

*The holy rites of Eleusis were
Archaic Wisdom-Religion
dressed in Greek garb.*



*Abstract and train of thoughts*¹

Part 1. Tribute to the Eleusinian Holy Rites by a distinguished author.

There were nine days of the festival. 10

Part 2. Introduction to Thomas Taylor's dissertation on the Eleusinian and Bacchic Mysteries, by Alexander Wilder.

Part 3. Selections from Thomas Taylor's dissertation.

Part 4. Insights into the Mysteries of Eleusis, by Helena Petrovna Blavatsky.

Opening thoughts.

The Eleusinian Mysteries were viewed as the efflorescence of the Greek religion, and the purest essence of all its conceptions. 48

Bread and wine were offered before Initiation. 48

The offering of bread and wine to the candidate by the Hierophant symbolised the spirit that was about to quicken matter: i.e., the divine wisdom of the Higher Self was to take possession of the candidate's inner Self or Soul through what was to be revealed to him. 49

The Hierophant was always an old unmarried man. 50

This and so many other features of the great archaic system, known as the Sacred Wisdom-Science, have been appropriated by the Romish Church. 50

All perfective rites or finishings were mysteries analogous to telete or death. 50

The transformation of Cybele to Ceres-Demeter was the basis for the sacredness of bread and wine in ritualism. 51

One of the greatest mysteries is how the ever immaculate and yet ever prolific Divine Virgin who, fecundated by the fructifying rays of the Sun, becomes the Mother of all that lives and breathes on her vast bosom. Her very "Breath" is Akasha-tattva or Universal Essence, i.e., Vital Electricity — Life itself. 51

Cybele is the Moon-Goddess of the Athenians, Pallas or Minerva, invoked in her festivals as Μοῦνην Ἐλευσίνης Θεοῦ, the One Mother of God, and Virgin Queen of Heaven. Esoterically, Cybele is Kabeiros, a representative of the Phoenician Kingly Race. 51

¹ Frontispiece: Return of Persephone (1891) Sir Frederic Leighton.

The Mysteries are fragments of a grand pre-historic Philosophy, as old as the world itself.

The Mysteries are primitive Philosophy that are not only the foundation-stone of modern Philosophy, they also gave birth to hieroglyphics, as permanent records were needed to preserve and commemorate their secrets. 52

Though Initiation contained neither rules and principles, nor any special teaching of science, it was nevertheless Science herself, and the Science of sciences. 52

The fact that the Sanskrit and Greek words for Initiation to the Greater Mysteries, Avapta and Epopteia, imply revelation not by human agent but by receiving the Sacred Drink, points out to the pre-Vedic origin of the Eleusinia. 53

A cup of Kykeon was quaffed by the Mysteres at the Eleusinian Initiation.

For it forcibly connects the inner, highest "spirit" of man, which spirit is an angel like the mystical Soma, with his "irrational soul" or astral body, and thus united by the power of the magic drink, they soar together above physical nature and participate during life on earth in the beatitude and ineffable glories of heaven. 54

One well-versed in the esoteric mythologies of various nations can trace the Mysteries back to the ante-Vedic period in India.

Only those of the strictest virtue and purity were admitted. Those who consciously engaged in Black Magic or were responsible for homicide, whether accidental or not, and other evil acts were excluded. 54

Underlying every ancient popular religion was the same Ancient Wisdom Doctrine, one and identical, professed and practiced by the Adepts of every country in the initiation halls and the adyta of the temples, to which no profane had access. 55

Every approach to the Mysteries was guarded with the same jealous care everywhere, and the penalty of death was inflicted upon Initiates of any degree who divulged secrets entrusted to them. 56

Were Plato and Clemens two knaves or two fools?

Why Truth keeps hiding like a tortoise within her shell?

Because Truth is too dangerous, even for the highest Lanoo. No one can be entrusted with full knowledge of the Secret Science before his time. 58

The Mystic Mirror was a powerful symbol of the Thesmophoria, a portion of the Eleusinian Mysteries. It was used in the search for Atmu, the Hidden One or Self. 59

In Egypt the Mysteries had been known since the days of Menes. The Greeks received them much later, when Orpheus introduced them from India. Thus, even in the days of Aristotle, few were the true Adepts left in Europe and even in Egypt. 59

While darkness fell upon the face of the profane world, there was still eternal light in the Adyta on the nights of Initiation.

Athenians, the real barbarians of Hellas, charged Æschylus with sacrilege and condemned him to be stoned to death because, they claimed, having been uninitiated, he had profaned the Mysteries by exposing them in his trilogies on a public stage. But he would have incurred the same condemnation, had he been initiated. 60

Over a span of many millennia, the noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldea, and thus spread all over the world. 61

Every truth revealed by Jesus, and which the Jews and early Christians understood, was concealed by a Church that has always pretended serving Him.

To deprive the Greeks of their Sacred Mysteries, which bind in one the whole of mankind, was to render their very lives worthless to them. 62

Seneca predicted that when the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and that the North Pole shall overwhelm all the countries beneath its axis. 62

Blessed is he who has seen these things before he goes beneath the hollow earth; for he understands the end of mortal life, and the beginning of a new life. 63

There were two grades of Eleusinia, the Lesser and the Greater.

The Lesser, symbolised the descend of Persephone, Ceres-Demeter's daughter, to earth and were preparatory to Greater Mysteries, when the daughter returns to her divine abode and is finally reunited with her mother. 63

Not one of the ancient nations ever imparted through its priests its real philosophical secrets to the masses, but allotted to the latter only the husks. Similarly, Northern Buddhism has its "Greater" and its "Lesser" vehicle, the Mahayana or Esoteric, and the Hinayana or Exoteric School. 64

The Lesser Mysteries are related to man's mortal lower tetrad; the Greater, to his immortal upper triad. 64

The Minor Mysteries took place at Agrai on the stream of Ilissos River in the month of Anthesterion; the Major, at nearby Eleusis in the month of Boëdromion. 65

The object of the Lesser Mysteries was to instruct the candidate about the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature that, until and unless purified by high philosophy and ethics, is destined to suffer pain and death through its attachment to embodied life. 66

Ceres-Demeter and her earthly wanderings in search of her daughter are the celestial vision of the freed soul of the Initiate, describing the process by which a soul that has not yet been incarnated descends for the first time into matter. 66

Selfishness is the prisoner of the divine soul. Physical body is the prison. And real hell is life here, on earth.

Matron Baubo of the Lesser Mysteries is a personification of Matter. By showing how the intellectual, and as yet pure, astral soul can be ensnared into its new terrestrial prison by the display of innocent babyhood, Baubo soothes Demeter's sorrows by making her laugh. 67

How we, once pure and immaculate, we are now bound to a coarse body, like an oyster to its shell?

Plato alludes to man's divine possibilities, fighting his battle with life on earth to win a life in eternity, as seen in his last epopteia. 69

Pre-Vedic Mysteries were identical with the Initiations, as practiced today, among Buddhists and Hindu adepts. 70

The doctrine of Planetary and Terrestrial Pitris was revealed entirely in ancient India, as well as today, only at the last moment of Initiation and to Adepts of superior degrees. 70

Did you know that the Indian Chela of the third degree has two Gurus? a living Adept and a disembodied Mahatman, who remains the instructor of even the highest Adepts?

The Incorporal Intelligences (Planetary Spirits or Creative Powers) were always represented under the form of circles. In the primitive Philosophy of the Hierophants these invisible circles were the prototypic causes and builders of all the heavenly orbs, which were their visible bodies or coverings, and of which they were the souls. 72

The Book of Job is a complete representation of ancient Initiation, and the trials which generally precede this grandest of all ceremonies.

Still, the cunning translators of the Hebrew Bible imply that Job's "Champion," "Deliverer," and "Vindicator," was Messiah. Nothing could be further from the truth. 74

With the Hindus, the real Champion and Deliverer is Atman; with the Neo-Platonists, Nous Augoeides; with the Buddhists, Agra; with the Persians, Ferouer. 74

The true Champion is the immortal spirit in every man. It alone can redeem our soul and save us from ourselves, if we follow its behests instead of squandering our divine inheritance by pandering to our lower nature. 74

There were two classes of participants, the Neophytes and the Perfect. And two castes of Magi, the initiated and those who were allowed to officiate in the popular rites only.

Neophytes were sometimes admitted to preliminary initiation, the dramatic performance of Ceres, or astral soul, descending to Hades. But only the Perfect were taught the Mysteries of the divine Elysium, the celestial abode of the blessed. 75

In his discourses and sermons, Jesus Christ always spoke in parables and used metaphors with his audience, following the tradition of the Essenes and Nazarenes but not of the Galileans who were not familiar with allegorical language. Not only He was a re-incarnationist through and through, his sentences were purely Pythagorean. 75

Jesus and Paul classified their doctrines as esoteric and exoteric: The Mysteries of the Kingdom of God for the Apostles, the parables for the multitude. 76

Divine Wisdom is a mystery which none of the worldly archons knew or will ever know. But Archon Basileus of the Eleusinian Initiation, who belonged to the staff of the Great Hierophant, *did* know. 77

Likewise, Paul designated himself an idiot, a person unskilful in the word but not in gnosis or philosophical learning. 77

Neophytes, first taught in upper temples, were initiated in crypts. Oral instructions were given at low breath, in solemn silence and secrecy.

Public classes have always been held for the masses. Cosmogogenesis, Anthropogenesis, the Constitution of Man and other pivotal doctrines were imparted veiled in symbols and allegorical language, i.e., myths. 78

Aristides calls Mysteries the common temple of the earth. Epictetus says that all that is ordained therein was established by the Masters of Wisdom for the instruction of mortals and the correction of their customs. 79

Plato asserts that the object of the Mysteries was to re-establish the soul in that state of perfection from which it had fallen. 80

Baptism was one of the earliest Chaldeo-Akkadian rites of inner purification.

Candidates were immersed thrice into water by Hydranos, the Baptist. 80

At the Mysteries of the Anthesteria at limnai, i.e., the Feast of Flowers at the temple lakes, after the usual baptism by purification of water, the Mystai were made to pass through to the gate of Dionysus, that of the purified. 81

After their Second Birth was accomplished, and the Mystai had returned from their baptism in the sea, the Tau or Egyptian cross was laid upon the breast. 81

And that was how the Ethiopian changed his skin, and the leopard her spots!

Then the keystone of the arch was knocked out and all that was sacred was given up to mockery.

The Mysteries of the Jews were identical with those of Pagan Greeks, who took them from the Egyptians, who borrowed them from the Chaldaeans, who got them from the Aryans, who inherited them from the Atlanteans, and so on. 82

But what Gods and Angels had revealed, exoteric religions, beginning with that of Moses, reviled, revealed, and hid for ages from the sight of the world. 82

The lure of lucre was the final nail in the coffin of the Eleusinia.

An Athenian demagogue and sycophant, whose eloquence was described as of a coarse and vehement character, degraded the Sacred Mysteries by persuading the State to levy a charge for those seeking admission to higher life. Thus initiation had become a commodity — and as necessary as baptism has since become with the Christians. 82

Only the Epoptai, who see things as they truly are, have preserved the sacred doctrines. The Mystai, who knew them only superficially, laid the first foundation stone of modern Masonry; and it is from this half-pagan, half-converted primitive fraternity of Masons that Christian ritualism and most of their dogmas were born. 83

The first hour for the demise of the Mysteries struck on the clock of the Races with the Macedonian conqueror.

The first strokes of its last hour sounded in 47 BCE in the Thebes of the Celts. 84

But the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. 84

Alas! The Eleusinian Mysteries are no more!

Universal Myths are personifications of Powers Divine and Cosmic, primary and secondary. Their figures are infused with a vital spirit which, like the light within a lantern, shines out through their many-coloured fantasies. 86

Part 5. The Solar Lhas' descent from pure air to be chained to lunar bodies.

Part 6. The Eleusinian Mysteries were Archaic Wisdom-Religion dressed in Greek garb, by Edward Pococke.

Two defining terms by the Series Editor. 91

1. Buddhism is Archaic Wisdom-Religion, much older than Buddhism. 91

2. Buddhism is entirely different from the Buddhistic religion. 91

Prehistoric Greece was colonised by two great Indian races, the Solar and the Lunar dynasties.

Springing up from the kingdoms of Cashmir and Tibet, the prehistoric colonists of Greece consisted of the two great primitive and radical races of Aryavarta, the Solar or ancient Buddhistic dynasty (Surya Vansa), and the Lunar dynasty (Chandra Vansa). 92

The former were the earliest settlers in Greece and their religious exponents appear to have been the Dodan, or Brahmanical priests of the great tribe, Doda. 92

As history progressed, the original Lamaic system of religion has been so much modified and so far compromised, as to be compelled to seek refuge in the asyla of the Grecian Mysteries, instead of the state-position it once occupied. 93

The Lamaic System, originating on the high tract of land in the vicinity of the Himalayan frontier of Tibet, had taken up a strong position to the north of Thessaly, on the Adrian mountain range, before descending into northern Greece, under the auspices of the Dalai Lamas (Lamienses or Lama tribes). 94

This gigantic system of ancient Hellas was administered from that lofty mountain which was called Olympos by the later Greeks but Ool-Lam-pos, or High Lama Chiefs, by the original settlers. 94

With the passing of time, the settlers corrupted Jeyus or Grand Lama, to Zeus; and Chakras, the horned child and favourite son of Zeus by his daughter, Kore-Persephone or Guru-Parasu-pani, to Zagreus. 95

Inside Greece, Bacchus was a prosonym of Zagreus, the successor of the Lamaic sovereignty in whose service was Orpheus, the founder of the Mysteries.	95
Outside Greece, Bacchus was the Tartarian Jupiter Hammon whose Lamaic worship accompanied the emigrants of Tartary to Egypt. In Budhistic belief, the young Lama is born again from the consort of the Jaina Pontiff, Semele or Su-Lamee, the Great Lama Queen.	95
The Eleuth-Chiefs, who spread the Lamaic doctrines in the Attic territory, became Eleusine.	
Their forms of worship and Tartar ceremonials composed the staple of the celebrated Eleusinian Mysteries.	96
Okakos, the great Budhistic Pontiff, styled Ikshvaku by the Hindus, became Ogygos.	97
Eleusinia were the holiest and most venerable of all Mysteries in Greece.	
They were connected with the fertile Rharian plain near Athens that was named after the Rarhya division of the five principal Brahmanical tribes.	97
The high-born Brahmans or Culini lived on the Peloponnesian Mount Cyllene. The Mysteries were communicated to Culyus-Celeus, ruler of the land of the Rarhya, by Demeter herself.	98
The Lesser Mysteries were celebrated in honour of Parasupani-Persephone (Durga or Kali) in February; the Greater, in honour of Budhist Missionary Demeter in August.	98
Yet the Greeks besmirched their noble ancestry by belittling their Hierophants as troglodytes.	
Three Hierarchs represented Budhistical and Brahmanical power.	98
While the political power of Sri-B'dho-Lemos or Triptolemos was formidable, the cave-dwelling Budhist Priests or Sroo-cula-dutae, Lords of the Cave, who protected their secret doctrines from profanation, are today belittled as Troglodytai.	98
Further examples of the profound Brahmanical influence in Greece are the Goghos or Cow-Killer that became Kakos, i.e., bad. Soo-Bhoo-ya or one engaged in abstract meditation became Sophos, i.e., Wise. Despatis or Land-Lord became Despotas, thus marking the transition from Oligarchic privilege to Democratic tyranny.	99
Two orders of priests officiated over initiations.	
The descendants of the High Budha Priest or Eumolpidai, and the Budhist Keerukos or Keryx, the sacred herald of the Greeks, the latter aided by the daughters of the late Eleusinian high-caste king Culyus or Celeus.	99
Modern Greek authors who treat Eleusinian worship as "mysteries," rather than the old national form of worship, name those admitted to the Lesser Mysteries as Mokshtai or Mystai, from the Budhist word Moksha.	99
After taking an oath of secrecy to preserve the old religion of the country against the more attractive heresy of Homer and his popular gods, those admitted to the Greater Mysteries were styled avapta or epoptai.	100
Iacchos (Bacchos), properly Yogin, who appeared on the sixth day of the Mysteries, is none other than Dio Nausho or Dionysos, son of the Jaina Pontiff (Jeyus), and the Great Lama Queen, Soo Lamee or Semele.	101
Couros, a prosonym of Iacchos, is Gooros or Guru, a spiritual teacher. Hence, Demeter is styled by the Greeks Couro-trophos or Guru-nurse.	101
After admission to the innermost sanctuary, the Initiate was discharged with those solemn words: "Salutation to the Three Holy Ones."	101
The mysterious name of Onge-Athene was also derived from AUM, the Triple Fire representing the highest Tetraktys.	102

Erectheus-Poseidon was worshipped jointly with Athene.

Erectheus is identified with Poseidon or Po-Sidhan, Prince of all Saints, Chief of Saidan, and Prince of Sidon. 102

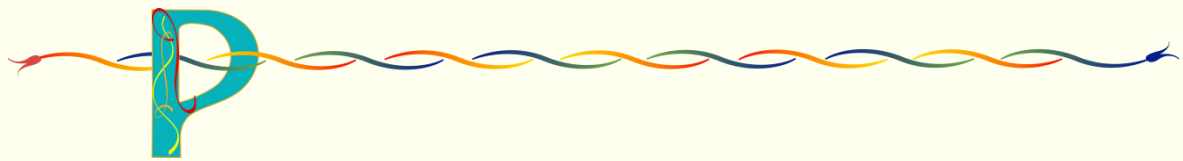
Saidan, Eracland, and Phœnicia, are in close proximity to Afghanistan; Sidan is repeated in the Phœnicia of Palestine. 102

Poseidon was worshipped jointly with Adheene, the Virgin Queen of Heaven, modified by the Greeks as Athene. She is the Egyptian Neeti, corruptly written Neith. 103

Glossary of pre-Homeric Indo-Grecian terms.

Suggested reading for students.

Further reading. 109



Part 1.

Tribute to the Eleusinian Holy Rites by a distinguished author.¹

From *The Atlantic Monthly*, Vol. IV (23), September 1859, two years after the magazine's foundation.

What did the Eleusinia mean? Perhaps, reader, you think the question of little interest.

