya tch'er rol pa*, translated from the Tibetan text of the *Kanjur*, and revised from the original Sanskrit, *Lalitavistara Sūtra*, by P.É. Foucaux, 1847-48, Vol. II. pp. 106-07.

* [Look up “Buddhism is Inner Wisdom,” in our Confusing Words Series. — ED. PHIL.]

¹ The sign of the cross — only a few days after the resurrection, and before the cross was ever thought of as a symbol!

² *Gospel of Nicodemus* xii, 21-25.

dise, when he, Adam, sent Seth “to entreat God that he would anoint” his head when Adam was sick (xiv, 2). And Seth tells them that when he was praying at the gates of Paradise, Michael advised him not to entreat God for

. . . the oil of the tree of mercy, wherewith to anoint father Adam for his *head-ache*; because thou canst not by any means obtain it till the LAST DAY and times, namely *till 5,500 years be past*. [xiv, 4]

The Fathers of the early centuries committed an inextricable mistake in destroying fragile images and mortal pagans, in preference to the monuments of Egyptian antiquity.

This little bit of private gossip between Michael and Seth was evidently introduced in the interests of patristic chronology; and for the purpose of connecting Messiahship still closer with Jesus, on the authority of a recognized and divinely-inspired Gospel. The Fathers of the early centuries committed an inextricable mistake in destroying fragile images and mortal Pagans, in preference to the monuments of Egyptian antiquity. These have become the more precious to archæology and modern science, since it is found they prove that King Menes and his architects flourished between four and five thousand years before “Father Adam” and the universe, according to the biblical chronology, were created “out of nothing.”¹

While all the saints were rejoicing, behold Satan, the prince and captain of death, [says to the Prince of Hell]: Prepare to receive Jesus of Nazareth himself, who boasted that he was the Son of God, and yet was a man afraid of death, and said: “My soul is sorrowful even to death.” (xv, 1, 2)

The half-converted Prince of the underworld begins arguing with Satan like a true metaphysician.

There is a tradition among the Greek ecclesiastical writers that the “Hæretics” (perhaps Celsus) had sorely twitted the Christians on this delicate point. They held that if Jesus were not a simple mortal, who was often forsaken by the Spirit of Christos, he could not have complained in such expressions as are attributed to him; neither would he have cried out with a loud voice: “My *god*, My *god*! why hast thou [521] forsaken me?” This objection is very cleverly answered in the *Gospel of Nicodemus*, and it is the “Prince of Hell” who settles the difficulty.

He begins by arguing with Satan like a true metaphysician:

“Who is that so powerful prince [he sneeringly inquires], and yet a man who is afraid of death? . . . I affirm to thee that . . . when, therefore, he said he was afraid of death, *he designed to ensnare thee*, and unhappy it will be to thee for everlasting ages!”²

It is quite refreshing to see how closely the author of this Gospel sticks to his New Testament text, and especially to the fourth evangelist. How cleverly he prepares the

¹ R. Payne Knight shows that “from the time of the first King, Menes, under whom all the country below Lake Moëris was a bog (Herodotus, ii, 4), to that of the Persian invasion, when it was the garden of the world” — between 11,000 and 12,000 years must have elapsed. (See *Symbolic Language of Ancient Art and Mythology*, § 151; Edited by Alexander Wilder.)

² [xv, 4-7.]

way for seemingly “innocent” questions and answers, corroborating the most dubious passages of the four Gospels, passages more questioned and cross-examined in those days of subtile sophistry of the learned Gnostics than they are now; a weighty reason why the Fathers should have been even more anxious to burn the documents of their antagonists than to destroy their heresy. The following is a good instance. The dialogue is still proceeding between Satan and the metaphysical *half-converted* Prince of the underworld.

“Who, then, is that Jesus of Nazareth [naïvely inquires the prince], that by his word hath taken away the dead from me, without prayers to God?”¹

“Perhaps [replies Satan, with the innocence of a Jesuit] *it is the same who took away from me LAZARUS, after he had been four days dead, and did both stink and was rotten? . . . It is the very same person, Jesus of Nazareth. . . . I adjure thee by the powers which belong to thee and me, that thou bring him not to me!* [exclaims the prince]. For when I heard of the power of his word, I trembled for fear, and all my *impious* company were disturbed. And we were not able to detain Lazarus, but he gave himself a *shake*, and *with all the signs of malice*, he immediately went away from us; and the very earth, in which the dead body of Lazarus was lodged, presently turned him alive. . . . Yes [thoughtfully adds the Prince of Hell], I know now *that he is Almighty God . . . who is mighty in his dominion, and mighty in his human nature*, who is the Saviour of mankind. Bring not therefore this person hither, for he will set at liberty all those I held in prison under unbelief, and . . . *will conduct them to everlasting life.*”²

Here ends the *post-mortem* evidence of the two ghosts. Charinus (ghost No. 1) gives what he wrote to Annas, Caïaphas, and Gamaliel, and Lenthius (ghost No. 2) his to Joseph and Nicodemus, having done which, both change into “exceedingly white forms and were seen no more.”