The Eleusinia! Why, Lobeck made that little matter clear long ago; and there was Porphyry, who told us that the whole thing was only an illustration of the Platonic philosophy. St. Croix, too — he made the affair as clear as day!

But the question is not so easily settled, my friend; and I insist upon it that you *have* an interest in it. Were I to ask you the meaning of Freemasonry, you would think *that* of importance; you could not utter the name without wonder; and it may be that there is even more wonder in it than you suspect — though you be an arch-mason yourself. But in sight of Eleusis, freemasonry sinks into insignificance. For, of all races, the Grecian was the most mysterious; and, of all Grecian mysteries, the Eleusinia were the mysteries *par excellence*. They must certainly have meant something to Greece — something more than can ever be adequately known to us. A farce is soon over; but the Eleusinia reached from the mythic Eumolpus to Theodosius the Great — nearly two thousand years. Think you that all Athens, every fifth year, for more than sixty generations, went to Eleusis to witness and take part in a sham?

But, reader, let us go to Eleusis, and see, for ourselves, this great festival. Suppose it to be the 15th of September, B.C. 411, Anno Mundi 3593 (though we would not make oath to that). It is a fine morning at Athens, and everyone is astir, for it is the day of assembling together at Eleusis. Then, for company, we shall have Plato, now eighteen years old, Sophocles, an old man of eighty-four, Euripides, at sixty-nine, and Aristophanes, at forty-five. Socrates, who has his peculiar notions about things, is not one of the initiated, but will go with us, if we ask him. These are the *élite* of Athens. Then there are the Sophists and their young disciples, and the vast crowd of the Athenian people. Some of the oldest among them may have seen and heard the “Prometheus Vincetus”; certainly very many of them have seen “Antigone,” and “Œdipus,” and “Electra”; and all of them have heard the Rhapsodists. Great wonders have they seen and heard, which, in their appeal to the heart, transcend all the wonders of this nineteenth century. Not more fatal to the poor Indian was modern civilization, bringing swift ruin to his wigwam and transforming his hunting-grounds into the sites of populous cities, than modern improvements would have been to the Greek.

¹ Anonymous

Modern strategy! What a subject for Homer would the siege of Troy have been, had it consisted of a series of pitched battles with rifles! Railways, steamboats, and telegraphs, annihilating space and time, would also have annihilated the Argonautic expedition and the wanderings of Ulysses. There would have been little fear, in a modern steamship, of the Sirens' song; one whistle would have broken the charm. A modern steamship might have borne Ulysses to Hades — but it would never have brought him back, as his own ship did. And now do you think a ride to Eleusis by railway to-day would strike this Athenian populace, to say nothing of the philosophers and poets we have along with us?

But they are thinking of Eleusis, and not of the way to Eleusis; so that we may as well keep our suggestion to ourselves — also those pious admonitions which we were just about to administer to our companions on heathenish superstitions. A strange fascination these Athenians have; and before we are aware, *our* thoughts, too, are centred in Eleusis, whither are tending, not Athens only, but vast multitudes from all Greece. Their movement is tumultuous; but it is a tumult of natural enthusiasm, and not of Bacchic frenzy. If Athens be, as Milton calls her, “the eye of Greece,” surely Eleusis must be its heart!

There were nine days of the festival.

- 1 This first is the day of the *agyrmos* [αγυρμος], or assembling together the flux of Grecian life into the secret chambers of its Eleusinian heart.
- 2 Tomorrow is the day of purification; then, “To the sea, all ye that are initiated!”¹ lest any come with the stain of impurity to the mysteries of God.
- 3 The third day is the day of sacrifices, that the heart also may be made pure, when are offered barley from the fields of Eleusis and a mullet. All other sacrifices may be tasted; but *this* is for Demeter alone, and not to be touched by mortal lips.
- 4 On the fourth day, we join the procession bearing the sacred basket of the goddess, filled with curious symbols, grains of salt, carded wool, sesame, pomegranates, and poppies — symbols of the gifts of our Great Mother and of her mighty sorrow.
- 5 On the night of the fifth, we are lost in the hurrying tumult of the torch-light processions.
- 6 Then there is the sixth day, the great day of all, when from Athens the statue of Iacchus (Bacchus) is borne, crowned with myrtle, tumultuously through the sacred gate, along the sacred way, halting by the sacred fig-tree, (all sacred, mark you, from Eleusinian associations), where the procession rests, and then moves on to the bridge over the Cephissus, where again it rests, and where the expression of the wildest grief gives place to the trifling farce — even as Demeter, in the midst of her grief, smiled at the levity of Iambē in the palace of Celeus. Through the “mystical entrance” we enter Eleusis.

¹ [Greek: *αλαδε μυσται*, *alade mystai*; cf. *Iliad*, I, 308, Epicurus, Fr. 194, etc.]

- 7 On the seventh day, games are celebrated; and to the victor is given a measure of barley — as it were a gift direct from the hand of the goddess.
- 8 The eighth is sacred to Æsculapius, the Divine Physician, who heals all diseases; and in the evening is performed the initiatory ritual.

Let us enter the mystic temple and be initiated — though it must be supposed that a year ago we were initiated into the Lesser Mysteries at Agrai.¹

*(Certamen enim — et præludium certaminis; et mysteria sunt quæ præcedunt mysteria.)*²

We must have been *mystai* (veiled) before we can become *epoptai* (seers); in plain English, we must have shut our eyes to all else before we can behold the mysteries. Crowned with myrtle, we enter with the other *mystai* into the vestibule of the temple — blind as yet, but the Hierophant within will soon open our eyes.

But first — for here we must do nothing rashly — first we must wash in this holy water; for it is with pure hands and a pure heart that we are bidden to enter the most sacred enclosure. Then, led into the presence of the Hierophant, he reads to us, from a book of stone, things which we must not divulge on pain of death. Let it suffice that they fit the place and the occasion; and though you might laugh at them, if they were spoken outside, still you seem very far from that mood now, as you hear the words of the old man (for old he always was)³ and look upon the revealed symbols. And very far indeed are you from ridicule, when Demeter seals, by her own peculiar utterances and signals, by vivid coruscations of light, and cloud piled upon cloud, all that we have seen and heard from her sacred priest; and when, finally, the light of a serene wonder fills the temple, and we see the pure fields of Elysium and hear the choirs of the Blessed; — then, not merely by external seeming or philosophic interpretation, but in real fact, does the Hierophant become the Creator and Revealer of all things; the Sun is but his torch-bearer, the Moon his attendant at the altar, and Hermes his mystic herald. But the final word has been uttered: “*Conx Om Pax.*”⁴ The rite is consummated, and we are *epoptai* forever!

- 9 One day more, and the Eleusinia themselves are completed. As in the beginning by lustration and sacrifices we conciliated the favour of the gods, so now by libation we finally commend ourselves to their care. Thus did the Greeks begin

¹ [*Αγραι* or *Αγρα* was a leafy suburb by the banks of Ilissos River, on the outskirts of Athens. Agrai is an alternative prosonym of “huntress” Artemis Agrotera. For an in-depth analysis of Agrai and Agrai, see article by Robert M. Simms in: <http://grbs.library.duke.edu/article/view/1701>]

² [Quoting Clement of Alexandria, *Stromata*, ch. I, 330; *i.e.*, “For there is a contest, and the prelude to the contest; and there are some mysteries before other mysteries”; *tr.* Wilson.]

³ [Cf. “[Jaccoliot] shows us, on the testimony of the *Agrushada Parikshai*, which he freely translates as the “*Book of Spirits*” (Pitris), that centuries before our era the *initiates* of the temple chose a Superior Council, presided over by the *Brahmātma* or supreme chief of all these *Initiates*; that this pontificate, which could be exercised only by a Brahman who had reached the age of eighty years; that the *Brahmātma* was sole guardian of the mystic formula, *résumé* of every science, contained in the three mysterious letters, AUM, which signify *creation, conservation, and transformation*. . . . It is the traditional policy of the College of Cardinals to elect, whenever practicable, the new Pope among the oldest valetudinarians. The hierophant of the Eleusinia was likewise always an old man, and unmarried.” *Isis Unveiled*, II p. 31 & *fn.*]

⁴ [Cf. “Mystic words used in the Eleusinian mysteries [Salutation to the “Three Holy Ones”]. It is believed that these words are the Greek imitation of ancient Egyptian words once used in the secret ceremonies of the Isiac cult. Several modern authors give fanciful translations, but they are all only guesses at the truth.” *Theosophical Glossary*: Konx-Om-Pax. For significant clues, look into the analysis of Professor Pococke in Part 6.]

all things with lustration and end with libation, each day, each feast — all their solemn treaties, their ceremonies, and sacred festivals. But, like all else Eleusinian, this libation must be *sui generis*, emptied from two bowls — the one toward the East, the other toward the West. Thus is finished this Epos, or, as Clemens Alexandrinus calls it, the “mystical drama” of the Eleusinia.

Now, reader, you have seen the Mysteries. And what do they mean? Let us take care lest we deceive ourselves, as many before us have done, by merely *looking* at the Eleusinia.

Oh, this everlasting staring! This it is that leads us astray. That old stargazer, with whom Æsop has made us acquainted, deserved, indeed, to fall into the well, no less for his profanity than his stupidity. Yet this same star-gazing it is that we miscall reflection. Thus, in our blank wonder at Nature, in our naked analysis of her life, expressed through long lists of genera and species and mathematical calculations, as if we were calling off the roll of creation, or as if her depth of meaning rested in her vast orbs and incalculable velocities — in all this we fail of her real mystery.

To mere external seeming, the Eleusinia point to Demeter for their interpretation. To *her* are they consecrated — of her grief are they commemorative; out of reverence to her do the *mystai* purify themselves by lustration and by the sacrifice that may not be tasted; she it is who is symbolized, in the procession of the basket, as our Great Mother, through the salt, wool, and sesame, which point to her bountiful gifts — while by the poppies and pomegranates it is hinted that she nourishes in her heart some profound sorrow: by the former, that she seeks to bury this sorrow in eternal oblivion — by the latter, that it must be eternally reiterated. The procession of the torches defines the sorrow; and by this wild, despairing search in the darkness do we know that her daughter Proserpine, plucking flowers in the fields of light, has been snatched by ruthless Pluto to the realm of the Invisible. Then by the procession of Iacchus we learn that divine aid has come to the despairing Demeter; by the coming of Æsculapius shall all her wounds be healed; and the change in the evening from the *mystai* to *epoptai* is because that now to Demeter, the cycle of her grief being accomplished, the ways of Jove are made plain — even his permission of violence from unseen hands; to her also is the final libation.

But the story of the stolen Proserpina is itself an afterthought, a fable invented to explain the Mysteries; and, however much it may have modified them in detail, certainly could not have been their ground. Nor is the sorrowing Demeter herself adequate to the solution. For the Eleusinia are older than Eleusis — older than Demeter, even the Demeter of Thrace — certainly as old as Isis, who was to Egypt what Demeter was to Greece — the Great Mother¹ of a thousand names, who also had *her* endlessly repeated sorrow for the loss of Osiris, and in honour of whom the Egyptians held an annual festival. Thus we only remove the mystery back to the very verge of myth it-

¹ The worship of this Great Mother is not more wonderful for its antiquity in time than for its prevalence as regards space. To the Hindu she was the Lady Isani. She was the Ceres of Roman mythology, the Cybele of Phrygia and Lydia, and the Disa of the North. According to Tacitus, (*Germania*, c. 9), she was worshipped by the ancient Suevi. She was worshipped by the Muscovite, and representations of her are found upon the sacred drums of the Laplanders. She swayed the ancient world, from its southeast corner in India to Scandinavia in the northwest; and everywhere she is the “Mater Dolorosa.” And who is it, reader, that in the Christian world struggles for life and power under the name of the Holy Virgin, and through the sad features of the Madonna?

self; and we must either give up the solution or take a different course. But perhaps Isis will reveal herself, and at the same time unveil the Mysteries. Let us read her tablet:

I am all that has been, all that is, all that is to be; and the veil which is over my face no mortal hand hath ever raised!

Now, reader, would it not be strange, if, in solving *her* mystery, we should also solve the Sphinx's riddle? But so it is. This is the Sphinx in her eldest shape — this Isis of a thousand names; and the answer to her ever-recurring riddle is always the same. In the Human Spirit is infolded whatsoever has been, is, or shall be; and mortality cannot reveal it!¹

Not to Demeter, then, nor even to Isis, do the Eleusinia primarily point, but to the human heart. We no longer look at them; henceforth they are within us. Long has this mystic mother, the wonder of the world, waited for the revelation of her face. Let us draw aside the veil, (not by mortal hand — it moves at your will), and listen:

I am the First and the Last — mother of gods and men. As deep as is my mystery, so deep is my sorrow. For, lo! all generations are mine. But the fairest fruit of my Holy Garden was plucked by my mortal children; since which, Apollo among men and Artemis among women have raged with their fearful arrows. My fairest children, whom I have brought forth and nourished in the light, have been stolen by the children of darkness. By the Flood they were taken; and I wandered forty days and forty nights upon the waters, ere again I saw the face of the earth. Then, wherever I went, I brought joy; at Cyprus the grasses sprang up beneath my feet, the golden-filleted Horai crowned me with a wreath of gold and clothed me in immortal robes. Then, also, was renewed my grief; for Adonis, whom I had chosen, was slain in the chase and carried to Hades. Six months I wept his loss, when he rose again and I triumphed. Thus in Egypt I mourned for Osiris, for Atys in Phrygia, and for Proserpina at Eleusis — all of whom passed to the underworld, were restored for a season, and then retaken. Thus is my sorrow repeated without end. All things are taken from me. Night treads upon the heels of Day, the desolation of Winter wastes the fair fruit of Summer, and Death walks in the ways of Life with inexorable claims. But at the last, through Him, my First-begotten and my Best-beloved, who also died and descended into Hades, and the third day rose again — through Him, having ceased from wandering, I shall triumph in Infinite Joy!

That, reader, is not so difficult to translate into human language. Thus, from the beginning to the end of the world, do these Mysteries, under various names, shadow forth the great problem of human life, which problem, as being fundamental, must be religious, the same that is shadowed forth in Nature and Revelation, namely: man's sin, and his redemption from sin — his great loss, his infinite error, and his final salvation.

Sorrow, so strong a sense of which pervaded these Mysteries that it was the name (Achtheia) by which Demeter was known to her mystic worshippers — human sorrow

¹ [See "Œdipus and Sphinx unriddled" in our Constitution of Man Series. — ED. PHIL.]

it was which veiled the eyelids; toward which veiling (or *myesis*) the lotus about the head of Isis and the poppy in the hand of Demeter distinctly point. Hence the *mystai*, whom the reader must suppose to have closed their eyes to all without them — even to Nature, except as in sympathy she mirrors forth the central sorrow of their hearts. But this same sorrow and its mighty work, veiled from all mortal vision, shut out by very necessity from any sympathy save that of God, is a preparation for a purer vision — a second initiation, in which the eyes shall be reopened and the *mystai* become *epoptai*; and of such significance was this higher vision to the Greek, that it was a synonym for the highest earthly happiness and a foretaste of Elysium.

As this vision of the *epoptai* was the vision of real faith, so the *myesis*, or veiling of the *mystai*, was no mere affectation of mysticism. Not so easily could be set aside this weight of sorrow upon the eyelids, which, notwithstanding that, leading to self, it leads to wandering, leads also through Divine aid to that peace which passeth all understanding. Thus were the Hebrews led out of Egyptian bondage through wanderings in the Wilderness to the Promised Land. Even thus, through rites and ceremonies which to us are hieroglyphics hard to be deciphered, which are known only as shrouded in infinite sorrow — as dimly shadowing forth some wild search in darkness and some final resurrection into light — through these, many from Egypt and India and Scythia, from Scandinavia and from the aboriginal forests of America, have for unnumbered ages passed from a world of bewildering error to the heaven of their hopes. To the eye of sense and to shallow infidelity, this may seem absurd; but the foolishness of man is the wisdom of God to the salvation of His erring children. Happy, indeed, are the initiated! Blessed are the poor in spirit, the Pariah, and the slave — all they whose eyes are veiled with overshadowing sorrow! for only thus is revealed the glory of human life!

There are many things, kind reader, which, in our senseless staring, we may call the signs of human weakness, but which, by a higher interpretation, become revelations of human power. The gross and pitiable features of the world are dissolved and clarified, when by an impassioned sympathy we can penetrate to the heart of things. We are about to pity the ragged vesture, the feeble knees, and the beseeching hand of poverty, and the cries of the oppressed and the weary; but, at a thought, Pity is slain by Reverence. We are ready to cry out against the sluggish movement of the world and its lazy flux of life; but before the satire is spoken, we are fascinated by an undercurrent of this same world, earnest and full toward its sure goal — of which, indeed, we only dream; but “the dream is from God,”¹ and surer than sight. There is a profounder calm than appears to the eye, in the quiet cottages scattered up and down among the peaceful valleys; the rest of death is more untroubled than the marble face which it leaves as its visible symbol; and sleep, “the minor mystery of death,”² has a deeper significance than is revealed in any external token. So what is sneeringly called the credulity of human nature is its holy faith, and, in spite of all the hard facts which you may charge upon it, is the glory of man. It introduces us in-

¹ *Iliad*, I, 63

² Euripides [Greek: *υπνος, τα μικρα του θανατου μυστηρια*, *hypnos, ta mikra tou thanatou mysteria*. Also attributed to Mnesimachus in: Plutarch's *Consolation to Apollonius*, ii, 107]

to that region where “nothing is unexpected, nothing impossible.”¹ It was the glory of our childhood, and by it childhood is made immortal. Myth herself is ever a child — a genuine child of the earth, indeed — but received among men as the child of Heaven.

Upon the slightest material basis have been constructed myths and miracles and fairy-tales without number; and so it must ever be. Thus man asserts his own inherent strength of imagination and faith over against the external fact. Whatsoever is facile to Imagination is also facile to Faith. Easy, therefore, in our thoughts, is the transition from the Cinder-wench in the ashes to the Cinderella of the palace; easy the apotheosis of the slave, and the passage from the weary earth to the fields of Elysium and the Isles of the Blessed.

This flight of the Imagination, this vision of Faith — *these*, reader, are only for the *epoptai*. It matters not, that, by naked analysis, you can prove that the palaces of our fancy and the temples of our faith are but the baseless fabric of a dream. It may be that the greater part of life is made up of dreams, and that wakefulness is merely incidental as a relief to the picture. It may be, indeed, in the last analysis, that the *ideal* is the highest, if not the only *real*.

For the sensible, palpable fact can, by the nature of things, exist for us only in the Present. But, my dear reader, it is just here, in this Present, that the tenure by which we have hold upon life is the most frail and shadowy. For, by the strictest analysis, *there is no Present*. The formula, *It is*, even before we can give it utterance, by some subtle chemistry of logic, is resolved into *It was* and *It shall be*. Thus by our analysis do we retreat into the ideal. In the deepest reflection, all that we call external is only the material basis upon which our dreams are built; and the sleep that surrounds life swallows up life — all but a dim wreck of matter, floating this way and that, and forever evanishing from sight. Complete the analysis, and we lose even the shadow of the external Present, and only the Past and the Future are left us as our sure inheritance. This is the first initiation — the veiling of the eyes to the external. But, as *epoptai*, by the synthesis of this Past and Future in a living nature, we obtain a higher, an ideal Present, comprehending within itself all that can be real for us within us or without. This is the second initiation, in which is unveiled to us the Present as a new birth from our own life.

Thus the great problem of Idealism is symbolically solved in the Eleusinia. For us there is nothing real except as we *realize* it. Let it be that myriads have walked upon the earth before us — that each race and generation has wrought its change and left its monumental record upon pillar and pyramid and obelisk; set aside the ruin which Time has wrought both upon the change and the record, levelling the cities and temples of men, diminishing the shadows of the Pyramids, and rendering more shadowy the names and memories of heroes — obliterating even its own ruin; — set aside this oblivion of Time, still there would be hieroglyphics — still to us all that comes from this abyss of Time behind us, or from the abyss of Space around us, must be but dim and evanescent imagery and empty reverberation of sound, except as, becoming a part of our own life, by a new birth, it receives shape and significance. Nothing can be unveiled to us till it is born of us. Thus the *epoptai* are both creators and inter-

¹ Archilochus

preters. Strength of knowledge and strength of purpose, lying at the foundation of our own nature, become also the measure of our interpretation of all Nature. Therefore in each successive cycle of human history, as we realize more completely the great Ideal, our appreciation of the Past increases, and our hope of the Future. The difference lies not in the *data* of history, but in what we make of the *data*.

We cannot see too clearly that the great problem of life, in Philosophy, Art, or Religion, is essentially the same from the beginning. Like Nature, indeed, it repeats itself under various external phases, in different ages and under different skies. History whispers from her antediluvian lips of a race of giants; so does the earth reveal mammoths and stupendous forests. But the wonder neither of Man nor of Nature was greater then than now. We say much, too, of Progress. But the progress does not consist in a change of the fundamental problem of the race; we have only learned to use our material so that we effect our changes more readily, and write our record with a finer touch and in clearer outline. The progress is in the facility and elaboration, and may be measured in Space and Time; but the Ideal is ever the same and immeasurable. Homer is hard to read; but when once you have read him you have read all poetry. Or suppose that Orpheus, instead of striving with his mythic brother Cheiron, were to engage in a musical contest with Mozart, and you, reader? were to adjudge the prize. Undoubtedly you would give the palm to Mozart. Not that Mozart is the better musician; the difficulty is all in your ear, my friend. If you could only hear the nice vibrations of the “golden shell,” you might reverse your decision.

So in Religion; the central idea, if you can only discern it, is ever the same. She no longer, indeed, looks with the bewildered gaze of her childhood to the mountains and rivers, to the sun, moon, and stars, for aid. In the fullness of time the veil is rent in twain, and she looks beyond with a clearer eye to the surer signs that are visible of her unspeakable glory. But the longing of her heart is ever the same.

What remains to us of ancient systems of faith is, for the most part, mere name and shadow. It is even more difficult for us to realize to ourselves a single ceremony of Grecian worship — for instance, a dance in honour of Apollo — in its subtile meaning, than it would be to appreciate the “Prometheus” of Æschylus. This ignorance leads oftentimes to the most shocking profanation; and from mere lack of vision we ridicule much that should call forth our reverence.

Thus many Christian writers have sought to throw ridicule upon the Eleusinia. But we must remember, that, to Greece, throughout her whole history, they presented a well-defined system of faith — that, essentially, they even served the function of a church by their inherent idea of divine discipline and purification and the hope which they ever held out of future resurrection and glory. Why, then, you ask, if they were so pure and full of meaning, why was not such a man as Socrates one of the Initiated? The reason, reader, was simply this: What the Eleusinia furnished to Greece, that Socrates furnished to himself. That man who could stand stock-still a whole day, lost in silent contemplation, what was the need to him of the Eleusinian veil? The most self-sufficient man in all Greece, who could find the way directly to himself and to the mystery and responsibility of his own will without the medium of external rites, to whom there were the ever-present intimations of his strange Divinity — what

need to him of the Eleusinian revealings or their sublime self-intuition?¹ He had his own separate tragedy also. And when with his last words he requested that a cock be sacrificed to Æsculapius, that, reader, was to indicate that to him had come the eighth day of the drama, in which the Great Physician brings deliverance — and in the evening of which there should be the final unveiling of the eyes in the presence of the Great Hierophant!

Such were the Eleusinia of Greece. But what do they mean to us? We have already hinted at their connection with the Sphinx's riddle. It is through this connection that they receive their most general significance; for this riddle is the riddle of the race, and the problem which it involves can be adequately realized only in the life of the race. To Greece, as peculiarly sensitive to all that is tragical, the Sphinx connected her questions most intimately with human sorrow, either in the individual or the household. Thus the riddle ran:

Who is it that in the morning creeps upon all-fours, touching the earth in complete dependence — and at noon, grown into the fullness of beauty and strength, walks erect with his face toward heaven — but at the going down of the sun, returns again to his original frailty and dependence?

This, answered Œdipus, is Man; and most fearfully did he realize it in his own life! In the mysteries of the Eleusinia there is the same prominence of human sorrow — only here the Sphinx propounds her riddle in its religious phase; and in the change from the *mystai* to the *epoptai*, in the revelation of the central self, was the great problem symbolically realized.

Greece had her reckoning; and to her eye the Sphinx long ago seemed to plunge herself headlong into precipitate destruction. But this strange lady is ever reappearing with her awful alternative: they who cannot solve her riddle must die. It is no trifling account, reader, which we have with this lady. For now her riddle has grown to fearful proportions, connecting itself with the rise and fall of empires, with the dim realm of superstition, with vast systems of philosophy and faith. And the answer is always the same:

That which hath been is that which shall be; and that which hath been is named already — and it is known that it is Man.

What is it that shall explain the difference between our map of the world and that of Sesostrius or Anaximander? Geological deposits, the washing away of mountains, and the change of river-courses are certainly but trifling in such an account. But an Argonautic expedition, a Trojan siege, a Jewish exodus, Nomadic invasions, and the names of Hanno, Cæsar, William the Conqueror, and Columbus, suggest an explanation. It is the flux of human life which must account for the flowing outline of the earth's geography. As with the terrestrial, so with the celestial. The heavens change by a subtler movement than the precession of the equinoxes. In Job, "Behold the height of the stars, how high they are!" but to Homer they bathe in the Western seas; while to us, they are again removed to an incalculable distance — but at the same

¹ [Greek: *αυτοψια*, *autopsia*]

time so near, that, in our hopes, they are the many mansions of our Father's house, the stepping-stones to our everlasting rest.

But there is also another map, reader, more shadowy in its outline, of an invisible region, neither of the heavens nor of the earth — but having vague relations to each, with a secret history of its own, of which now and then strange tales and traditions are softly whispered in our ear — where each of us has been, though no two ever tell the same story of their wanderings. Strange to say, each one calls all other tales superstitions and old-wives' fables; but observe, he always trembles when he tells his own. But they are all true; there is not one old-wife's fable on the list. Necromancers have had private interviews with visitors who had no right to be seen this side the Styx. The Witch of Endor and the raising of Samuel were literal facts. Above all others, the Nemesis and Eumenides were facts not to be withstood. And, philosophize as we may, ghosts have been seen at dead of night, and not always under the conduct of Mercury;¹ even the Salem witchcraft was very far from being a humbug. They are all true — the gibbering ghost, the riding hag, the enchantment of wizards, and all the miracles of magic, none of which we have ever seen with the eye, but all of which we believe at heart. But who is it that weirdly draws aside the dark curtain? Who is this mystic lady, ever weaving at her loom — weaving long ago, and weaving yet — singing with unutterable sadness, as she interweaves with her web all the sorrows and shadowy fears that ever were or that ever shall be? We know, indeed, that she weaves the web of Fate and the curtain of the Invisible; for we have seen her work. We know, too, that she alone can show the many-colored web or draw aside the dark curtain; for we have seen her revelations. But who is she?

Ay, reader, the Sphinx puts close questions now and then; but there is only one answer that can satisfy her or avert death. This person — the only real mystery which can exist for you — of all things the most familiar, and at the same the most unfamiliar — is yourself! You need not speak in whispers. It is true, this lady has a golden quiver as well as a golden distaff; but her arrows are all for those who cannot solve her riddle.

Protagoras, then, was right; and, looking back through these twenty-two centuries, we nod assent to his grand proposition:

Man is the measure of all things — of the possible, how it is — of the impossible, how it is not.

In the individual life are laid the foundations of the universe, and upon each individual artist depend the symmetry and meaning of the constructed whole. This Master-Artist it is who holds the keys of life and death; and whatsoever he shall bind or loose in his consciousness shall be bound or loosed throughout the universe. Apart from him, Nature is resolved into an intangible, shapeless vanity of silence and darkness — without a name, and, in fact, no Nature at all. To man, all Nature must

¹ This function of Mercury, as Psycho-Pompos, or conductor of departed souls to Hades, is often misunderstood. He was a Pompos not so much for the safety of the dead (though that was an important consideration) as for the peace of the living. The Greeks had an overwhelming fear of the dead, as is evident from the propitiatory rites to their shades; hence the necessity of putting them under strict charge, — even against their will. (Horace, I, Ode xxiv, 15) All Mercury's qualifications point to this office, by which he defends the living against the invasions of the dead. Hence his craft and agility; — for who so fleet and subtle as a ghost?

be human in some soul. God himself is worshipped under a human phase; and it is here that Christianity, the flower of all Faith, furnishes the highest answer and realization of this world-riddle of the Sphinx — here that it rests its eternal Truth, even as here it secures its unfailing appeal to the human heart!

The process by which any nature is realized is the process by which it is *humanized*. Thus are all things given to us for an inheritance. Let it be, that, apart from us, the universe sinks into insignificance and nothingness; *to us* it is a royal possession; and we are all kings, with a dominion as unlimited as our desire. *Ubi Cæsar, ibi Roma!*¹ Rome is the world; and each man, if he will, is Cæsar.

If he will; — ay, there's the rub! In the strength of his will lie glory and absolute sway. But if he fail, then becomes evident the frailty of his tenure — he is “a king of shreds and patches!”²

Here is the crying treachery; and thus it happens that there are slaves and craven hearts. This is the profound pathos of history, (for the Sphinx has always more or less of sadness in her face), which enters so inevitably into all human triumphs. The monuments of Egypt, the palaces and tombs of her kings — revelations of the strength of will — also by inevitable suggestions call to our remembrance successive generations of slaves and their endless toil. Morn after morn, at sunrise, for thousands of years, did Memnon breathe forth his music, that his name might be remembered upon the earth; but his music was the swell of a broken harp, and his name was whispered in mournful silence! Among the embalmed dead, in urn-burials, in the midst of catacombs, and among the graves upon our hillsides and in our valleys, there lurks the same sad mockery. Surely “purple Death and the strong Fates do conquer us!”³ Strangely, in vast solitudes, comes over us a sense of desolation, when even the faintest adumbrations of life seem lost in the inertia of mortality. In all pomp lurks the pomp of funeral; and we do now and then pay homage to the grim skeleton king who sways this dusty earth — yea, who sways our hearts of dust!

But it is only when we yield that we are conquered. “The daemon shall not choose us, *but we shall choose our daemon.*”⁴ It is only when we lose hold of our royal inheritance that Time is seen with his scythe and the heritage becomes a waste.

This is the failure, the central loss, over which Achtheia mourns. Happy are the *epoptai* who know this, who have looked the Sphinx in the face, and escaped death! They are the seers, they the heroes!

But “*Conx Om Pax!*”

And now, like good Grecians, let us make the double libation to our lady — toward the East and toward the West. That is an important point, reader; for thus is recognized the intimate connection which our lady has with the movements of Nature, in

¹ [*i.e.*, “Wherever Cæsar is, Rome is!” — a maxim of Roman jurisprudence]

² [. . . and a thief of “diadems.” Quoting Shakespeare’s *Hamlet*, act III, scene 4]

³ [Paraphrasing *Iliad* v, 82-83, “by purple death I’m seized and fate supreme,” recited by Julian upon his elevation to Cæsar by Constantius II, as recorded by Ammianus Marcellinus, *History*, Bk. XV; such elevations had often proven fatal to others.]

⁴ Plato’s *Republic*, at the close.

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which her life is mirrored — especially with the rising, the on-going, and the waning of the day; and you remember that this also was the relief of the Sphinx's riddle — this same movement from the rising to the setting sun. But prominently, as in all worship, are our eyes turned toward the East — toward the resurrection. In the tomb of Memnon, at Thebes, are wrought two series of paintings; in the one, through successive stages, the sun is represented in his course from the East to the West — and in the other is represented, through various stages, his return to the Orient. It was to this Orient that the old king looked, awaiting his regeneration.

Thus, reader, in all nations — by no mere superstition, but by a glorious symbolism of Faith — do the children of the earth lay them down in their last sleep with their faces to the East.



Winding the Skein (1878) Lord Frederic Leighton

Part 2.

Introduction to Thomas Taylor's dissertation on the Eleusinian and Bacchic Mysteries, by Alexander Wilder.

References to *The Eleusinian and Bacchic Mysteries* herein are from Thomas Taylor's dissertation, 3rd ed. of 1875: T. Taylor (*Tr. & Com.*) *The Eleusinian and Bacchic Mysteries: a Dissertation*. 1st ed., Amsterdam, 1790; 2nd ed., with additions, appeared in *The Pamphleteer*, Vol. III, 1816; 3rd ed., with Introduction, Notes, Emendations, and Glossary by Alexander Wilder, New York, 1875; 4th ed. New York, 1891 [With 85 illustrations by A.L. Rawson]. The 3rd ed. of 1875, was reprinted by Wizards Bookshelf, San Diego, 1980, with additional notes by the Publisher; (*Secret Doctrine* Reference Series).

See 1816 3rd ed. in: <http://www.sacred-texts.com/cla/ebm/ebm04.htm>

See 1891 4th ed. in: http://en.wikisource.org/wiki/A_Dissertation_on_the_Eleusinian_and_Bacchic_Mysteries

In offering to the public a new edition of Mr. Thomas Taylor's admirable treatise upon the Eleusinian and Bacchic Mysteries, it is proper to insert a few words of explanation. These observances once represented the spiritual life of Greece, and were considered for two thousand years and more the appointed means for regeneration through an interior union with the Divine Essence. However absurd, or even offensive they may seem to us, we should therefore hesitate long before we venture to lay desecrating hands on what others have esteemed holy. We can learn a valuable lesson in this regard from the Grecian and Roman writers, who had learned to treat the popular religious rites with mirth, but always considered the Eleusinian Mysteries with the deepest reverence.

It is ignorance which leads to profanation. Men ridicule what they do not properly understand. Alcibiades was drunk when he ventured to touch what his countrymen deemed sacred. The undercurrent of this world is set toward one goal; and inside of human credulity — call it human weakness, if you please — is a power almost infinite, a holy faith capable of apprehending the supremest truths of all Existence. The veriest dreams of life, pertaining as they do to "the minor mystery of death," have in them more than external fact can reach or explain; and Myth, however much she is proved to be a child of Earth, is also received among men as the child of Heaven. The Cinder-Wench of the ashes will become the Cinderella of the Palace, and be wedded to the King's Son.

The instant that we attempt to analyse, the sensible, palpable facts upon which so many try to build disappear beneath the surface, like a foundation laid upon quicksand. Says a distinguished writer:

In the deepest reflection, all that we call external is only the material basis upon which our dreams are built; and the sleep that surrounds life swallows up life — all but a dim wreck of matter, floating this way and that, and forever evanishing from sight. Complete the analysis, and we lose even the shadow of the external Present, and only the Past and the Future are left us as our sure inheritance. This is the

first initiation — the veiling [*myesis*] of the eyes to the external. But as *epoptai*, by the synthesis of this Past and Future in a living nature, we obtain a higher, an ideal Present, comprehending within itself all that can be real for us within us or without. This is the second initiation in which is unveiled to us the Present as a new birth from our own life. . . . Thus the great problem of Idealism is symbolically solved in the Eleusinia.¹

These were the most celebrated of all the sacred orgies, and were called, by way of eminence, *The Mysteries*. Although exhibiting apparently the features of an Eastern origin, they were evidently copied from the rites of Isis in Egypt, an idea of which, more or less correct, may be found in *The Metamorphoses* of Apuleius and *The Epicurean* by Thomas Moore. Every act, rite, and person engaged in them was symbolical; and the individual revealing them was put to death without mercy. So also was any uninitiated person who happened to be present. Persons of all ages and both sexes were initiated; and neglect in this respect, as in the case of Socrates, was regarded as impious and atheistical. It was required of all candidates that they should be first admitted at the *Mikra* or Lesser Mysteries of Agrai [Ἀγραί], by a process of fasting called *purification*, after which they were styled *mystai*, or initiates. A year later, they might enter the higher degree. In this they learned the *aporrhēta* [ἀπορρητὰ], or secret meaning of the rites, and were thenceforth denominated *ephoroi* [ἐφοροί], or *epoptai* [ἐποπταί]. To some of the interior mysteries, however, only a very select number obtained admission. From these were taken all the ministers of holy rites. The Hierophant who presided was bound to celibacy, and required to devote his entire life to his sacred office. He had three assistants — the torch-bearer, the *kēryx* [κήρυξ] or crier, and the minister at the altar. There were also a *basileus* [βασιλευς] or king, who was an archon [ἄρχων] of Athens, four curators, elected by suffrage, and ten to offer sacrifices.