To show furthermore that the “ghosts” had been all the time under the strictest “test conditions,” as the modern spiritualists would express it, the author of the Gospel adds:

“But what they had wrote was *found* [522] *perfectly to agree*, the one not containing one letter more or less than the other.”

This news spread in all the synagogues, the Gospel goes on to state; Pilate went to the temple as advised by Nicodemus, and assembled the Jews together. At this historical interview, Caïaphas and Annas are made to declare that their Scriptures testify “*that He [Jesus] is the Son of God, and the Lord and King of Israel,*” (!) and close the confession with the following memorable words: →

¹ (xv, 16.)

² (xv, 20.)

“And so it appears *that Jesus, whom we crucified, is Jesus Christ, the Son of God, and true and Almighty God. Amen.*” (!)¹

Notwithstanding such a crushing confession for themselves, and the recognition of Jesus as the Almighty God himself, the “Lord God of Israel,” neither the high priest, nor his father-in-law, nor any of the elders, nor Pilate, who wrote those accounts, nor any of the Jews of Jerusalem, who were at all prominent — became Christians.

Comments are unnecessary. This Gospel closes with the words:

“In the name of *the Holy Trinity* [of which Nicodemus could know nothing yet] *thus ends the Acts of our Saviour Jesus Christ, which the emperor Theodosius the Great found at Jerusalem, in the hall of Pontius Pilate among the public records; [and which history purports to have been written in Hebrew by Nicodemus], the things were acted in the nineteenth year of Tiberius Cæsar, emperor of the Romans, and in the seventeenth year of the government of Herod, the son of Herod, king of Galilee, on the eighth before the calends of April, etc., etc.*”

The clumsy forger seems to have neither known nor heard that the dogma of the Trinity was not propounded until 325 years later than his pretended date. And even that is now repudiated is no merit, for the Church was shamed and forced into it.

It is the most barefaced imposture that was perpetrated after the era of pious forgeries opened with the first bishop of Rome, whoever he may have been. The clumsy forger seems to have neither known nor heard that the dogma of the Trinity was not propounded until 325 years later than this pretended date. Neither the Old nor the New Testament contain the word Trinity, nor anything that affords the slightest pretext for this doctrine.² No explanation can palliate the putting forth of this spurious gospel as a divine revelation, for it was known from the first as a premeditated imposture. If the gospel itself has been declared apocryphal, nevertheless every one of the dogmas contained in it was and is still enforced upon the Christian world. And even the fact that is now repudiated, is no merit, *for the Church was shamed and forced into it.*

And so we are perfectly warranted in repeating the amended Credo of Robert Taylor, which is substantially that of the Christians.

I believe in Zeus, the Father Almighty,
And in his son, Iasios Christ our Lord,
Who was conceived of the Holy Ghost, [523]
Born of the Virgin Elektra,³
Smitten with a thunderbolt,
Dead and buried,

¹ [xxii, 14, 20.]

² See page 177 of this volume, “Christ’s descent into Hell.”

³ [Consult “Electra is the noumenon of intra-Cosmic Electricity,” in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

He descended into Hell,
Rose again and ascended up on high,
And will return to judge the living and the dead.
I believe in the Holy Nous,¹
In the Holy circle of Great Gods,
In the Community of Divinities,
In the expiation of sins,
The immortality of the Soul
And the Life Everlasting.²

The Israelites have been proved to have worshipped Baal, the Syrian Bacchus, offered incense to the Sabazian or Æsculapian serpent, and performed the Dionysian Mysteries. And how could it be otherwise if Typhon was called Typhon Set,³ and Seth, the son of Adam, is identical with Satan or Sat-an; and Seth was worshipped by the Hittites? Less than two centuries BCE, we find the Jews either reverencing or simply worshipping the “golden head of an ass” in their temple; according to Apion, Antiochus Epiphanes carried it off with him. And Zacharias is struck dumb by the apparition of the deity under the shape of an ass in the temple!⁴ [524]

Typhon was finally separated from his androgyne, the good deity, and fell into degradation as a brutal unintellectual power.

El, the Sun-God of the Syrians, the Egyptians, and the Semites, is declared by Pleyte to be no other than Set or Seth, and El is the primeval Saturn — Israel.⁵ Śiva is an

¹ [Consult “Nous Augoeides of the Neoplatonists,” in our Constitution of Man Series. — ED. PHIL.]

² [Rev. Robert Taylor (1784-1844), *The Diegesis* [Narration]: *being a Discovery of the Origin, Evidences, and Early History of Christianity, Never Yet Before or Elsewhere so Fully and Faithfully Set Forth*, London: R. Carlile & J. Brooks, 1829; 8vo., pp. 9-10.]