The sacred Orgies were celebrated on every fifth year; and began on the 15th of the month Boëdromion or September. The first day was styled the *agyrmos* [αγυρμος] or assembly, because the worshippers then convened. The second was the day of purification, called also *alade mystai* [ἀλαδε μυσταί], from the proclamation: “To the sea, initiated ones!” The third day was the day of sacrifices; for which purpose were offered a mullet and barley from a field in Eleusis. The officiating persons were forbidden to taste of either; the offering was for *Achtheia* (the sorrowing one, Demeter) alone. On the fourth day was a solemn procession. The *kalathos* [καλαθός] or sacred basket was borne, followed by women, *cistai* or chests in which were sesamum, carded wool, salt, pomegranates, poppies — also thyrsi, a serpent, boughs of ivy, cakes, etc. The fifth day was denominated the day of torches. In the evening were torchlight processions and much tumult.

The sixth was a great occasion. The statue of Iacchus, the son of Zeus and Demeter, was brought from Athens, by the *Iacchogoroi*, all crowned with myrtle. In the way was heard only an uproar of singing and the beating of brazen kettles, as the votaries danced and ran along. The image was borne

. . . through the sacred gate, along the sacred way, halting by the sacred fig-tree (all sacred, mark you, from Eleusinian associations), where the procession rests, and then moves on to the bridge over the Cephissus, where again it rests, and where the expression of the wildest grief gives place to the trifling farce — even as Demeter, in the midst of her grief, smiled at the levity of Iambē in the palace of Celeus. Through the ‘mystical entrance’ we enter Eleusis. On the seventh day, games are celebrated; and to the victor is given a measure of barley — as it were a gift direct from the hand of the goddess. The eighth is

¹ *Atlantic Monthly*, Vol. IV (23), September 1859; [*Vide supra*, Part 1, p. 15, for context.]

sacred to Æsculapius, the Divine Physician, who heals all diseases; and in the evening is performed the initiatory ritual.

Let us enter the mystic temple and be initiated — though it must be supposed that a year ago we were initiated into the Lesser Mysteries at Agrai. . . . We must have been *mystai* (veiled), before we can become *epoptai* (seers); in plain English, we must have shut our eyes to all else before we can behold the mysteries. Crowned with myrtle, we enter with the other *mystai* into the vestibule of the temple — blind as yet, but the Hierophant within will soon open our eyes.

But first — for here we must do nothing rashly — first we must wash in this holy water; for it is with pure hands and a pure heart that we are bidden to enter the most sacred enclosure [μυστικός σῆκος, *mystikos sēkos*]. Then, led into the presence of the Hierophant,¹ he reads to us, from a book of stone [πετρόμα, *petrōma*], things which we must not divulge on pain of death. Let it suffice that they fit the place and the occasion; and though you might laugh at them, if they were spoken outside, still you seem very far from that mood now, as you hear the words of the old man (for old he always was), and look upon the revealed symbols. And very far indeed are you from ridicule, when Demeter seals, by her own peculiar utterances and signals, by vivid coruscations of light, and cloud piled upon cloud, all that we have seen and heard from her sacred priest; and when, finally, the light of a serene wonder fills the temple, and we see the pure fields of Elysium, and hear the chorus of the Blessed; — then, not merely by external seeming or philosophic interpretation, but in real fact, does the Hierophant become the Creator [δημιουργός, *dēmiourgos*] and Revealer of all things; the Sun is but his torch-bearer, the Moon his attendant at the altar, and Hermes his mystic herald² [κηρυξ, *kēryx*]. But the final word has been uttered 'Conx Om Pax.' The rite is consummated, and we are *epoptai* forever!³

Those who are curious to know the myth on which the “mystical drama” of the Eleusinia is founded will find it in any classical dictionary, as well as in these pages. It is only pertinent here to give some idea of the meaning. That it was regarded as profound is evident from the peculiar rites, and the obligations imposed on every initiated person. It was a reproach not to observe them. Socrates was accused of atheism, or disrespect to the gods, for having never been initiated.⁴ Any person accidentally guilty of homicide, or of any crime, or convicted of witchcraft, was excluded. The secret doctrines, it is supposed, were the same as are expressed in the celebrated *Hymn of Cleanthes*.⁵ The philosopher Isocrates thus bears testimony:

She [Demeter] gave us two gifts that are the most excellent; fruits, that we may not live like beasts; and that initiation — those who have part in which have sweeter hope, both as regards the close of life and for all eternity.

In like manner, Pindar also declares:

Happy is he who has beheld them, and descends into the Underworld: he knows the end, he knows the origin of life.

¹ In the Oriental countries the designation פֶּטֶר *Peter* (an interpreter), appears to have been the title of this personage; and *p.* 18 the petroma consisted, notably enough, of two tablets of stone. There is in these facts some reminder of the peculiar circumstances of the Mosaic Law which was so preserved; and also of the claim of the Pope to be the successor of Peter, the hierophant or interpreter of the Christian religion.

² Porphyry

³ [Quoting from *Atlantic Monthly*, Vol. IV (No. 23), September 1859; *Vide supra*, Part 1, *pp.* 10-11, for context.]

⁴ *Ancient Symbol-Worship*, *p.* 12, Note:

“Socrates was not initiated, yet after drinking the hemlock, he addressed Crito:

We owe a cock to Æsculapius.

This was the peculiar offering made by initiates (now called *kerknophoroi*)* on the eve of the last day, and he thus symbolically asserted that he was about to receive the great apocalypse.”

See, also, *Progress of Religious Ideas*, by Lydia Maria Child, Vol. II, *p.* 308; and *Discourses on the Worship of Priapus*, by Richard Payne Knight.

* [i.e., bearing a hawk (ἰεραξ) or cock (αλεκτριῶν)]. Cf. “Is it by your wisdom that the hawk soars, and stretches her wings toward the south? *Job xxxix*, 26. Also cf. “Cock, a very occult bird” in our *Down to Earth Series*. — ED. PHIL.]

⁵ [See “Cleanthes’ hymn to Zeus,” in our *Mystic Verse and Insights Series*. — ED. PHIL.]

The Bacchic Orgies were said to have been instituted, or more probably reformed by Orpheus, a mythical personage,¹ supposed to have flourished in Thrace.² The Orphic associations dedicated themselves to the worship of Bacchus, in which they hoped to find the gratification of an ardent longing after the worthy and elevating influences of a religious life. The worshipers did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. The worship of Dionysus was the centre of their ideas, and the starting-point of all their speculations upon the world and human nature. They believed that human souls were confined in the body as in a prison, a condition which was denominated *genesis* or generation; from which Dionysus would liberate them. Their sufferings, the stages by which they passed to a higher form of existence, their *katharsis* [καθαρσις] or purification, and their enlightenment constituted the themes of the Orphic writers. All this was represented in the legend which constituted the groundwork of the mystical rites.

Dionysus-Zagreus was the son of Zeus, whom he had begotten in the form of a dragon or serpent, upon the person of Korē or Persephoneia,³ considered by some to have been identical with Ceres or Demeter, and by others to have been her daughter. The former idea is more probably the more correct. Ceres or Demeter was called Korē at Cnidos. She is called Phersephatta in a fragment by Psellus, and is also styled a Fury. The divine child, an *avatāra* or incarnation of Zeus, was denominated Zagreus, or Chakra (Sanskrit) as being destined to universal dominion. But at the instigation of Hera⁴ the Titans conspired to murder him. Accordingly, one day while he was contemplating a mirror,⁵ they set upon him, disguised under a coating of plaster, and

¹ [See "Orpheus' legend and works" in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

² Euripides: *Rhæsus*. "Orpheus showed forth the rites of the hidden Mysteries." Plato: *Protagoras*:

"The art of a sophist or sage is ancient, but the men who proposed it in ancient times, fearing the odium attached to it, sought to conceal it, and veiled it over, some under the garb of poetry, as Homer, Hesiod, and Simonides: and others under that of the Mysteries and prophetic manias, such as Orpheus, Musæus, and their followers."

Herodotus takes a different view (ii, 49):

"Melampus, the son of Amytheon introduced into Greece the name of Dionysus (Bacchus), the ceremonial of his worship, and the procession of the phallus. He did not, however, so completely apprehend the whole doctrine as to be able to communicate it entirely: but various sages, since his time, have carried out his teaching to greater perfection. Still it is certain that Melampus introduced the phallus, and that the Greeks learnt from him the ceremonies which they now practice. I therefore maintain that Melampus, who was a sage, and had acquired the art of divination, having become acquainted with the worship of Dionysus through knowledge derived from Egypt, introduced it into Greece, with a few slight changes, at the same time that he brought in various other practices. For I can by no means allow that it is by mere coincidence that the Bacchic ceremonies in Greece are so nearly the same as the Egyptian."

³ [In the epic dialect. Other variations of the same epithet are: *Περσεφασσα*, *Περσεφονεια*, *Φερρεφαιτα*, *Φερσεφασσα*, *Φερσεφαιτα*, *Φερσεφονειη*. — ED. PHIL.]

⁴ Hera, generally regarded as the Greek title of Juno, is not the definite name of any goddess, but was used by ancient writers as a designation only. It signifies *domina* or lady, and appears to be of Sanskrit origin. It is applied to Ceres or Demeter, and other divinities. [Hera is matter. — ED. PHIL.]

⁵ The mirror was a part of the symbolism of the Thesmophoria, and was used in the search for Atmu, the Hidden One, evidently the same as Tammuz, Adonis, and Atys. See *Exodus* xxxviii, 8; *1 Samuel* ii, 22; and *Ezekiel* viii, 14. But despite the assertion of Herodotus and others that the Bacchic Mysteries were in reality Egyptian, there exists strong probability that they came originally from India, and were Sivaic or Buddhistical. Corē-Persephoneia was but the goddess Paraśu-pani or Bhavānī, the patroness of the Thugs, called also Gorēe; and Zagreus is from *Chakra*, a country extending from ocean to ocean. If this is a Turanian or Tartar story, we can easily recognize the "Horns" as the crescent worn by lama-priests: and translating god-names as merely sacerdotal designations, assume the whole legend to be based on a tale of Lama Succession and transmigration. The Titans would then be the Daityas of India, who were opposed to the faith of the northern tribes; and the title Dionysus but signify the god or chief-priest of Nysa, or Mount Meru. The whole story of Orpheus, the institutor or

tore him into seven parts. Athena, however, rescued from them his heart, which was swallowed by Zeus, and so returned into the paternal substance, to be generated anew. He was thus destined to be again born, to succeed to universal rule, establish the reign of happiness, and release all souls from the dominion of death.

The hypothesis of Mr. Taylor is the same as was maintained by the philosopher Porphyry, that the Mysteries constitute an illustration of the Platonic philosophy. At first sight, this may be hard to believe; but we must know that no pageant could hold place so long, without an under-meaning. Indeed, Herodotus asserts that “the rites called Orphic and Bacchic are in reality Egyptian and Pythagorean.”¹ The influence of the doctrines of Pythagoras upon the Platonic system is generally acknowledged. It is only important in that case to understand the great philosopher correctly; and we have a key to the doctrines and symbolism of the Mysteries.

The first initiations of the Eleusinia were called *Teletai* or terminations, as denoting that the imperfect and rudimentary period of generated life was ended and purged off; and the candidate was denominated a *mystēs* [μυστης],² a veiled or liberated person. The Greater Mysteries completed the work; the candidate was more fully instructed and disciplined, becoming an *epoptēs* [εποπτης] or seer. He was now regarded as having received the arcane principles of life. This was also the end sought by philosophy. The soul was believed to be of composite nature, linked on the one side to the eternal world, emanating from God, and so partaking of Divinity. On the other hand, it was also allied to the phenomenal or external world, and so liable to be subjected to passion, lust, and the bondage of evils. This condition is denominated *generation*; and is supposed to be a kind of death to the higher form of life. Evil is inherent in this condition; and the soul dwells in the body as in a prison or a grave. In this state, and previous to the discipline of education and the mystical initiation, the rational or intellectual element, which Paul denominates the spiritual, is asleep. The earth-life is a dream rather than a reality. Yet it has longings for a higher and nobler form of life, and its affinities are on high. “All men yearn after God,” says Homer. The object of Plato is to present to us the fact that there are in the soul certain *ideas* or principles, innate and connatural, which are not derived from without, but are anterior to all experience, and are developed and brought to view, but not produced by experience. These ideas are the most vital of all truths, and the purpose of instruction and discipline is to make the individual conscious of them and willing to be led and inspired by them. The soul is purified or separated from evils by knowledge, truth, expiations, sufferings, and prayers. Our life is a discipline and preparation for another state of being; and resemblance to God is the highest motive of action.³

rather the reformer of the Bacchic rites, has a Hindu ring all through. [See “Pococke’s India in Greece” in our Hellenic and Hellenistic Papers. — ED. PHIL.]

¹ Herodotus, ii, 8

² [The correct transliteration of μυστης is *mystes*, not *mysta*. The latter sound like μυσταξ, or *mystax*, the upper lip or moustache. Dionysius the tyrant made a pun calling mouse-holes μυστηρια (*mysteria*), from μυσ, *mouse*, and τηρειν, safe-keeping, because they keep the mice. Athenæus, *Deipnosophists*, Bk. iii, 54 — ED. PHIL.]

³ Many of the early Christian writers were deeply imbued with the Eclectic or Platonic doctrines. The very forms of speech were almost identical. One of the four Gospels, bearing the title “*according to John*,” was the evident product of a Platonist, and hardly seems in a considerable degree Jewish or historical. The epistles ascribed to Paul evince a great familiarity with the Eclectic philosophy and the peculiar symbolism of the Mysteries, as well as with the Mithraic notions that had penetrated and permeated the religious ideas of the western countries.

Proclus does not hesitate to identify the theological doctrines with the mystical dogmas of the Orphic system. He says:

What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic Mysteries; and Plato next received a perfect knowledge of them from the Orphean and Pythagorean writings.

Mr. Taylor's peculiar style has been the subject of repeated criticism; and his translations are not accepted by classical scholars. Yet they have met with favour at the hands of men capable of profound and recondite thinking; and it must be conceded that he was endowed with a superior qualification — that of an intuitive perception of the interior meaning of the subjects which he considered. Others may have known more Greek, but he knew more Plato. He devoted his time and means for the elucidation and dissemination of the doctrines of the divine philosopher; and has rendered into English not only his writings, but also the works of other authors, who affected the teachings of the great master, that have escaped destruction at the hand of Moslem and Christian bigots. For this labour we cannot be too grateful.¹

The present treatise has all the peculiarities of style which characterize the translations. The principal difficulties of these we have endeavoured to obviate — a labour which will, we trust, be not unacceptable to readers. The book has been for some time out of print; and no later writer has endeavoured to replace it. There are many who still cherish a regard, almost amounting to veneration, for the author; and we hope that this reproduction of his admirable explanation of the nature and object of the Mysteries will prove to them a welcome undertaking. There is an increasing interest in philosophical, mystical, and other antique literature, which will, we believe, render our labour of some value to a class of readers whose sympathy, good-will, and fellowship we would gladly possess and cherish. If we have added to their enjoyment, we shall be doubly gratified.

A. W.

New York, May 14th, 1875

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As there is nothing more celebrated than the Mysteries of the ancients, so there is perhaps nothing which has hitherto been less solidly known. Of the truth of this observation, the liberal reader will, I persuade myself, be fully convinced, from an attentive perusal of the following sheets; in which the secret meaning of the Eleusinian and Bacchic Mysteries is unfolded, from authority the most respectable, and from a philosophy of all others the most venerable and august. The authority, indeed, is principally derived from manuscript writings, which are, of course, in the possession of but a few; but its respectability is no more lessened by its concealment, than the value of a diamond when secluded from the light. And as to the philosophy, by whose assistance these Mysteries are developed, it is coeval with the universe itself; and, however its continuity may be broken by opposing systems, it will make its appearance at different periods of time, as long as the sun himself shall continue to illuminate the world. It has, indeed, and may hereafter, be violently assaulted by delusive opinions; but the opposition will be just as imbecile as that of the waves of the sea against a temple built on a rock, which majestically pours them back,

Broken and Vanquish'd, foaming to the main.

¹ [See "Thomas Taylor, the English Platonist," in our Buddhas and Initiates Series — ED. PHIL.]

Part 3.

Selections from Thomas Taylor's dissertation.

References to *The Eleusinian and Bacchic Mysteries* herein are from Thomas Taylor's dissertation, 3rd ed. of 1875:

Taylor T. (Tr. & Com.) *The Eleusinian and Bacchic Mysteries: a Dissertation*. 1st ed., Amsterdam, 1790; 2nd ed., with additions, appeared in *The Pamphleteer*, Vol. III, 1816; 3rd ed., with Introduction, Notes, Emendations, and Glossary by Alexander Wilder, New York, 1875; 4th ed. New York, 1891 [With 85 illustrations by A.L. Rawson]. The 3rd ed. of 1875, was reprinted by Wizards Bookshelf, San Diego, 1980, with additional notes by the Publisher; (*Secret Doctrine Reference Series*).

Translations of Thos. Taylor's Latin selections from Claudian and typography by ED. PHIL.

See 1816 3rd ed. in: <http://www.sacred-texts.com/cla/ebm/ebm04.htm>

See 1891 4th ed. in: http://en.wikisource.org/wiki/A_Dissertation_on_the_Eleusinian_and_Bacchic_Mysteries

And thus much for the dramatic shows of the Lesser Mysteries, or the first part of these sacred institutions, which was properly denominated τελετη [*teletē*, the closing up] and μυησις, *myēsis* [the initiation], as containing certain perfective rites, symbolical exhibitions and the imparting and reception of sacred doctrines, previous to the beholding of the most splendid visions, or εποπτεια [*epopteia*, seership]. For thus the gradation of the Mysteries is disposed by Proclus in *Theology of Plato*:

The perfective rite [τελετη, *teletē*] precedes in order the *initiation* [μυησις, *myēsis*], and *initiation*, [of] the final apocalypse, *epopteia*.