³ Seth or Sutech, see *Herodotus*, the text of Canon George Rawlinson’s (1812-1902) translation, with the notes abridged by Arthur James Grant (1862-1948), New York: C. Scribner’s Sons, 1897, and London: John Murray, 1897; 2-vols. Vol. I, p. 220.

⁴ The fact is vouchsafed for by Epiphanius. See Hone, *The Apocryphal New Testament*, preface to *The Gospel of the Birth of Mary*. In his able article “Bacchus, the Prophet-God,” Professor A. Wilder remarks that:

“Tacitus was misled into thinking that the Jews worshipped an ass, the symbol of Typhon or Seth, the Hyksōs God. The Egyptian name of the ass was *eo*, the phonetic of *laō* and hence, probably [he adds], a symbol from that mere circumstance.”

We can hardly agree with this learned archæologist, for the idea that the Jews revered, for some mysterious reason, Typhon under his symbolical representation rests on more proof than one. We find a passage in the *Gospel of the Birth of Mary*, is cited from Epiphanius, which corroborates the fact. It relates to the death of “Zacharias, the father of John the Baptist, murdered by Herod,” says the *Protoevangelion* [ch. xvi]. Epiphanius writes that the cause of the death of Zacharias was that upon seeing a vision in the temple:

“ . . . he, through surprise, was willing to disclose it, but his mouth was stopped. That which he saw was at the time of his offering incense, and it was a man STANDING IN THE FORM OF AN ASS. When he was gone out, and had a mind to speak thus to the people, *Woe unto you, whom do ye worship?* he who had appeared unto him in the temple took away the use of his speech. Afterward when he recovered it, and was able to speak, he declared this to the Jews, and they slew him. They add (*viz.* the Gnostics in this book), that on this very account the high priest was commanded by the law-giver (Moses) to carry little bells, that whensoever he went into the temple to sacrifice, he *whom they worshipped*, hearing the noise of the bells, might have time enough to hide himself, and not be caught in that ugly shape and figure.” (Attributed to Epiphanius in Hone, *The Apocryphal New Testament*, 1820, p. 17.)

⁵ Hodder Michael Westropp (1820-1885) and Charles Staniland Wake (1835-1910), *Ancient Symbol Worship: Influence of the Phallic Idea in the Religions of Antiquity* [Two papers, read before the Anthropological Society of London, 5th April 1870], with an introduction, additional notes, and an appendix by Alexander Wilder (1823-1908). New York: J.W. Bouton, 1875; 8vo; 2nd ed., p. 62. | Willem Pleyte (1836-1903) *La religion des pré-Israélites, recherches sur le Dieu Seth*, Utrecht: T. de Bruyn, 1862. New ed., Leide: T. Hooiberg et Fils, 1865; pp. 89 *et passim*.

Æthiopian God, the same as the Chaldean Baal — Bel; thus he is also Saturn. Saturn, El, Seth and Khîyûn, or the biblical Chiun of Amos, are all one and the same deity, and may be all regarded in their worst aspect as Typhon the Destroyer. When the religious Pantheon assumed a more definite expression, Typhon was separated from his androgyne — the *good* deity, and fell into degradation as a brutal *unintellectual* power.

Such reactions in the religious feelings of a nation were not infrequent. The Jews had worshipped Baal or Moloch, the Sun-God Hercules,¹ in their early days — if they had any days at all earlier than the Persians or Maccabees — and then made their prophets denounce them. On the other hand, the characteristics of the Mosaic Jehovah exhibit more of the moral disposition of Śiva than of a benevolent, “long-suffering” God. Besides, to be identified with Śiva is no small compliment, for the latter is God of wisdom. Wilkinson depicts him as the most intellectual of the Hindu gods. He is *three-eyed* and, like Jehovah, terrible in his resistless revenge and wrath. And, although the Destroyer, “yet he is the re-creator of all things in perfect wisdom.”² He is the type of St. Augustine’s God who “prepares *hell* for pryers into his mysteries,” and insists on trying human reason as well as common sense by forcing mankind to view with equal reverence his good and evil acts.

Notwithstanding the numerous proofs that the Israelites worshipped a variety of gods, and even offered human sacrifices until a far later period than their Pagan neighbours, they have contrived to blind posterity in regard to truth. They sacrificed human life as late as 169 BCE,³ and the Bible contains a number of such records. At a time when the Pagans had long abandoned the abominable practice, and had replaced the sacrificial man by the animal,⁴ Jephthah is represented sacrificing his own daughter to the “Lord” for a burnt-offering.⁵

The denunciations of their own prophets are the best proofs against them. Their worship in high places is the same as that of the “idolaters.” Their prophetesses are counterparts of the Pythiæ and Bacchantes. Pausanias speaks of women-colleges which superintend the worship of [525] Bacchus, and of the sixteen matrons of Elis.⁶ The Bible says that “Deborah, a prophetess . . . judged Israel at that time”;⁷ and speaks of Huldah, another prophetess, who “dwelt in Jerusalem, *in the college*”;⁸ and 2 *Samuel* mentions “*wise women*” several times,⁹ notwithstanding the injunction of

¹ Hercules is also a god-fighter as well as Jacob-Israel.

² Westropp and Wake, *op. cit.*, p. 74.

³ Antiochus Epiphanes found in 169 BCE in the Jewish temple, a man kept there to be sacrificed. Josephus, *Contra Apionem*, *op. cit.*, II, § 8.

⁴ The ox of Dionysus was sacrificed at the Bacchic Mysteries. See Wm. Smith, *Dictionary of Greek and Roman Antiquities*, 1848, p. 410, s.v. DIPOLEIA.

⁵ [*Judges* xi, 39.]

⁶ Pausanias, *Itinerary*, “Ellis,” I, xvi.

⁷ *Judges* iv, 4.

⁸ 2 *Kings* xxii, 14.

⁹ xiv, 2; xx, 16, 17.

Moses not to use either divination or augury. As to the final and conclusive identification of the “Lord God” of Israel with Moloch, we find a very suspicious evidence of the case in the last chapter of *Leviticus*, concerning *things devoted not to be redeemed*.

“A man shall devote unto the Lord of all that he hath, *both of man and beast*. . . . None devoted, which shall be devoted of men, shall be redeemed, *but shall surely be put to death*. . . . for it is *most holy unto the Lord*.”¹

The duality, if not the plurality of the gods of Israel may be inferred from the very fact of such bitter denunciations. Their prophets *never approved of sacrificial worship*. Samuel denied that the Lord had any delight in burnt offerings and sacrifices (*1 Samuel* xv, 22). Jeremiah asserted, unequivocally, that the Lord, Yava Tsabaōth Elohe Israel, never commanded anything of the sort, but contrariwise (vii, 21-24).

When the Temple of Solomon was desecrated by the priests, no Hebrew prophet or initiate cared a straw.

But these prophets who opposed themselves to human sacrifices were all *nazars* and *initiates*. These prophets led a party in the nation against the priests, as later the Gnostics contended against the Christian Fathers. Hence, when the monarchy was divided, we find the priests at Jerusalem and the prophets in the country of Israel. Even Ahab and his sons, who introduced the Tyrian worship of Baal-Hercules and the Syrian goddess into Israel, were aided and encouraged by Elijah and Elisha. Few prophets appeared in Judæa till Isaiah, after the northern monarchy had been overthrown. Elisha anointed Jehu on purpose that he should destroy the royal families of both countries, and so unite the people into one civil polity. For the Temple of Solomon, desecrated by the priests, no Hebrew prophet or initiate cared a straw. Elijah never went to it, nor Elisha, Jonah, Nahum, Amos, or any other Israelite. While the initiates were holding to the “secret doctrine” of Moses, the people, led by their priests, were steeped in idolatry exactly the same as that of the Pagans. It is the popular views and interpretations of Jehovah that the Christians have adopted.

The early Christians — Paul and his disciples, the Gnostics and their successors — regarded Christianity and Judaism as essentially distinct, for the latter was an antagonistic system, and from a lower origin.

The question is likely to be asked: “In the view of so much evidence to show that Christian theology is only a *pot-pourri* of Pagan mythologies, how can it be connected with the religion of Moses?” The early Christians, Paul and his disciples, the Gnostics and their successors generally, regarded Christianity and Judaism as essentially distinct. [526] The latter, in their view, was an antagonistic system, and from a lower origin. “Ye received the law,” said Stephen, “from the ministration of angels,”² or Aïōns, and not from the Most High Himself. The Gnostics, as we have seen, taught that Jehovah, the Deity of the Jews, was Ialdabaōth, the son of the ancient *Bohu*, or Chaos, the adversary of Divine Wisdom.

¹ xxvii, 28, 29.

² [Acts vii, 53.]

The law of Moses, and the so-called monotheism of the Jews, can hardly be said to have been more than two or three centuries older than Christianity. However, under the monotheistic stucco of Judaism was unearthed the same familiar mythology of Paganism.

The question may be more than easily answered: *The law of Moses, and the so-called monotheism of the Jews, can hardly be said to have been more than two or three centuries older than Christianity.* The *Pentateuch* itself, we are able to show, was written and revised upon this “new departure,” at a period subsequent to the colonization of Judæa under the authority of the kings of Persia. The Christian Fathers, in their eagerness to make their new system dovetail with Judaism and so avoid Paganism, unconsciously shunned Scylla only to be caught in the whirlpool of Charybdis. Under the monotheistic stucco of Judaism was unearthed the same familiar mythology of Paganism. But we should not regard the Israelites with less favour for having had a Moloch and being like the natives. Nor should we compel the Jews to do penance for their fathers. They had their prophets and their law, and were satisfied with them. How faithfully and nobly they have stood by their ancestral faith under the most diabolical persecutions, the present remains of a once-glorious people bear witness. The Christian world has been in a state of convulsion from the first to the present century; it has been cleft into thousands of sects; but the Jews remain substantially united. Even their differences of opinion do not destroy their unity.