Προηγεται γαρ, η μεν τελετη της μυσεως, αυτη δε της εποπτειας.¹

At the same time it is proper to observe that the whole business of initiation was distributed into five parts, as we are informed by Theon of Smyrna, in *Mathematica*, who thus elegantly compares philosophy to these mystic rites:

Again, philosophy may be called the initiation into true sacred ceremonies, and the instruction in genuine Mysteries; for there are five parts of initiation: the first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier [κηρυξ, *kēryx*], such as those who possess impure hands and an inarticulate voice; since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications: but after purification, the reception of the sacred rites succeeds. The third part is denominated *epopteia*, or reception. And the fourth, which is the end and design of the revelation, is [the investiture] the binding of the head and fixing of the crowns. The initiated person is, by this means, authorized to com-

¹ *Theology of Plato*, Bk. IV, p. 220

municate to others the sacred rites in which he has been instructed; whether after this he becomes a torch-bearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, is *friendship and interior communion with God*, and the enjoyment of that felicity which arises from intimate converse with divine beings.¹

But that the communication of the knowledge of the principles from which the soul descended formed a part of the sacred Mysteries is evident from Virgil; and that this was accompanied with a vision of these principles or gods, is no less certain, from the testimony of Plato, Apuleius, and Proclus. The first part of this assertion is evinced by the following beautiful lines:

Principio cælum ac terras, camposque liquentes
Lucentemque globum lunæ, Titaniaque astra
Spiritus intus alit, totumque infusa per artus
Mens agitat molem,² et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis vigor, et cælestis origo
Seminibus, quantum non noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque: dolent, gaudentque: neque auras
Despiciunt clausa tenebris et carcere cæco.

First of all the interior spirit sustains the heaven and earth and watery plains, the illuminated orb of the moon, and the Titanian stars; and the Mind, diffused through all the members, gives energy to the whole frame, and mingles with the vast body [of the universe]. Thence proceed the race of men and beasts, the vital souls of birds and the brutes which the Ocean breeds beneath its smooth surface. In them all is a potency like fire, and a celestial origin as to the rudimentary principles, so far as they are not clogged by noxious bodies. They are deadened by earthly forms and members subject to death; hence they fear and desire, grieve and rejoice; nor do they, thus enclosed in darkness and the gloomy prison, behold the heavenly air.

For the sources of the soul's existence are also the principles from which it fell; and these, as we may learn from the *Timæus* of Plato, are the Demiurgus, the mundane soul, and the junior or mundane gods.³ — Now, of these, the mundane intellect, which, according to the ancient theology, is represented by Bacchus, is principally celebrated by the poet, and this because the soul is particularly distributed into generation, after the manner of Dionysus or Bacchus, as is evident from the preceding extracts from Olympiodorus: and is still more abundantly confirmed by the following curious passage from the same author, in his comment on the *Phædo* of Plato.

¹ *Eleusinian and Bacchic Mysteries*, pp. 45-47

² [Consult "Virgil's mens agitat molem," in our Mystic Verse and Insights Series. — ED. PHIL.]

³ *Timæus*, xlv:

"The Deity (Demiurgus) himself formed the *divine*; and then delivered over to his celestial offspring [the subordinate or generated gods], the task of creating the *mortal*. These subordinate deities, copying the example of their parent, and receiving from his hands the *immortal principles* of the human soul, fashioned after this the mortal body, which they consigned to the soul as a vehicle, and in which they placed also another kind of a soul, which is mortal, and is the seat of violent and fatal passions."

The soul descends Corically [or after the manner of Proserpine] into generation,¹ but is distributed into generation Dionysiacally,² and she is bound in body Prometheacally³ and Titanically: she frees herself therefore from its bonds by exercising the strength of Hercules; but she is collected into one through the assistance of Apollo and the saviour Minerva, by philosophical discipline of mind and heart purifying the nature.

Οτι κορικως μεν εις γενεσιν κατεισιν η ψυχη· Διονυσιανωσ δε μεριζεται υπο της γενεσεωσ·
Προμηθειωσ δε, και Τιτανικωσ, εγκαταδεται τω σωματι· Αυει μεν συν εαυτην Ηρακλειωσ ισχυασσα·
Συναρει δε δι Απολλωνοσ και της σωτηρασ Αθηνασ, καθαρικωσ τω οντι φιλοσοφουσα.

The poet, however, intimates the other causes of the soul's existence, when he says,

Igneus est ollis vigor, et caelestis origo
Seminibus . . .

There is then a certain fiery potency, and a celestial origin as to the rudimentary principles.⁴

which evidently alludes to the *sowing* of souls into generation,⁵ mentioned in the *Timæus*.⁶

But that this instruction was accompanied with a vision of the source from which the soul proceeded, is evident from the express testimony, in the first place, of Apuleius, who thus describes his initiation into the Mysteries.

Accessi confinium mortis; et calcato Proserpinæ limine, per omnia vectus elementa remeavi.
Nocte media vidi solem candido coruscantem lumine, *deos inferos, et deos superos*. Accessi coram, et adoravi de proximo.⁷

I approached the confines of death: and having trodden on the threshold of Proserpina returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, *together with the infernal and supernal gods*: and to these divinities approaching near, I paid the tribute of devout adoration.

And this is no less evidently implied by Plato, who thus describes the felicity of the holy soul prior to its descent, in a beautiful allusion to the arcane visions of the Mysteries.

Καλλοσ δε τοτε ην ιδειν λαμπρον, οτε συν ευδαιμονι χορω μακαριαν οψιν τε και θεαν επομενοι μετα μεν Διοσ ημεισ, αλλοι δε μετ' αλλου θεων, ειδον τε και ετελουντο τελετων ην θεμισ λεγειν μακαριωτατην· ην οργιαζομεν ολοκληροι μεν αυτοι οντεσ, και απαθεισ κακων οσα ημασ εν υστερω χρονω υπερμενεν. Ολοκληρα δε και απλα και ατρεμη και ευδαιμονα φασματα μυουμενοι τε και εποπτευοντεσ εν αυγη καθαρα, καθαροι οντεσ και ασημαντοι τουτου ο νυν δη σωμα περιφεροντεσ ονομαζομεν οστρεου τροπον δε δεσμευμενοι.

¹ That is to say, as if dying. Korē was a name of Proserpina.

² *i.e.*, as if divided into pieces.

³ *i.e.*, Chained fast.

⁴ *i.e.*, Restored to wholeness and divine life.

⁵ *1 Corinthians* xv, 42-44. "So also is the *anastasis* of the dead. It is sown in corruption [the material body]; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a psychical body; it is raised a spiritual body."

⁶ *Eleusinian and Bacchic Mysteries*, pp. 57-61

⁷ *The Golden Ass* xi, p. 239 (Bohn)

But it was then lawful to survey the most splendid beauty, when we obtained, together with that blessed choir, this happy vision and contemplation. And we indeed enjoyed this blessed spectacle together with Jupiter; but others in conjunction with some other god; at the same time being *initiated* in those *Myster-ies*, which it is lawful to call the most blessed of all Mysteries. And these divine *Orgies*¹ were celebrated by us, while we possessed the proper integrity of our nature, we were freed from the molestations of evil which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation*, we became *spectators* of entire, simple, immovable, and *blessed visions*, resident in a pure light; and were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.²

Upon this beautiful passage Proclus observes,

That the *initiation* and *epopteia* [the veiling and the revealing] are symbols of ineffable silence, and of union with mystical natures, through intelligible vi-sions.³

Και γαρ η μησης, και η εποπτεια, της αρρητου σιγης εστι συμβολον, και της προς τα μυστικα δια των νοητων φασματων ενωσεως.

Now, from all this, it may be inferred, that the most sublime part of the *εποπτεια* [*epopteia*] or final revealing, consisted in beholding the gods themselves invested with

¹ The peculiar rites of the Mysteries were indifferently termed Orgies or Labours, *teletai* or finishings, and initiations.

² *Phædrus*, 64

³ Proclus, *Theology of Plato*, Bk. iv. The following reading is suggested:

“The initiation and final disclosing are a symbol of the Ineffable Silence, and of the *enosis*, or being at one and *en rapport* with the mystical verities through manifestations intuitively comprehended.”

The *μησης*, *myesis*, or initiation is defined by E. Pococke as relating to the

“ . . . well-known Buddhist Moksha, final and eternal happiness, the liberation of the soul from the body and its exemption from further transmigration.”

For all *mystai* therefore there was a certain welcome to the abodes of the blessed. The term *εποπτεια*, *epopteia*, applied to the last scene of initiation, he derives from the Sanskrit, *evaptoi*,* an obtaining; the epopt being regarded as having secured for himself or herself divine bliss.

It is more usual, however, to treat these terms as pure Greek; ** and to render the *myesis* as initiation and to derive *epopteia* from *εποπτομαι*. According to this etymology an epopt is a *seer* or *clairvoyant*, one who knows the interior wisdom. The terms inspector and superintendent do not, to me, at all express the idea, and I am inclined, in fact, to suppose with Mr. Pococke, that the Mysteries came from the East, and from that to deduce that the technical words and expressions are other than Greek.

Plotinus, speaking of this *enosis* or oneness, lays down a spiritual discipline analogous to that of the Mystic Orgies:

“Purify your soul from all undue hope and fear about earthly things; mortify the body, deny self, — affections as well as appetites — and the inner eye will begin to exercise its clear and solemn vision.”

“In the reduction of your soul to its simplest principles, the divine germ, you attain this oneness. We stand then in the immediate presence of God, who shines out from the profound depths of the soul.”

— A.W.

*[Avāpta, one who has attained or reached or obtained one’s aim.

** It is indeed usual “to treat these terms as pure Greek” but we hoped that the learned author could have grasped this opportunity to put the record straight, for there is no such a thing as “pure Greek.” The correct etymology of these key initiation terms is given in the last section of this study entitled “The Eleusinian Mysteries were primitive Buddhist Philosophy dressed in Greek garb.” Students may also consult “Buddhism is Inner Wisdom” and “Graikos, Hellene, Hellas,” in our Confusing Words Series. A searchable PDF of Pococke’s awesome exposition can be found in our Hellenic and Hellenistic Papers. — ED. PHIL.]

a resplendent light;¹ and that this was symbolical of those transporting visions, which the virtuous soul will constantly enjoy in a future state; and of which it is able to gain some ravishing glimpses, even while connected with the cumbrous vestment of the body.²

But that this was actually the case, is evident from the following unequivocal testimony of Proclus:

Ἐν ἀπασὶ ταῖς τελεταῖς καὶ τοῖς μυστηρίοις, οἱ θεοὶ πολλὰς μὲν αὐτῶν προτείνουσι μορφάς, πολλὰ δὲ σχήματα ἐξαλαττοντες φαίνονται· καὶ τότε μὲν αὐτυπῶτον αὐτῶν προβεβλήται φῶς, τότε δὲ εἰς ἀνθρώπειον μορφήν ἐσχηματισμένον, τότε δὲ εἰς ἄλλοιον τύπον προεληλυθὼς.

In all the initiations and Mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes: and sometimes, indeed, a formless light³ of themselves is held forth to the view; sometimes this light is according to a human form, and sometimes it proceeds into a different shape.⁴

This assertion of divine visions in the Mysteries, is clearly confirmed by Plotinus.⁵ And, in short, that magical evocation formed a part of the sacerdotal office in the Mysteries, and that this was universally believed by all antiquity, long before the era of the latter Platonists,⁶ is plain from the testimony of Hippocrates, or at least Democritus, in his Treatise *de Morbo Sacro*.⁷ For speaking of those who attempt to cure this disease by magic, he observes:

εἰ γὰρ σελήνην τε καθαιρεῖν, καὶ ἡλίον ἀφανίζειν, χειμῶνα τε καὶ εὐδίην ποιεῖν, καὶ οὐβροὺς καὶ αὐχμῶν, καὶ θαλάσσαν ἀφορὸν καὶ γῆν, καὶ ἄλλα τὰ τοιοῦτοτροπὰ πάντα ἐπιδεχόμενα ἐπιστάσθαι, εἴτε καὶ ἐκ ΤΕΛΕΤῶΝ, εἴτε καὶ ἐξ ἄλλης τινὸς γνώμης μελέτης φασὶν οἱοῖ τε εἶναι οἱ ταῦτα ἐπιτηδεύοντες δυσσεβεῖν ἐμοὶ γέ δοκεοῦσι. κ. λ.

For if they profess themselves able to draw down the moon, to obscure the sun, to produce stormy and pleasant weather, as likewise showers of rain, and heats, and to render the sea and earth barren, and to accomplish everything else of this kind; whether they derive this knowledge from *the Mysteries*, or from some other mental effort or meditation, they appear to me to be impious, from the study of such concerns.⁸

¹ Apuleius, *The Golden Ass*, xi. The candidate was instructed by the hierophant, and permitted to look within the *cista* or chest, which contained the mystic serpent, the phallus, egg, and grains sacred to Demeter. As the epopt was reverent, or otherwise, he now “knew himself” by the sentiments aroused. Plato and Alcibiades gazed with emotions wide apart. — A.W.

² Plotinus: *Letter to Flaccus*. “It is only now and then that we can enjoy the elevation made possible for us, above the limits of the body and the world. I myself have realized it but three times as yet, and Porphyry hitherto not once.”

Porphyry afterward declared that he witnessed four times, when near him, the soul or “intellect” of Plotinus thus raised up to the First and Sovereign Good; also that he himself was only once so elevated to the *enosis* or union with God, so as to have glimpses of the eternal world. This did not occur till he was sixty-eight years of age. — A.W.

³ *i.e.*, a luminous appearance without any defined form or shape of an object.

⁴ *Commentary upon the Republic of Plato*, p. 380

⁵ *Ennead* i, Bk. 6; and ix, Bk. 9

⁶ Plotinus, Porphyry, Iamblichus, Proclus, Longinus, and their associates.

⁷ Epilepsy

⁸ *Eleusinian and Bacchic Mysteries*, pp. 61-68

For the abduction of Proserpina signifies the descent of the soul, as is evident from the passage previously adduced from Olympiodorus, in which he says the soul descends Corically;¹ and this is confirmed by the authority of the philosopher Sallust, who observes,

That the abduction of Proserpina is fabled to have taken place about the opposite equinoctial; and by this the descent of souls [into earth-life] is implied.

Περι γουν την εναντιαν ισημεριαν η της Κορης αρπαγη μυθολογεται γενεσθαι, ο δη καθοδος εστι των ψυχων.²

And as the abduction of Proserpina was exhibited in the dramatic representations of the Mysteries, as is clear from Apuleius, it indisputably follows, that this represented the descent of the soul, and its union with the dark tenement of the body. Indeed, if the ascent and descent of the soul, and its condition while connected with a material nature, were represented in the dramatic shows of the Mysteries, it is evident that this was implied by the rape of Proserpina. And the former part of this assertion is manifest from Apuleius, when describing his initiation, he says, in the passage already adduced:

I approached the confines of death, and having trodden on the threshold of Proserpina, *I returned, having been carried through all the elements.*

And as to the latter part, it has been amply proved, from the highest authority, in the first division of this discourse.

Nor must the reader be disturbed on finding that, according to Porphyry, as cited by Eusebius,³ the fable of Proserpina alludes to seed placed in the ground; for this is likewise true of the fable, considered according to its material explanation. But it will be proper on this occasion to rise a little higher, and consider the various species of fables, according to their philosophical arrangement; since by this means the present subject will receive an additional elucidation, and the wisdom of the ancient authors of fables will be vindicated from the unjust aspersions of ignorant declaimers. I shall present the reader, therefore, with the following interesting division of fables, from the elegant book of the Platonic philosopher Sallust, on the gods and the universe. He says:

Of fables some are theological, others physical, others animastic (or relating to soul), others material, and lastly, others mixed from these. Fables are theological which relate to nothing corporeal, but contemplate the very essences of the gods; such as the fable which asserts that Saturn devoured his children: for it insinuates nothing more than the nature of an intellectual (or intuitional) god; since every such intellect returns into itself. We regard fables physically when we speak concerning the operations of the gods about the world; as when considering Saturn the same as Time, and calling the parts of time the children of the universe, we assert that the children are devoured by their parent. But we utter fables in a spiritual mode, when we contemplate the operations of the

¹ *i.e.*, as to death; analogously to the descent of Kore-Persephone to the Underworld.

² *De Diis et Mundo*, p. 251

³ *Evang. Præpar.*, Bk. iii, ch. 2

soul; because the intellections of our souls, though by a discursive energy they go forth into other things, yet abide in their parents. Lastly, fables are material, such as the Egyptians ignorantly employ, considering and calling corporeal natures divinities: such as Isis, earth, Osiris, humidity, Typhon, heat · or, again, denominating Saturn water, Adonis, fruits, and Bacchus, wine. And, indeed, to assert that these are dedicated to the gods, in the same manner as herbs, stones, and animals, is the part of wise men; but to call them gods is alone the province of fools and madmen; unless we speak in the same manner as when, from established custom, we call the orb of the sun and its rays the sun itself. But we may perceive the mixed kind of fables, as well in many other particulars, as when they relate that Discord, at a banquet of the gods, threw a golden apple, and that a dispute about it arising among the goddesses, they were sent by Jupiter to take the judgment of Paris, who, charmed with the beauty of Venus, gave her the apple in preference to the rest. For in this fable the banquet denotes the super-mundane powers of the gods; and on this account they subsist in conjunction with each other: but the golden apple denotes the world, which, on account of its composition from contrary natures, is not improperly said to be thrown by Discord, or strife. But again, since different gifts are imparted to the world by different gods, they appear to contest with each other for the apple. And a soul living according to sense (for this is Paris), not perceiving other powers in the universe, asserts that the apple is alone the beauty of Venus. But of these species of fables, such as are theological belong to philosophers; the physical and spiritual to poets; *but the mixed to the first of the initiatory rites* (τελεταις); *since the intention of all mystic ceremonies is to conjoin us with the world and the gods.*¹

Let us therefore more attentively consider the fable [of Proserpina], in that part of it which is symbolical of the descent of souls; in order to which, it will be requisite to premise an abridgment of the arcane discourse, respecting the wanderings of Ceres, as preserved by Minutius Felix.

Proserpina, the daughter of Ceres by Jupiter, as she was gathering tender flowers, in the new spring, was ravished from her delightful abodes by Pluto; and being carried from thence through thick woods, and over a length of sea, was brought by Pluto into a cavern, the residence of departed spirits, over whom she afterward ruled with absolute sway. But Ceres, upon discovering the loss of her daughter, with lighted torches, and begirt with a serpent, wandered over the whole earth for the purpose of finding her till she came to Eleusis; there she found her daughter, and also taught to the Eleusinians the cultivation of corn.