The Christian virtues inculcated by Jesus in the Sermon on the Mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs are the only ones that inculcate and practice them.

The Christian virtues inculcated by Jesus in the Sermon on the Mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs seem almost the only ones that inculcate and practice them. Meanwhile the vices, which coarse-mouthed slanderers have attributed to Paganism, are current everywhere among Christian Fathers and Christian Churches.

The boasted wide gap between Christianity and Judaism, that is claimed on the authority of Paul, exists but in the imagination of the pious. We are nought but the inheritors of the intolerant Israelites of ancient days; not the Hebrews of the time of Herod and the Roman dominion who, with all their faults, kept strictly orthodox and monotheistic, but the Jews who, under the name of Jehovah-Nissi, worshipped Bacchus-Osiris, Dio-Nysos, the multiform Jove of Nyssa, the Sinai of Moses. The Kabballistic dæmons — allegories of the profoundest meaning — were adopted as objective entities, and a Satanic hierarchy carefully drawn by the orthodox demonologists.

If the mocking satire of Pontius Pilate, who never heard of Jesus, is accepted, then the Jews unwittingly confessed the royalty of Christ.

The Rosicrucian motto, *Ignē natura renovatur integra*¹ [INRI], which the alchemists interpret as nature renovated by fire, or matter by spirit, is [527] made to be accepted

¹ [With fire, nature is renewed in its entirety.]

to this day as *Iesus Nazarenus rex Iudæorum*. The mocking satire of Pilate is accepted literally, and the Jews made to unwittingly confess thereby the royalty of Christ; whereas, if the inscription is not a forgery of the Constantinian period, it yet is the action of Pilate, against which the Jews were first to violently protest. I.H.S. is interpreted *Iesus Hominum Salvator*, and *In hoc signo*,¹ whereas IHΣ is one of the most ancient names of Bacchus. And more than ever do we begin to find out, by the bright light of comparative theology, that the great object of Jesus, the initiate of the inner sanctuary, was to open the eyes of the fanatical multitude to the difference between the highest Divinity — the mysterious and never-mentioned IAŌ of the ancient Chaldean and later Neo-platonic initiates — and the Hebrew Yahuh, or Yaho (Jehovah). The modern Rosicrucians, so violently denounced by the Catholics, now find brought against them as the most important charge, the fact that they accuse Christ of having destroyed the worship of Jehovah. Would to Heaven he could have been allowed the time to do so, for the world would not have found itself still bewildered, after nineteen centuries of mutual massacres among 300 quarrelling sects, and with a personal Devil reigning over a terrorized Christendom!

The Fathers, whose pious zeal could only be surpassed by their ignorance, have unwittingly furnished evidence against themselves.

True to the exclamation of David, paraphrased in *King James' Version* as “all the gods of the nations are idols,”² i.e., devils, Bacchus or the “first-born” or the Orphic Theogony, the Monogenēs, or “only-begotten” of Father Zeus and Korē, was transformed, with the rest of the ancient myths, into a devil. By such a degradation, the Fathers, whose pious zeal could only be surpassed by their ignorance, have unwittingly furnished evidence against themselves. They have, with their own hands, paved the way for many a future solution, and greatly helped modern students of the science of religions.

Knowledge and higher learning were denounced as magic and sorcery. Ignorance became the mother of devotion.

Galileo languished long years in prison for teaching that the sun was in the centre of the solar universe. Bruno was burned alive at Rome in 1600 for reviving the ancient philosophy. Bacchus is a saint in the calendar four times repeated, and at many a shrine he may be seen reposing in the arms of his deified mother. The names are changed, but he ideas remain as before.

It was in the Bacchus-myth that lay concealed for long and dreary centuries both the future vindication of the reviled “gods of the nations,” and the last clue to the enigma of Jehovah. The strange duality of divine and mortal characteristics, so conspicuous in the Sinaitic Deity, begins to yield its mystery before the untiring inquiry of the age. One of the latest contributions we find in a short but highly-important paper in *The*

¹ [In this sign.]

² [Psalms xcvi, 5: *dii gentium demonia*.]

Evolution, a periodical of New York, the closing paragraph of which throws a flood of light on Bacchus, the Jove of Nysa, who was worshipped by the Israelites as Jehovah of Sinai.

[Concludes Prof. A. Wilder:]

Such was the Jove of Nysa to his worshippers. He represented to them alike the world of nature and the world of [528] thought. He was the “Sun of righteousness, with healing on his wings,” and he not only brought joy to mortals, but opened to them hope beyond mortality of immortal life. Born of a human mother, he raised her from the world of death to the supernal air, to be revered and worshipped. At once lord of all worlds, he was in them all alike the Saviour.

Such was Bacchus, the prophet-god. A change of *cultus*, decreed by the Murderer-Imperial, the Emperor Theodosius, at the instance of Ghostly-Father Ambrosius of Milan, has changed his title to Father of Lies. His worship, before universal, was denominated Pagan or *local*, and his rites stigmatized as witchcraft. His orgies received the name of *Witches’ Sabbath*, and his favourite symbolical form with the bovine foot became the modern representative of the Devil with the cloven hoof. The master of the house having been called Beelzebub, they of his household were alike denounced as having commerce with the powers of darkness. Crusades were undertaken; whole peoples massacred. Knowledge and the higher learning were denounced as magic and sorcery. Ignorance became the mother of devotion — such as was then cherished. Galileo languished long years in prison for teaching that the sun was in the centre of the solar universe. Bruno was burned alive at Rome in 1600 for reviving the ancient philosophy; yet, queerly enough, the Liberalia have become a festival of the Church.¹ Bacchus is a saint in the calendar four times repeated, and at many a shrine he may be seen reposing in the arms of his deified mother. The names are changed; the ideas remain as before.²

Will God Jesus, who was manufactured out of the man Jesus, redeem us from the mythical devils?

And now that we have shown that we must indeed “bid an eternal farewell to all the rebellious angels,” we naturally pass to an examination of the God Jesus, who was manufactured out of the man Jesus to redeem us from these very mythical devils, as Father Ventura shows us. This labour will of course necessitate once more a comparative inquiry into the history of Gautama-Buddha, his doctrines and his “miracles,” and those of Jesus, and the predecessor of both — Krishna.



¹ The festival denominated Liberalia occurred on the seventeenth of March, now St. Patrick’s Day. Thus Bacchus was also the patron saint of the Irish.

² Prof. A. Wilder: “Bacchus, the Prophet-God,” in the June number (1877) of *The Evolution, a Review of Politics, Religion, Science, Literature, and Art*.

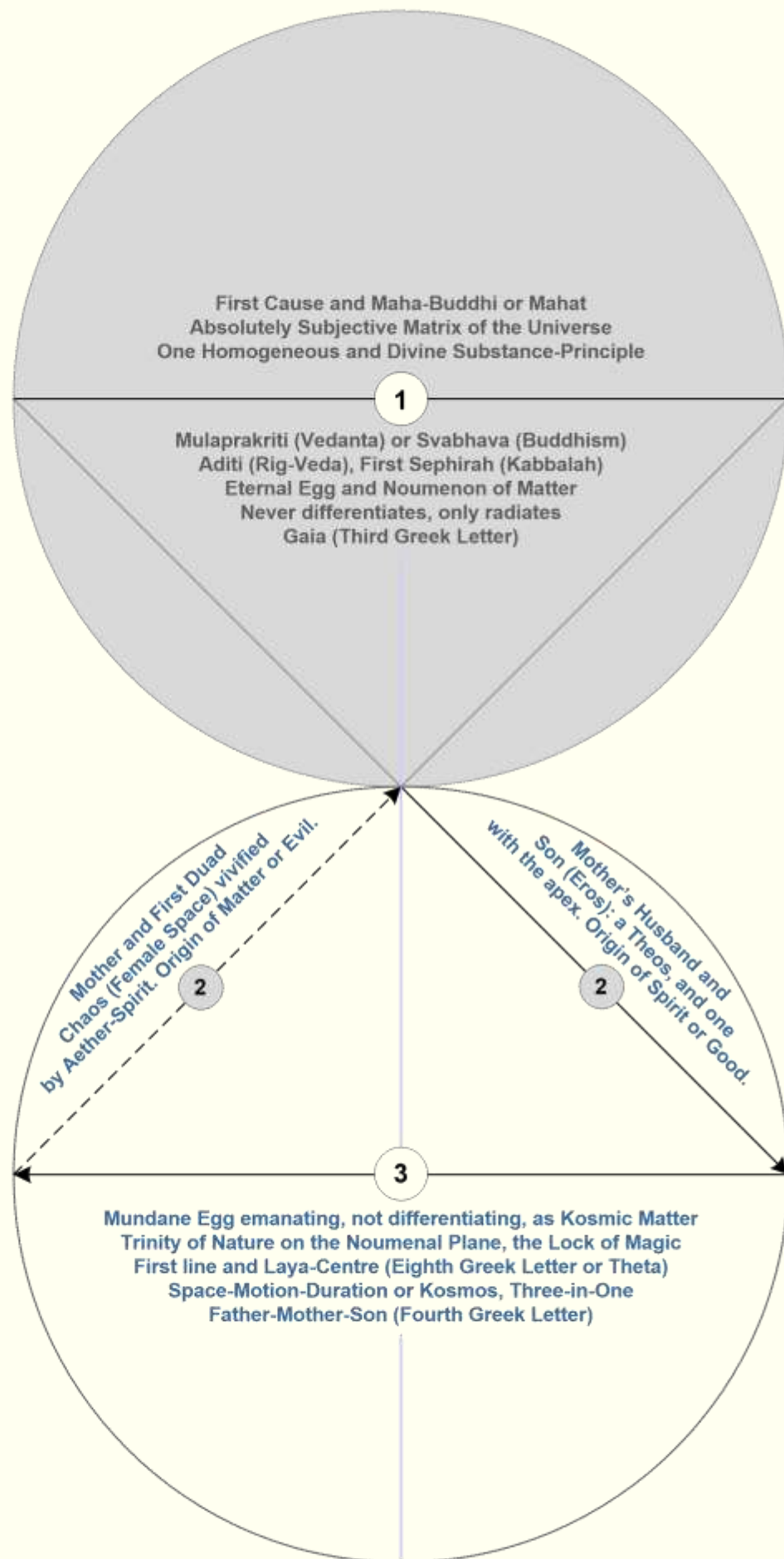
First Triangle in the Manifested World Dawn of Chaos–Theos–Kosmos