Now in this fable *Ceres* represents the evolution of that intuitional part of our nature which we properly denominate *intellect*² (or the unfolding of the intuitional faculty of

¹ *Eleusinian and Bacchic Mysteries*, pp. 80-85

² Also denominated by Kant, *Pure reason*, and by Prof. Cocker, *Intuitive reason*. It was considered by Plato, as “not amenable to the conditions of time and space, but in a particular sense, as dwelling in eternity: and therefore capable of beholding eternal realities, and coming into communion with absolute beauty, and goodness, and truth — that is, with God, the Absolute Being.”

the mind from its quiet and collected condition in the world of thought); and *Proserpina* that living, self-moving, and animating part which we call *soul*. But lest this comparing of unfolded intellect to Ceres should seem ridiculous to the reader, unacquainted with the Orphic theology, it is necessary to inform him that this goddess, from her intimate union with Rhea, in conjunction with whom she produced Jupiter, is evidently of a Saturnian and zoogonic, or intellectual and vivific rank; and hence, as we are informed by the philosopher Sallust, among the mundane divinities she is the deity of the planet Saturn.¹ So that in consequence of this, our intellect (or intuitive faculty) in a descending state must aptly symbolize with the divinity of Ceres. But Pluto signifies the whole of a material nature; since the empire of this god, according to Pythagoras, commences downward from the Galaxy or milky way. And the cavern signifies the entrance, as it were, into the profundities of such a nature, which is accomplished by the soul's union with this terrestrial body. But in order to understand perfectly the secret meaning of the other parts of this fable, it will be necessary to give a more explicit detail of the particulars attending the abduction, from the beautiful poem of Claudian on this subject. From this elegant production we learn that Ceres, who was afraid lest some violence should be offered to Proserpina, on account of her inimitable beauty, conveyed her privately to Sicily, and concealed her in a house built on purpose by the Cyclopes, while she herself directs her course to the temple of Cybele, the mother of the gods. Here, then, we see the first cause of the soul's descent, namely, the abandoning of a life wholly according to the higher intellect, which is occultly signified by, the separation of Proserpina from Ceres. Afterward, we are told that Jupiter instructs Venus to go to this abode, and betray Proserpina from her retirement, that Pluto may be enabled to carry her away; and to prevent any suspicion in the virgin's mind, he commands Diana and Pallas to go in company. The three goddesses arriving, find Proserpina at work on a scarf for her mother; in which she had embroidered the primitive chaos, and the formation of the world. Now by Venus in this part of the narration we must understand *desire*, which even in the celestial regions (for such is the residence of Proserpina till she is ravished by Pluto), begins silently and stealthily to creep into the recesses of the soul. By Minerva we must conceive *the rational power of the soul*, and by Diana, *nature*, or the merely natural and vegetable part of our composition; both which are now ensnared through the allurements of desire. And lastly, the web in which Proserpina had displayed all the fair variety of the material world, beautifully represents the commencement of the illusive operations through which the soul becomes ensnared with the beauty of imaginative forms. But let us for a while attend to the poet's elegant description of her employment and abode:

Devenere locum, Cereris quo tecta nitebant
Cyclopum firmata manu. Stant ardua ferro
Mænia; ferrati postes: immensaque nectit
Claustra chalybs. Nullum tanto sudore Pyracmon,
Nec Steropes, construxit opus: non talibus umquam
Spiravere Notis animæ nec flumine tanto
Incoctum maduit lassa cervice metallum.
Atria cingit ebur: trabibus solidatur ænis
Culmen et in celsas surgunt electra columnas.
Ipsa domum tenero mulcens Proserpina cantu

¹ Hence we may perceive the reason why Ceres as well as Saturn was denominated a *legislative* deity; and why illuminations were used in the celebration of the Saturnalia, as well as in the Eleusinian Mysteries.

Irrita texebat redituræ munera matri.
Hic elementorum seriem sedesque paternas
Insignibat acu: veterem qua lege tumultum
Discrevit Natura parens et semina justis
Discessere locis: quidquid leve, fertur in altum,
In medium graviora cadunt, incanduit æther:
Egit flamma polum: fluxit mare: terra pependit
Nec color unus inest. Stellas accendit in auro,
Ostro fundit aquos, attollit litora gemmis,
Filaque mentitos jam jam cælantia fluctus
Arte tument. Credas inlidi cautibus algam,
Et raucum bibulis inserpere murmur arenis.
Addit quinque plagas: mediam subtemine rubro
Obsessam fervore notat: squalebat adustus
Limes et assiduo sitiebant stamina sole.
Vitales utrimque duas; quas mitis oberrat
Temperies habitanda viris. Tum fine supremo
Torpentes traxit geminas, brumaque perenni
Fædat, et æterno contristat frigore telas.
Nec non et patru pingit sacraria Ditis,
Fatalesque sibi manes. Nec defuit omen.
Præscia nam subitis maduerunt fletibus ora.

[Venus hastes to do his bidding; and at their sire's behest there join her Pallas and Diana whose bent bow affrights all Maenalus' slopes. Neath her divine feet the path shone bright, even as a comet, fraught with augury of ill, falls headlong, a glowing portent of blood-red fire; no sailor may look on it and live, no people view it but to their destruction; the message of its threatening tail is storm to ships and enemy's attack to cities.

They reached the place where shone Ceres' palace, firm-built by the Cyclopes' hands; up tower the iron walls, iron stand the gates, and steel bars secure the massy doors. Neither Pyragmon nor Steropes e'er builded a work with toil so great as that, nor ever did bellows breathe forth such blasts nor the molten mass of metal flow in a stream so deep that the very furnaces were weary of heating it. The hall was walled with ivory; the roof strengthened with beams of bronze and supported by lofty columns of electron.¹

Proserpine herself, soothing the house with sweet song, was sewing all in vain a gift against her mother's return. In this cloth she embroidered with her needle the concourse of atoms and the dwelling of the Father of the gods and pictured how mother Nature ordered elemental chaos, and how the first principles of things sprang apart, each to his proper place — those that were light being born aloft, the heavier ones falling to the centre. The air grew bright and fire chose the pole as its seat. Here flowed the sea; there hung the earth suspended. Many were the colours she employed, tricking the stars with gold and flowing the sea with purple. The shore she embossed with precious stones and cunningly employed raised threadwork to imitate the swelling billows. You might have thought you saw the seaweed dashed against the rocks and heard the murmur of the hissing waves flooding up the thirsty sands. Five zones she added; indicating it with red yarn: its desert confines are parched and the thread she used was dried by the sun's unfailing heat. On either side lay the two hab-

¹ Much more usually: electrum. This is not necessarily the electrum "everyone knows," viz., an alloy of gold and silver: here, it is probably amber. See the article "Electrum" in Smith's *Dictionary of Greek and Roman Antiquities*, which immediately starts out with the same cautionary note.

itable zones, blessed with mild climate fit for the life of man. At the top and bottom she set the two frozen zones, portraying eternal winter's horror in her weaving and the gloom of never-ceasing cold. Further she embroidered the accursed seat of her uncle, Dis, and the nether gods, her destined fellows. Nor did the omen pass unmarked, for prophetic of the future her cheeks grew wet with sudden tears.]^{1, 2}

After this, Proserpina, forgetful of her parent's commands, is represented as venturing from her retreat, through the treacherous persuasions of Venus:

Impulit Jonios præmisso lumine fluctus
Nondum pura dies: tremulis vibravit in undis
Ardor, et errantes ludunt per cærulea flammæ.
Jamque audax animi, fidæque oblita parentis,
Fraude Dionæa riguos Proserpina saltus
(Sic Parcæ voluere) petit. . . .

[Not yet had bright day with herald beams struck the waves of the Ionian main; the light of dawn shimmered on the waters and the straying brilliance flickered over the deep blue sea. And now bold Proserpine, forgetful of her mother's jealous care and tempted by the wiles of Venus, seeks the stream-fed vale. Such was the Fates' decree.]³

And this with the greatest propriety: for oblivion necessarily follows a remission of intellectual action, and is as necessarily attended with the allurements of desire.⁴ Nor is her dress less symbolical of the acting of the soul in such a state, principally according to the energies and promptings of imagination and nature. For thus her garments are beautifully described by the poet:

Quas inter Cereris proles, nunc gloria matris,
Mox dolor, æquali tendit per gramina passu,
Nec membris nec honore minor; potuitque
Pallas, si clipeum, si ferret spicula, Phœbe.
Collectæ tereti nodantur jaspide vestes.
Pectinis ingenio nunquam felicior arti
Contigit eventus. Nullæ sic consona telæ
Fila, nec in tantum veri duxere figuram.

¹ A real-life example, and thus much more moving, is given by a literary work. In his *Natural History*, Pliny the Elder repeatedly praises the beauty and fertility of Campania (*H.N.* XVIII.110-111, and especially III.40ff:

“ . . . In what terms to describe the coast of Campania taken by itself, with its blissful and heavenly loveliness, so as to manifest that there is one region where nature has been at work in her joyous mood! . . . ”) — he will die there, a victim of Nature in an altogether different mood.

² Claudian, *The Rape of Proserpine*, Bk. 1, xxxii, 237-68; (tr. Platnauer)

³ *ibid.*, Bk. 2, xxxv, 1-6; (tr. Platnauer)

⁴ When the person turns the back upon his higher faculties, and disregards the communications which he receives through them from the world of unseen realities, an oblivion ensues of their existence, and the person is next brought within the province and operation of lower and worldly ambitions, such as a love of power, passion for riches, sensual pleasure, etc. This is a descent, fall, or apostasy of the soul, — a separation from the sources of divine life and ravishment into the region of moral death.

In the *Phædrus*, in the allegory of the Chariot and Winged Steeds, Plato represents the lower or inferior part of man's nature as dragging the soul down to the earth, and subjecting it to the slavery of corporeal conditions. Out of these conditions there arise numerous evils, that disorder the mind and becloud the reason, for evil is inherent to the condition of finite and multiform being into which we have “fallen by our own fault.” The present earthly life is a fall and a punishment. The soul is now dwelling in “the grave which we call the body.” In its incorporate state, and previous to the discipline of education, the rational element is “asleep.” “Life is more of a dream than a reality.” Men are utterly the slaves of sense, the sport of phantoms and illusions. We now resemble those “captives chained in a subterranean cave,” so poetically described in the seventh book of *The Republic*; their backs are turned to the light, and consequently they see but the shadows of the objects which pass behind them, and “they attribute to these shadows a perfect reality.” Their sojourn upon earth is thus a dark imprisonment in the body, a dreamy exile from their proper home.” — *Cocker's Greek Philosophy*.

Hic Hyperionis Solem de semine nasci
Fecerat, et pariter, sed forma dispare lunam,
Auroræ noctisque duces. Cunabula Tethys
Præbet, et infantes gremio solatur anhelos,
Cæruleusque sinus roseis radiatur alumnis.
Invalidum dextro portat Titana lacerto
Nondum luce gravem, nec pubescentibus alte
Cristatum radiis: primo clementior ævo
Fingitur, et tenerum vagitu despuit ignem.
Læva parte soror vitrei libamina potat
Uberis, et parvo signatur tempora cornu.

[Between the two Ceres' child, now her mother's pride, so soon to be her sorrow, treads the grass with equal pace, their equal, too, in stature and beauty; Pallas you might have thought her, had she carried a shield, Diana, if a javelin. A brooch of polished jasper secured her girded dress. Never did art give happier issue to the shuttle's skill; never was cloth so beautifully made nor embroidery so life-like. In it she had worked the birth of the sun from the seed of Hyperion, the birth, too, of the Moon, though diverse was her shape — of sun and moon that bring the dawning and the night. Tethys affords them a cradle and soothes in her bosom their infant sobs; the rosy light of her foster-children irradiates her dark blue plains. On her right shoulder she carried the infant Titan, too young as yet to vex with his light, and his encircling beams not grown; he is pictured as more gentle in those tender years, and from his mouth issues a soft flame that accompanies his infant cries. The Moon, his sister carried on Tethys' left shoulder, sucks the milk of that bright breast, her forehead marked with a little horn.]¹

In which description the sun represents the phantasy, and the moon, nature, as is well known to every tyro in the Platonic philosophy. They are likewise, with great propriety, described in their infantine state: for these energies do not arrive to perfection previous to the sinking of the soul into the dark receptacle of matter. After this we behold her issuing on the plain with Minerva and Diana, and attended by a beautiful train of nymphs, who are evident symbols of world of generation,² and are, therefore, the proper companions of the soul about to fall into its fluctuating realms.

But the design of Proserpina, in venturing from her retreat, is beautifully significant of her approaching descent: for she rambles from home for the purpose of gathering flowers; and this in a lawn replete with the most enchanting variety, and exhaling the most delicious odours. This is a manifest image of the soul operating principally according to the natural and external life, and so becoming effeminated and ensnared through the delusive attractions of sensible form. Minerva (the rational faculty in this case), likewise, gives herself wholly to the dangerous employment, and abandons the proper characteristics of her nature for the destructive revels of desire.

All which is thus described with the utmost elegance by the poet:

Forma loci superat flores: curvata tumore
Parvo planities, et mollibus edita clivis
Creverat in collem. Vivo de pumice fontes
Roscida mobilibus lambebant gramina rivis.

¹ Claudian, *The Rape of Proserpine*, Bk. 2, xxxv, 36-54; (tr. Platnauer)

² Porphyry, *Cave of the Nymphs*. In the later Greek, νυμφὴ signified a bride; [consult full text in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

Silvaque torrentes ramorum frigore soles
Temperat, et medio brumam sibi vindicat æstu.
Apta fretis abies, bellis accommoda cornus,
Quercus amica Jovi, tumulos tectura cupressus,
Ilex plena favis, venturi præscia laurus.
Fluctuat hic denso crispata cacumine buxus,
Hic ederæ serpunt, hic pampinus induit ulmos.
Haud procul inde lacus (Pergum dixere Sicani)
Panditur, et nemorum frondoso margine cinctus
Vicinis pallescit aquis: admittit in altum
Cernentes oculos, et late pervius humor
Ducit inoffensus liquido sub gurgite visus,
Imaque perspicui prodit secreta profundi.
Huc elapsa cohors gaudet per florida rura.
Hortatur Cytherea, legant. Nunc ite, sorores,
Dum matutinis præsudat solibus aer:
Dum meus humectat flaventes Lucifer agros,
Rotanti prævectus equo. Sic fata, doloris
Carpit signa sui. Varios tum cætera saltus
Invasere cohors. Credas examina fundi
Hyblæum raptura thymum, cum cerea reges
Castra movent, fagique cava dimissus ab alvo
Mellifer electis exercitus obstrepit herbis.
Pratorum spoliatur honos. Hac lilia fuscis
Intexit violis: hanc mollis amaracus ornat:
Hæc graditur stellata rosis; hæc alba ligustris.
Te quoque, flebilibus mærens, Hyacinthe, figuris,
Narcissumque metunt, nunc inclita germina veris,
Præstantes olim pueros. Tu natus Amyclis:
Hunc Helicon genuit. Te disci perculit error:
Hunc fontis decepit amor. Te fronte retusa
Delius, hunc fracta Cephissus arundine luget.
Æstuat ante alias avido fervore legendi
Frugiferæ spes una Deæ. Nunc vimine texto
Ridentes calathos spoliis agrestibus implet:
Nunc sociat flores seseque ignara coronat.
Augurium fatale tori. Quin ipsa tubarum
Armorumque potens, dextram, qua fortia turbat
Agmina, qua stabiles portas et mænia vellit,
Jam levibus laxat studiis hastamque reponit,
Insuetisque docet galeam mitescere sertis.
Ferratus lascivit apex horrorque recessit
Martius et cristæ pacato fulgure vernant.
Nec quæ Parthenium canibus scrutatur odorem,
Aspernata choros, libertatemque comarum
Injecta tantum voluit frenare corona.

[The plain, with gentle swell and gradual slopes, rose into a hill; issuing from the living rock gushing streams bedewed their grassy banks. With the shade of its branches a wood tempers the sun's fierce heat and at summer's height makes for itself the cold of winter. There grows the pine, useful for seafaring, the cornel-tree for weapons of war, the oak, friendly to Jove, the cypress, sentinel of graves, the holm filled with honeycombs, and the laurel foreknowing of the future; here the box-tree waves its thick crown of leaves, here creeps the ivy, here the vine clothes the elm. Not far from here lies a lake called by the Sicani Pergus, girt with a cincture of leafy woods close around its pallid waters. Deep down therein the eye of whoso would can see, and the everywhere transparent water invites an untrammelled gaze into its oozy depths and betrays the uttermost secrets of its pellucid gulfs. Hither came their company well pleased with the flowery climb.

Venus bids them gather flowers.

Come, sisters, while yet the morning sun shines through the moist air,
and while Lucifer, my harbinger of dawn, yet drives his dewy steeds and
waters the bright field.

So spake she and gathered the flower that testified to her own woe. Her companions ranged the various vales. You could have believed a swarm of bees was on the wing, eager to gather its sweetness from Hyblæan thyme, where the king bees lead out their wax-housed armies and the honey-bearing host, issuing from the beech-tree's hollow bole, buzzes around its favourite flowers. The meadows are despoiled of their glory; this goddess weaves lilies with dark violets, another decks herself with pliant marjoram, a third steps forth rose-crowned, another wreathed with white privet. Thee also, Hyacinthus, they gather, thy flower inscribed with woe, and Narcissus too — once lovely boys, now the pride of flowering spring. Thou, Hyacinthus, wert born at Amyclæ, Narcissus was Helicon's child; thee the errant discus slew; him love of his stream-reflected face beguiled; for thee weeps Delos' god with sorrow-weighted brow; for him Cephissus with his broken reeds.