“Father in Heaven” of the Churches
A reflection of the Monad in
the Universe of Illusion.
Horus the Younger



Chaos–Theos–Kosmos in Pralaya Unity of First Logos and Hidden Deity

“Father who is in Secret” of Matthew
Uncreated Pythagorean Monad,
a radiation of Parabrahman.
Horus the Elder



DAWN OF CHAOS–THEOS–KOSMOS

Accompanying Proposition 1 – The Rope of the Angels

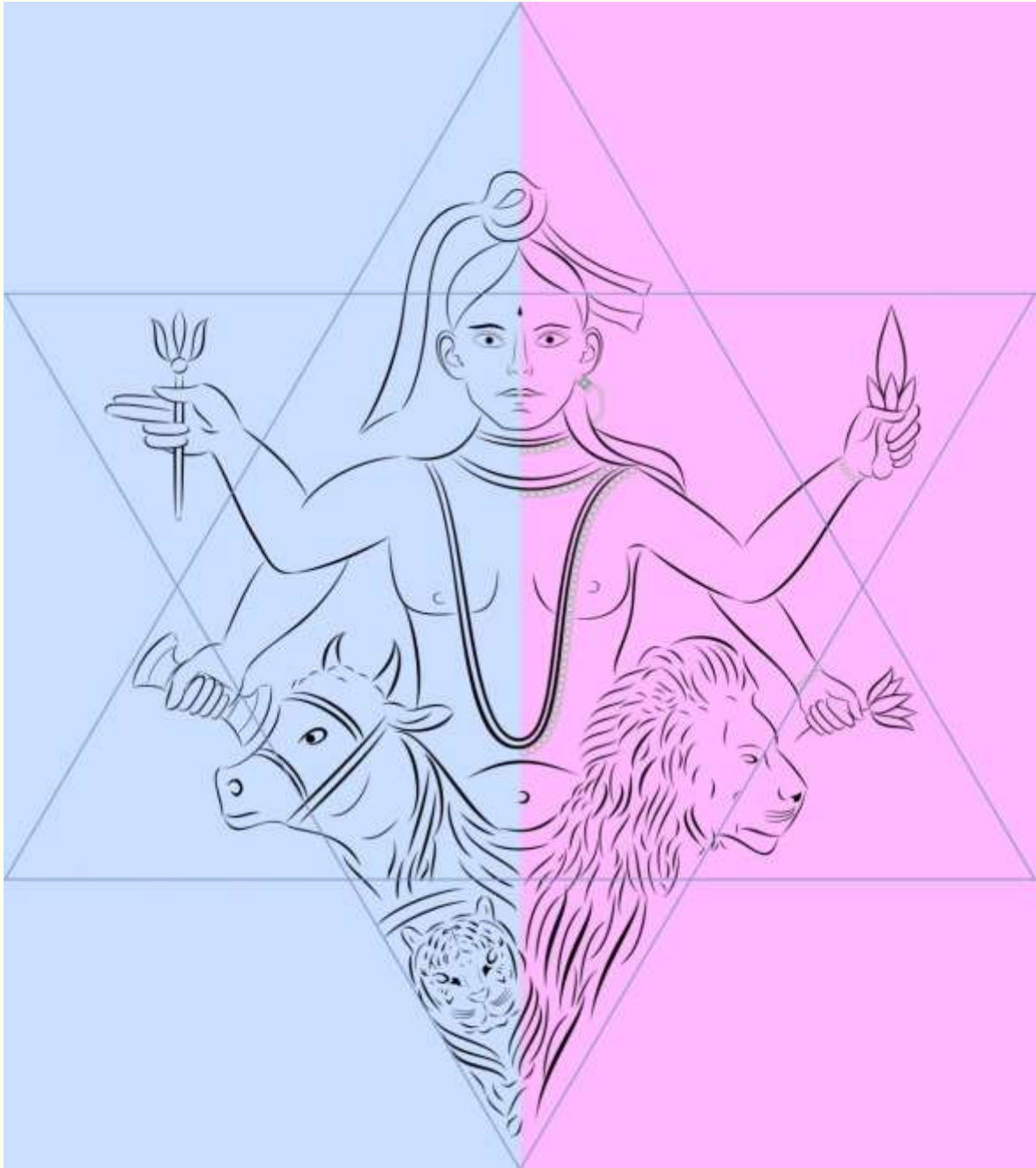
Revision 12.17 presented 31 July 2017 | www.philaletheians.co.uk

Satan is the embodiment of envy and of cunning v. 10.26, www.philaletheians.co.uk, 30 September 2026

Akasha and Astral Light compared and contrasted.

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1 st and 2 nd Logos)	
Field 2 — Differentiated Consciousness (3 rd Logos, Mahat) ¹	
Dhyani-Chohans, collectively,	or Humanity at large.
Plato's The Good (Το Αγαθόν) The Good cannot measure anything.	Man is the measure of all things.
Represented by the Manasaputras, subjectively,	and by Fohat, objectively.
Eternal Unconsciousness i.e., Perfect, Divine Consciousness,	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (mat- ter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

¹ The quaternary of the intellectual world of *Mahat* consists of four elements, Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599.



Hermaphrodite Goddess Ardhanari, symbol of Third Root-Race.¹

¹ [Also known as Ammiappan (mother-father), Ardhanaranari (the half man-woman), Ardhanarimateshvara (the Lord of dance who is half-woman), Ardhanarisha (the Lord who is half-woman), Ardhanarishvara (the Lord who is half-woman), Ardhayuvatishvara (the Lord whose half is a young woman), Naranari (man-woman), and by many other names. — Drawing redrawn by Philaletheians GR.]

Endnote.

My cup runneth over.

About the Diana Fountain, Shetland Islands.

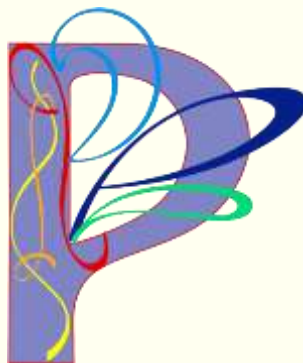
The Diana Fountain, in Victoria Pier, Lerwick, Shetland Islands, Scotland, commemorates the providential return of the S. Whaler Diana of Hull, with fifty crew on board, including some thirty Shetlanders, which had made an ill-fated whaling expedition to the Arctic and became trapped over the winter of 1866-67. Captain John Gravill and eight of the crew died over the winter, and four more crewmen were near death's door when the boat eventually returned to Ronas Voe, in Shetland.

“Then they cried unto the LORD in their trouble, and he delivered them out of their distresses” (*Psalms* CVII, 6; KJV)

The original Diana memorial, a fountain of drinking water, has been moved twice: first during the expansion of the Victoria Pier in the late 1950's, then in the 1990's when the fountain was replaced by a chalice, inspired by “My cup runneth over” (*Psalms* XXIII, 5; KJV) — a striking and deeply symbolic sculpture by artist Alan Hart (b. 1954); photography by Mike Pennington.

What is the meaning of “My cup runneth over?”

Septuagint, the earliest Greek translation of the Hebrew Bible renders this verse as: *τὸ ποτήριον σου μεθύσκειν ὡς κρατίστον*, i.e., your spirit confers upon you ecstatic bliss. In other words, you have more than enough for your needs because your “cup of bliss is full to its brim.” (Cf. *Mahatma Letter* 25 (104) p. 191; 3rd Combined ed., Master KH on the happiness and bliss of the Devachanī.) — ED. PHIL.



Suggested reading for students.



She being dead, yet speaketh.

- ABRAHM, ISAAC, AND JUDAH ARE THE HINDU BRAHMA, IKSHVAKU, AND YADU
- ANCIENT MASONRY IS ARCHAIC GNOSTICISM
- ARCHAEOLOGY AND ARYAN SYMBOLOGY ARE ENEMIES OF CLERICAL FRAUD
- BEREFT OF SPIRITUAL LIGHT, MAN IS BUT A SOULLESS BEING
- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE THE VENERABLE SWAMI OF ALMORA
- BLAVATSKY DEFENDS BUDDHISM IN CEYLON
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS HER READERS
- 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 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 IRISH TALISMANS
- 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 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 CHRISTIAN MISSIONARIES IN INDIA
- 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 SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE SLANDER OF THE ANGLO-INDIAN JOURNALS
- 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 REBUFFS THE ACCUSATIONS OF ARTHUR LILLIE
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY UNMASKS THE TRINITY OF RIGHTEOUSNESS
- 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
- OCCULT PHILOSOPHY IS ANCIENT SPIRITUALISM
- OH, DIVINE JUSTICE, HOW BLASPHEMED HAS BEEN THY NAME!
- 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 CATHOLIC CHURCH IS FAR MORE DREADED BY THE DEVIL THAN BY GOD HIMSELF
- THE FOURTH GOSPEL IS A THEOLOGICAL AFTER-THOUGHT
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- 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