But beyond her fellows she, the one hope of the corn-bearing goddess, burned with a fierce desire to gather flowers. Now she fills with the spoil of the fields her laughing baskets, osier-woven; now she twines a wreath of flowers and crowns herself therewith, little seeing in this a foreshadowing of the marriage fate holds in store for her. E'en Pallas herself, goddess of the trumpets and of the weapons of war, devotes to gentler pursuits the hand wherewith she o'erwhelms the host of battle and throws down stout gates and city walls. She lays aside her spear and wreaths her helmet with soft flowers — strange aureole! The iron peak is gay, o'ershadowed the fierce martial glint, and the plumes, erstwhile levin bolts, now nod with blossoms. Nor does Diana, who scours Mount Parthenius with her keen-scented hounds, disdain this company but would fain bind her free-flowing tresses with a flowery crown.]¹

But there is a circumstance relative to the narcissus which must not be passed over in silence: I mean its being, according to Ovid, the metamorphosis of a youth who fell a victim to the love of his own corporeal form; the secret meaning of which most admirably accords with the rape of Proserpina, which, according to Homer, was the immediate consequence of gathering this wonderful flower.² For by Narcissus falling in love with his shadow in the limpid stream we may behold an exquisitely apt representation of a soul vehemently gazing on the flowing condition of a material body, and in consequence of this, becoming enamoured with a corporeal life, which is nothing more than the delusive image of the true man, or the rational and immortal soul. Hence, by an immoderate attachment to this unsubstantial mockery and gliding semblance of the real soul, such an one becomes, at length, wholly changed, as far as is possible to his nature, into a vegetive condition of being, into a beautiful but

¹ Claudian, *The Rape of Proserpine*, Bk. 2, xxxv, 101-50; (tr. Platnauer)

² Homer, *Hymn to Ceres*. "We were plucking the pleasant flowers, the beautiful crocus, and the Iris, and hyacinth, and the narcissus, which, like the crocus, the wide earth produced. I was plucking them with joy, when the earth yawned beneath, and out leaped the Strong King, the Many-Receiver, and went bearing me, grieving much, beneath the earth in his golden chariot, and I cried aloud."

transient flower, that is, into a corporeal life, or a life totally consisting in the mere operations of nature. Proserpina, therefore, or the soul, at the very instant of her descent into matter, is, with the utmost propriety, represented as eagerly engaged in picking this fatal flower; for her faculties at this period are entirely occupied with a life divided about the fluctuating condition of body.

After this, Pluto, forcing his passage through the earth, seizes on Proserpina, and carries her away with him, notwithstanding the resistance of Minerva and Diana. They, indeed, are forbid by Jupiter, who in this place signifies Fate, to attempt her deliverance. By this resistance of Minerva and Diana no more is signified than that the lapse of the soul into a material nature is contrary to the genuine wish and proper condition, as well of the corporeal life depending on her essence, as of her true and rational nature. Well, therefore, may the soul, in such a situation, pathetically exclaim with Proserpina:

O male dilecti flores, despectaque matris
Consilia: O Veneris deprensæ serius artes!

Oh flowers fatally dear, and the mother's cautions despised: Oh cruel arts of cunning Venus!

But, according to Minutius Felix, Proserpina was carried by Pluto through thick woods, and over a length of sea, and brought into a cavern, the residence of the dead: where by *woods* a material nature is plainly implied, as we have already observed in the first part of this discourse; and where the reader may likewise observe the agreement of the description in this particular with that of Virgil in the descent of his hero:

Tenent media omnia *silvæ*
Cocytusque sinuque labens, circumvenit atro.

Woods cover all the middle space and Cocytus gliding on, surrounds it with his dusky bosom.

In these words the woods are expressly mentioned; and the ocean has an evident agreement with Cocytus, signifying the outflowing condition of a material nature, and the sorrows and sufferings attending its connection with the soul.

Pluto hurries Proserpina into the infernal regions: in other words, the soul is sunk into the profound depth and darkness of a material nature. A description of her marriage next succeeds, her union with the dark tenement of the body:

Jam suus inferno processerat Hesperus orbi
Ducitur in thalamum virgo. Stat pronuba juxta
Stellantes Nox pieta sinus, tangensque cubile
Omina perpetuo genitalia federe sancit.

[And now its own evening-star had shone upon the underworld. The maiden is led into the bridal chamber. Night, clad in starry raiment, stands by her as her brideswoman; she touches the couch and blesses the union of marriage with a bond that cannot be broken.]¹

Night is with great beauty and propriety introduced as standing by the nuptial couch, and confirming the oblivious league. For the soul through her union with a

¹ Claudian, *The Rape of Proserpine*, Bk. 2, xxxv, 361-64; (tr. Platnauer)

material body becomes an inhabitant of darkness, and subject to the empire of night; in consequence of which she dwells wholly with delusive phantoms, and till she breaks her fetters is deprived of the intuitive perception of that which is real and true.

In the next place, we are presented with the following beautiful and pathetic description of Proserpina appearing in a dream to Ceres, and bewailing her captive and miserable condition:

Sed tunc ipsa sui jam non ambagibus ullis
Nuntia, materna facies ingesta sopori.
Namque videbatur tenebroso oblecta recessu
Carceris, et sævis Proserpina vincta catenis,
Non qualem roseis nuper convallibus Ætnæ
Suspexere Deæ. Squalebat pulchrior auro
Cæsaries, et nox oculorum infecerat ignes.
Exhaustusque gelu pallet rubor. Ille superbi
Flammeus oris honos, et non cessura pruinis
Membra colorantur piceæ caligine regni.
Ergo hanc ut dubio vix tandem agnoscere visu
Evaluit: cujus tot pænæ criminis? inquit.
Unde hæc informis macies? Cui tanta facultas
In me sævitæ est? Rigidi cur vincula ferri
Vix aptanda feris molles meruere lacerti?
Tu, mea tu proles?
An vana fallimur umbra?

[Next her very image appeared in the mother's dreams, announcing her fate in no uncertain manner. She saw Proserpine shut in the dark confines of a prison-house and bound with cruel chains. Yet not so had she entrusted her to the fields of Sicily, not so had the wondering goddesses beheld her in Etna's flowery meadows. Foul was now that hair, more beautiful erstwhile than gold; night had dimmed the fire of her eyes and frost banished the roses from her pale cheeks. The gracious flush of her skin and those limbs whose whiteness matched the hoar-frost are alike turned to hell-tinctured grain. When, therefore, she was at last able to recognize her daughter, albeit with doubtful gaze, she cried:

What crime hath merited these many punishments?
Whence comes this dreadful wasting away?
Who hath power to wreak such cruelty upon me?
How have thy soft arms deserved fetters of stubborn iron, scarce fitted for
beasts?
Art thou my daughter or does a vain shadow deceive me?]¹

Such, indeed, is the wretched situation of the soul when profoundly merged in a corporeal nature. She not only becomes captive and fettered, but loses all her original splendour; she is defiled with the impurity of matter; and the sharpness of her rational sight is blunted and dimmed through the thick darkness of a material night. The reader may observe how Proserpina, being represented as confined in the dark recess of a prison, and bound with fetters, confirms the explanation of the fable here given as symbolical of the descent of the soul; for such, as we have already largely

¹ Claudian, *The Rape of Proserpine*, Bk. 3, xxvi, 80-96; (tr. Platnauer)

proved, is the condition of the soul from its union with the body, according to the uniform testimony of the most ancient philosophers and priests.¹

After this, the wanderings of Ceres for the discovery of Proserpina commence. She is described, by Minutius Felix, as begirt with a serpent, and bearing two lighted torches in her hands; but by Claudian, instead of being girt with a serpent, she commences her search by night in a car drawn by dragons. But the meaning of the allegory is the same in each; for both a serpent and a dragon are emblems of a divisible life subject to transitions and changes, with which, in this case, our intellectual (and diviner) part becomes connected: since as these animals put off their skins, and become young again, so the divisible life of the soul, falling into generation, is rejuvenized in its subsequent career. But what emblem can more beautifully represent the evolutions and outgoings of an intellectual nature into the regions of sense than the wanderings of Ceres by the light of torches through the darkness of night, and continuing the pursuit until she proceeds into the depths of Hades itself? For the intellectual part of the soul,² when it verges towards body, enkindles, indeed, a light in its dark receptacle, but becomes itself situated in obscurity: and, as Proclus somewhere divinely observes, the mortal nature by this means participates of the divine intellect, but the intellectual part is drawn down to death. The tears and lamentations too, of Ceres, in her course, are symbolical both of the providential operations of intellect about a mortal nature, and the miseries with which such operations are (with respect to imperfect souls like ours) attended. Nor is it without reason that Iacchus, or Bacchus, is celebrated by Orpheus as the companion of her search: for Bacchus is the evident symbol of the imperfect energies of intellect, and its scattering into the obscure and lamentable dominions of sense.

But our explanation will receive additional strength from considering that these sacred rites occupied the space of nine days in their celebration; and this, doubtless, because, according to Homer,³ this goddess did not discover the residence of her daughter till the expiration of that period. For the soul, in falling from her original and divine abode in the heavens, passed through eight spheres, namely, the fixed or inerratic sphere, and the seven planets, assuming a different body, and employing different faculties in each; and becomes connected with the sublunary world and a terrene body, as the ninth, and most abject gradation of her descent. Hence the first day of initiation into these mystic rites was called *agyrmos*, *i.e.*, according to Hesychius, ἐκκλησια και παν το αγειρομενον, *an assembly, and all collecting together*: and this with the greatest propriety; for, according to Pythagoras,

¹ *Manteis*, μαντις, not ιερεις. The term is more commonly translated prophets, and actually signifies persons gifted with divine insight, through being in an entheastic condition, called also *mania* or divine fury.

² “The soul is a composite nature, is on one side linked to the eternal world, its essence being generated of that ineffable element which constitutes the real, the immutable, and the permanent. It is a beam of the eternal Sun, a spark of the Divinity, an emanation from God. On the other hand, it is linked to the phenomenal or sensible world, its emotive part being formed of that which is relative and phenomenal.” — *Cocker*.

³ *Hymn to Ceres*.

“For nine days did holy Demeter perambulate the earth . . . and when the ninth shining morn had come, Hecate met her, bringing news.”

Apuleius also explains that at the initiation into the Mysteries of Isis the candidate was enjoined to abstain from luxurious food for ten days, from the flesh of animals, and from wine. — *Golden Ass*, Bk. xi, p. 239 (*Bohn*).

the people of dreams are souls collected together in the Galaxy.¹

Δημιος δε ονειρων κατα Πυθαγοραν αι ψυχαι, ας συναγεσθαι φησιν εις τον γαλαξιαν.²

And from this part of the heavens souls first begin to descend. After this, the soul falls from the tropic of Cancer into the planet Saturn; and to this the second day of initiation was consecrated, which they called Αλαδε μυσται,³ because, says Meursius, on that day the crier was accustomed to admonish the mystai to betake themselves to the sea. Now the meaning of this will be easily understood, by considering that, according to the arcana of the ancient theology, as may be learned from Proclus,⁴ the whole planetary system is under the dominion of Neptune; and this too is confirmed by Martianus Capella, who describes the several planets as so many streams. Hence when the soul falls into the planet Saturn, which Capella compares to a river voluminous, sluggish, and cold, she then first merges herself into fluctuating matter, though purer than that of a sublunary nature, and of which water is an ancient and significant symbol. Besides, the sea is an emblem of purity, as is evident from the Orphic hymn to Ocean, in which that deity is called

θεων αγνισμα μεγαιστον [*theōn agnisma megiston*],

the greatest purifier of the gods;

and Saturn, as we have already observed, is *pure* [intuitive] *intellect*. And what still more confirms this observation is, that Pythagoras, as we are informed by Porphyry, in his life of that philosopher, symbolically called the sea *a tear of Saturn*. But the eighth day of initiation, which is symbolical of the falling of the soul into the lunar orb,⁵ was celebrated by the candidates by a *repeated initiation and second sacred rites*; because the soul in this situation is about to bid adieu to everything of a celestial nature; to sink into a perfect oblivion of her divine origin and pristine felicity; and to rush profoundly into the region of dissimilitude,⁶ ignorance, and error. And lastly, on the ninth day, when the soul falls into the sublunary world and becomes united with a terrestrial body, a libation was performed, such as is usual in sacred rites. Here the initiates, filling two earthen vessels of broad and spacious bottoms, which were called πλημοχοαι, *plēmochōai*, and κουλυσκοι, *kotylyskoi*, the former of these words denoting vessels of a conical shape, and the latter small bowls or cups sacred to Bacchus, they placed one towards the east, and the other towards the west. And the first of these was doubtless, according to the interpretation of Proclus, sacred to the earth, and symbolical of the soul proceeding from an orbicular figure, or divine form, into a conical defluxion and terrene situation:⁷ but the other was sacred to the

¹ Only persons taking a view solely external will suppose the galaxy to be literally the milky belt of stars in the sky.

² *Cave of the Nymphs*; [consult full text in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

³ [“To the sea, ye initiated ones!”]

⁴ *Theology of Plato*, Bk. vi

⁵ The Moon typified the mother of gods and men. The soul descending into the lunar orb thus came near the scenes of earthly existence, where the life which is transmitted by generation has opportunity to involve it about.

⁶ The condition most unlike the former divine estate.

⁷ An orbicular figure symbolized the maternal, and a cone the masculine divine Energy.

soul, and symbolical of its celestial origin; since our intellect is the legitimate progeny of Bacchus. And this too was occultly signified by the position of the earthen vessels; for, according to a mundane distribution of the divinities, the eastern centre of the universe, which is analogous to fire, belongs to Jupiter, who likewise governs the fixed and inerratic sphere; and the western to Pluto, who governs the earth, because the west is allied to earth on account of its dark and nocturnal nature.¹

Again, according to Clemens Alexandrinus, the following confession was made by the new initiate in these sacred rites, in answer to the interrogations of the Hierophant:

I have fasted; I have drank the Cyceon;²

I have taken out of the Cista, and placed what I have taken out into the Calathus; and alternately I have taken out of the Calathus and put into the Cista.

Καστι το συνθημα Ελευσινιων μυστηριων.
Ενηστωσα· επιον τον κυκεωνα· ελαβον εκ κιστης,
εργασαμενος απεθεμην εις καλαθον, και εκ καλαθου εις κιστην.

But as this pertains to a circumstance attending the wanderings of Ceres, which formed the most mystic and emblematical part of the ceremonies, it is necessary to adduce the following arcane narration, summarily collected from the writings of Arnobius:

The goddess Ceres, when searching through the earth for her daughter, in the course of her wanderings arrived at the boundaries of Eleusis, in the Attic region, a place which was then inhabited by a people called *Autochthones*, or descended from the earth, whose names were as follows: Baubo and Triptolemus; Dysaules, a goatherd; Eubulus, a keeper of swine; and Eumolpus, a shepherd, from whom the race of the Eumolpidai descended, and the illustrious name of Cecropidai was derived; and who afterward flourished as bearers of the caduceus, hierophants, and criers belonging to the sacred rites. Baubo, therefore, who was of the female sex, received Ceres, wearied with complicated evils, as her guest, and endeavoured to soothe her sorrows by obsequious and flattering attendance. For this purpose she entreated her to pay attention to the refreshment of her body, and placed before her *a mixed potion* to assuage the vehemence of her thirst. But the sorrowful goddess was averse from her solicitations, and rejected the friendly officiousness of the hospitable dame. The matron, however, who was not easily repulsed, still continued her entreaties, which were as obstinately resisted by Ceres, who persevered in her refusal with unshaken persistency and invincible firmness. But when Baubo had thus often exerted her endeavours to appease the sorrows of Ceres, but without any effect, she, at length, changed her arts, and determined to try if she could not exhilarate, by prodigies (or out-of-the-way expedients), a mind which she was not able to allure by earnest endeavours. For this purpose she uncovered that part of her body by which the female sex produces children and derives the appellation of woman.³ This she caused to assume a purer appearance, and a smooth-

¹ Proclus, *Theology of Plato*, Bk. vi, c. 10

² Homer, *Hymn to Ceres*. "To her Metaneira gave a cup of sweet wine, but she refused it; but bade her to mix wheat and water with pounded pennyroyal. Having made the mixture, she gave it to the goddess."

³ Γυνη, *gyne*, woman, from γυνος, *gounos*, Latin *cunnius*.

ness such as is found in the private parts of a stripling child. She then returns to the afflicted goddess, and, in the midst of those attempts which are usually employed to alleviate distress, she uncovers herself, and exhibits her secret parts; upon which the goddess fixed her eyes, and was diverted with the novel method of mitigating the anguish of sorrow; and afterward, becoming more cheerful through laughter, she assuages her thirst with the mingled potion which she had before despised.

Thus far Arnobius; and the same narration is epitomized by Clemens Alexandrinus, who is very indignant at the indecency as he conceives, in the story, and because it composed the arcana of the Eleusinian rites. Indeed as the simple father, with the usual ignorance¹ of a Christian priest, considered the fable literally, and as designed to promote indecency and lust, we cannot wonder at his ill-timed abuse. But the fact is, this narration belonged to the ἀπορρητα, *aporrhēta*, or arcane discourses, on account of its mystical meaning, and to prevent it from becoming the object of ignorant declamation, licentious perversion, and impious contempt. For the purity and excellence of these institutions is perpetually acknowledged even by Dr. Warburton himself, who, in this instance, has dispersed, for a moment, the mists of delusion and intolerant zeal.² Besides, as Iamblichus beautifully observes,³

exhibitions of this kind in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing desire, through the awful sanctity with which these rites were accompanied: for, the proper way of freeing ourselves from the passions is, first, to indulge them with moderation, by which means they become satisfied; listen, as it were, to persuasion, and may thus be entirely removed.⁴

This doctrine is indeed so rational, that it can never be objected to by any but quacks in philosophy and religion. For as he is nothing more than a quack in medicine who endeavours to remove a latent bodily disease before he has called it forth externally, and by this means diminished its fury; so he is nothing more than a pretender in philosophy who attempts to remove the passions by violent repression, instead of moderate compliance and gentle persuasion.

But to return from this digression, the following appears to be the secret meaning of this mystic discourse: The matron Baubo may be considered as a symbol of that passive, womanish, and corporeal life through which the soul becomes united with this earthly body, and through which, being at first ensnared, it descended, and, as it were, was born into the world of generation, passing, by this means, from mature perfection, splendour and reality, into infancy, darkness, and error. Ceres, therefore, or the intellectual soul, in the course of her wanderings, that is, of her evolutions and goings-forth into matter, is at length captivated with the arts of Baubo, or a corporeal life, and forgets her sorrows, that is, imbibes oblivion of her wretched state in

¹ Uncandidness was more probably the fault of which Clement was guilty.

² *Divine Legation of Moses*, Bk. ii

³ “The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means.”

⁴ *Mysteries of the Egyptians, Chaldeans, and Assyrians*

the mingled potion which she prepares: the mingled liquor being an obvious symbol of such a life, mixed and impure, and, on this account, liable to corruption and death; since everything pure and unmixed is incorruptible and divine. And here it is necessary to caution the reader from imagining, that because, according to the fable, the wanderings of Ceres commence after the rape of Proserpina, hence the intuitive intellect descends subsequently to the soul, and separate from it. Nothing more is meant by this circumstance than that the diviner intellect, from the superior excellence of its nature, has in cause, though not in time, a priority to soul, and that on this account a defection and revolt (and descent earthward from the heavenly condition) commences, from the soul, and afterward takes place in the intellect, yet so that the former descends with the latter in inseparable attendance.

From this explanation, then, of the fable, we may easily perceive the meaning of the mystic confession, *I have fasted; I have drunk a mingled potion*, etc.; for by the former part of the assertion, no more is meant than that the higher intellect, previous to imbibing of oblivion through the deceptive arts of a corporeal life, abstains from all material concerns, and does not mingle itself (as far as its nature is capable of such abasement) with even the necessary delights of the body. And as to the latter part, it doubtless alludes to the descent of Proserpina to Hades, and her re-ascent to the abodes of her mother Ceres: that is, to the outgoing and return of the soul, alternately falling into generation, and ascending thence into the intelligible world, and becoming perfectly restored to her divine and intellectual nature. For *the Cista* contained the most arcane symbols of the Mysteries, into which it was unlawful for the profane to look: and whatever were its contents,¹ we learn from the hymn of Callimachus to Ceres, that they were formed from gold, which, from its incorruptibility, is an evident symbol of an immaterial nature. And as to the Calathus, or basket, this, as we are told by Claudian, was filled with *spoliis agrestibus*, *the spoils or fruits of the field*, which are manifest symbols of a life corporeal and earthly. So that the candidate, by confessing that he had taken from the Cista, and placed what he had taken into the Calathus, and the contrary, occultly acknowledged the descent of his soul from a condition of being super-material and immortal, into one material and mortal; and that, on the contrary, by living according to the purity which the Mysteries inculcated, he should re-ascend to that perfection of his nature, from which he had unhappily fallen.²

¹ A golden serpent, an egg, and the phallus. The epopt looking upon these, was rapt with awe as contemplating in the symbols the deeper mysteries of all life, or being of a grosser temper, took a lascivious impression. Thus as a *seer*, he beheld with the eyes of sense or sentiment; and the real apocalypse was therefore that made to himself of his own moral life and character. — A.W.

² “Exiled from the true home of the spirit, imprisoned in the body, disordered by passion, and beclouded by sense, the soul has yet longings after that state of perfect knowledge, and purity, and bliss, in which it was first created. Its affinities are still on high. It yearns for a higher and nobler form of life. It essays to rise, but its eye is darkened by sense, its wings are besmeared by passion and lust; it is ‘borne downward until it falls upon and attaches itself to that which is material and sensual,’ and it flounders and grovels still amid the objects of sense. And now, Plato asks: How may the soul be delivered from the illusions of sense, the distemping influence of the body, and the disturbances of passion, which becloud its vision of the real, the good, and the true?” “Plato believed and hoped that this could be accomplished by *philosophy*. This he regarded as a grand intellectual discipline for the purification of the soul. By this it was to be disenthralled from the bondage of sense, and raised into the empyrean of pure thought, ‘where truth and reality shine forth.’ All souls have the faculty of knowing, but it is only by reflection and self-knowledge, and intellectual discipline, that the soul can be raised to the vision of eternal truth, goodness, and beauty — that is, to the vision of God.”

— Cocker, *Christianity and Greek Philosophy* x, pp. 351-52

It only now remains that we consider the last part of this fabulous narration, or arcane discourse. It is said, that after the goddess Ceres, on arriving at Eleusis, had discovered her daughter, she instructed the Eleusinians in the planting of corn: or, according to Claudian, the search of Ceres for her daughter, through the goddess, instructing in the art of tillage as she went, proved the occasion of a universal benefit to mankind. Now the secret meaning of this will be obvious, by considering that the descent of the superior intellect into the realms of generated existence becomes, indeed, the greatest benefit and ornament which a material nature is capable of receiving: for without this participation of intellect in the lowest department of corporeal life, nothing but the irrational soul¹ and a brutal life would subsist in its dark and fluctuating abode, the body. As the art of tillage, therefore, and particularly the growing of corn, becomes the greatest possible benefit to our sensible life, no symbol can more aptly represent the unparalleled advantages arising from the evolution and procession of intellect with its divine nature into a corporeal life, than the good resulting from agriculture and corn: for whatever of horrid and dismal can be conceived in night, supposing it to be perpetually destitute of the friendly illuminations of the moon and stars, such, and infinitely more dreadful, would be the condition of an earthly nature, if deprived of the beneficent irradiations [προοδοι] and supervening benefits of the diviner life.²



Daphnephoria (1874-1876) Sir Frederic Leighton, Lady Lever Art Gallery, Wirral, England

¹ “It is linked to the phenomenal or sensible world, its emotive part (*επιθυμητικου*) being formed of what is relative and phenomenal.”

² *Eleusinian and Bacchic Mysteries*, pp. 87-121

Part 4.

Insights into the Mysteries of Eleusis, by Helena Petrovna Blavatsky.

References to *The Eleusinian and Bacchic Mysteries* herein are from Thomas Taylor's dissertation, 3rd ed. of 1875: Taylor T. (Tr. & Com.) *The Eleusinian and Bacchic Mysteries: a Dissertation*. 1st ed., Amsterdam, 1790; 2nd ed., with additions, appeared in *The Pamphleteer*, Vol. III, 1816; 3rd ed., with Introduction, Notes, Emendations, and Glossary by Alexander Wilder, New York, 1875; 4th ed. New York, 1891 [With 85 illustrations by A.L. Rawson]. The 3rd ed. of 1875, was reprinted by Wizards Bookshelf, San Diego, 1980, with additional notes by the Publisher; (*Secret Doctrine* Reference Series).

Opening thoughts.

The Eleusinian Mysteries were viewed as the efflorescence of the Greek religion, and the purest essence of all its conceptions.¹

The Eleusinian Mysteries were the most famous and the most ancient of all the Greek Mysteries (save the Samothracian), and were celebrated near the hamlet of Eleusis, not far from Athens. Epiphanius traces them to the days of Inachos (1800 B.C.), founded, as another version has it, by Eumolpus, a King of Thrace and a Hierophant. They were celebrated in honour of Demeter, the Greek Ceres and the Egyptian Isis; and the last act of the performance referred to a sacrificial victim of atonement and a resurrection, when the Initiate was admitted to the highest degree of "Epopt" (*q.v.*). The festival of the Mysteries began in the month of Boëdromion (September), the time of grape-gathering, and lasted from the 15th to the 22nd, seven days. The Hebrew feast of Tabernacles, the feast of *Ingatherings*, in the month of Ethanim (the seventh), also began on the 15th and ended on the 22nd of that month.

Bread and wine² were offered before Initiation.

The name of the month (Ethanım) is derived, according to some, from Adonım, Adonia, Attenım, Ethanım, and was in honour of Adonāi or Adonis (Thammuz), whose death was lamented by the Hebrews in the groves of Bethlehem. The sacrifice of both "Bread and Wine" was performed before the Mysteries of initiation; and during the ceremony the mysteries, were divulged to the candidates from the *petroma* a

¹ *Blavatsky Collected Writings*, (EGYPTIAN MAGIC) VII p. 122; [De Mirville quoting Döllinger's *Judaism et Paganism*, Vol. I, p. 184]

² Cf. "The administration of the Sacrament, the mystery of Transubstantiation 'in the supposed conversion of the bread and wine of the Eucharist into the body and blood of Christ,' would render the bread and wine and the communion cup along with them *fetishes* — no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetishes*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become — if the miracle be claimed as *genuine* — 'the receptacle or dwelling' for a longer or shorter time of God or an 'angel of God.'" *Blavatsky Collected Writings* (ANIMATED STATUES) VII p. 214

kind of book made of two stone tablets (*petrai*), joined at one side and trade to open like a volume.^{1, 2}

In the Bacchic Mysteries a *consecrated cup* was handed around after supper, called the cup of the Agathodæmōn.³ 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.^{4, 5}

The offering of bread and wine to the candidate by the Hierophant symbolised the spirit that was about to quicken matter: i.e., the divine wisdom of the Higher Self was to take possession of the candidate's inner Self or Soul through what was to be revealed to him.

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus⁶ and Ceres — wine and bread, or corn.⁷ Now Ceres or Demeter was the female *productive principle* of the Earth; the spouse of Father Æther, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the

¹ See *Isis Unveiled*, II pp. 44, 91, *et seq.*, for further explanations

² *Theosophical Glossary*: Eleusinia

³ Dunlap, *Vestiges*, etc., p. 217

⁴ Movers, Duncker, Higgins, *et. al.*

⁵ *Isis Unveiled*, II p. 512

⁶ [Note to Students: There are three Iacchoi-Bacchoi. Cf. "Iacchos [is] a synonym of Bacchus. Mythology mentions three persons so named: they were Greek ideals adopted later by the Romans. The word Iacchos is stated to be of Phœnician origin, and to mean 'an infant at the breast.' Many ancient monuments represent Ceres or Demeter with Bacchus in her arms.

One Iacchos was called Theban and Conqueror, son of Jupiter and Semele; his mother died before his birth and he was preserved for some time in the thigh of his father; he was killed by the Titans.

Another was son of Jupiter, as a Dragon, and Persephone; this one was named Zagreus.

A third was Iacchos of Eleusis, son of Ceres: he is of importance because he appeared on the sixth day of the Eleusinian Mysteries. Some see an analogy between Bacchus and Noah, both cultivators of the Vine, and patrons of alcoholic excess." *Theosophical Glossary*: Iacchos]

⁷ Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy" (*Periegesis*, X, xxix, 4). Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount Meru (from *μηρος*, thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero mentions the god as a Son of Thyone and Nisus; and Dionysos or *Διονύσος* means the god Dis from Mount Nysa in India. Bacchus crowned with ivy, or *Kissos*, is Krishna, one of whose names was *Kissen*. Dionysos was pre-eminently the god who was expected to liberate the *souls of men* from their prisons of flesh — Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus, and there is a tradition which not only makes Orpheus come from India (he being called *ορρωος*, dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (See *Five Years of Theosophy*. Art: "Was Writing Known Before Panini?")

[The mention of Arrian in the above footnote is in reference to his *Anabasis of Alexander*, Bk. V, i, 6, where occurs the following passage:

"Now Dionysos called this city Nysa in honour of his nurse Nysa, and the territory he called Nysæan; and the mountain near the city he named Merus (a thigh) [*Meron*], since according to the legend, he grew in the thigh [*en mero*] of Zeus [*Dios*]."

The essay on "Was Writing Known Before Pānini?" will be found in Volume V (1883) of the present series.

— Boris de Zirkoff.]

mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i.e.*, the divine wisdom of the Higher Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the “Father,” has now passed, part and parcel — *minus* knowledge — into the “Father priest,” who today administers the same communion. Jesus called himself a vine and *his* “Father” the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning¹ of bread and wine, and his identification with the *logoi* of the ancients.

Whose eateth my flesh, and drinketh my blood, hath eternal life.²

He adds:

This is a hard saying³ . . . The words [*rhēmata*, or arcane utterances] that I speak unto you, they are spirit, and they are life.⁴

They are; because “it is the spirit that quickeneth.” Furthermore these *rhēmata* of Jesus are indeed the arcane utterances of an *Initiate*.⁵

The Hierophant was always an old unmarried man.

This and so many other features of the great archaic system, known as the Sacred Wisdom-Science, have been appropriated by the Romish Church.

[Jacolliot] shows us, on the testimony of the *Agrushada Parikshai*, which he freely translates as the “*Book of Spirits*” (Pitris), that centuries before our era the *initiates* of the temple chose a Superior Council, presided over by the *Brahmātma* or supreme chief of all these *Initiates*; that this pontificate, which could be exercised only by a Brahman who had reached the age of eighty years; that the *Brahmātma* was sole guardian of the mystic formula, *résumé* of every science, contained in the three mysterious letters, AUM, which signify *creation, conservation, and transformation*.

It is the traditional policy of the College of Cardinals to elect, whenever practicable, the new Pope among the oldest valetudinarians. The hierophant of the Eleusinia was likewise always an old man, and unmarried.⁶

All perfective rites or finishings were mysteries analogous to telete or death.

They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relations to the body, and the method of

¹ *Vide infra*, note

² *John* vi, 54

³ *ibid.*, vi, 60

⁴ *ibid.*, vi, 63

⁵ *Blavatsky Collected Writings*, (THE ROOTS OF RITUALISM IN CHURCH AND MASONRY – XI) XI pp. 93-95; [consult full text in our Blavatsky Speaks Series. — ED. PHIL.]

⁶ *Isis Unveiled*, II p. 31 & *fn.*

its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklēpios, some of whose writings chanced to become public. But the Asklēpiades were initiates of the Æsculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. We will treat of the Mysteries fully in the subsequent chapters.¹

The transformation of Cybele to Ceres-Demeter was the basis for the sacredness of bread and wine in ritualism.

One of the greatest mysteries is how the ever immaculate and yet ever prolific Divine Virgin who, fecundated by the fructifying rays of the Sun, becomes the Mother of all that lives and breathes on her vast bosom. Her very “Breath” is Akasha-tattva or Universal Essence, i.e., Vital Electricity — Life itself.

Thousands of years ago the Phrygian Dactyls, the initiated priests, spoken of as the “magicians and the exorcists of sickness,” healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitæ* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man’s existence; hence, Cybele’s life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*,² the prolific *Mater*,³ became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.⁴

Cybele is the Moon-Goddess of the Athenians, Pallas or Minerva, invoked in her festivals as Μοῦσηνός Θεου, the One Mother of God,⁵ and Virgin Queen of Heaven.⁶ Esoterically, Cybele is Kabeiros, a representative of the Phoenician Kingly Race.

The CABEIRI are the KHYBERI, or people of KHYBER. . . . Others of the CABEIRI (KHYBERI), were AXIEROS and CASMILLUS, in plain terms, AKSHYĒ-RAJ and CASHMIR-RAJ, the OXUS KING, and CASHMIR KING — facts perfectly in accordance with the original headquarters of Buddhism in Lancas Land. Again they are often confounded with the DIOS-CUROI (DWYOS-CUROI), TWO CURUS, or CASTOR and POLLUX, or, as I have shown, CASHMIR and BALK.

The Roman Augurs ignorantly styled the Khyberic (Cabeiri), DII POTES, instead of DII BODHES, or BUD’HA GODS. Sometimes they are as ignorantly called *Κόβαλοι* (CO-

¹ *Isis Unveiled*, I (GLOSSARY) p. xxxvii

² [The Good Goddess, a divinity in ancient Roman religion.]

³ [Magna Mater was an epithet of Cybele.]

⁴ *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII p. 214

⁵ *Secret Doctrine*, I p. 400

⁶ *Vide infra*, p. 102

BALOI), instead of CABULOI, or CABUL DEITIES. Their worship resembled that of Cybele (CUBELE), and no wonder, since this is again but a transparent disguise for “CABUL-E”; hence “CYBELE,” or CABUL, is often represented as a female with a turreted coronet.¹

The Mysteries are fragments of a grand pre-historic Philosophy, as old as the world itself.

The Mysteries are primitive Philosophy that are not only the foundation-stone of modern Philosophy, they also gave birth to hieroglyphics, as permanent records were needed to preserve and commemorate their secrets.

The great modern writer on the Mysteries of Egyptian Initiation — one, however, who knew nothing of those in India — the late Ragon, has not exaggerated in maintaining that:

All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldæa, Sydonia, and the priests of Babylonia [on the secrets of Nature], were known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldæa and ancient Persia, gave rise to the doctrine of Egyptian Mysteries.²

The Mysteries preceded the hieroglyphics.³ They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy⁴ that has served as the foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its parent.

Though Initiation contained neither rules and principles, nor any special teaching of science, it was nevertheless Science herself, and the Science of sciences.

Initiation, though it contained neither rules and principles, nor any special teaching of Science — as now understood — was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it

¹ *India in Greece*, pp. 220, 221

² *Des Initiations*, etc., p. 25 [2nd ed., 1842]

³ The word comes from the Greek “hieros” (“sacred”) and “glypho” (“I grave”). The Egyptian characters were sacred to the Gods, as the Indian Devanāgarī is the language of the Gods.

⁴ The same author had (as Occultists have) a very reasonable objection to the modern etymology of the word “philosophy,” which is interpreted “love of wisdom,” and is nothing of the kind. The philosophers were scientists, and philosophy was a real science — not simply verbiage, as it is in our day. The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as “wisdom of love.” Now it is in the last word, “love,” that lies hidden the esoteric significance: for “love” does not stand here as a noun, nor does it mean “affection” or “fondness,” but is the term used for Eros, that primordial principle in divine creation, synonymous with *πόθος*, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means “divine love,” that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The “wisdom of love” (or “philosophia”) meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship — love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, an aspirant to philosophy, or to Wisdom of Love — love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

was yet the one true Religion — that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, arts, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things — *i.e.*, those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess — became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do so with impunity. Those who failed disappeared from the world, without leaving a trace behind.¹

The fact that the Sanskrit and Greek words for Initiation to the Greater Mysteries, Avapta and Epopteia, imply revelation not by human agent but by receiving the Sacred Drink, points out to the pre-Vedic origin of the Eleusinia.

Paul declares that:

According to the grace of God which is given unto me, as a wise *master-builder*,² I have laid the foundation.³

This expression, master-builder, used only *once* in the whole Bible, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *Epopteia*, or revelation, reception into the secrets. In substance it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God. But the real significance of the word is “overseeing,” from οπτομαι — *I see myself*. In Sanskrit the word *avāpta* has the same meaning, as well as *to obtain* [or attain].⁴ The word *epopteia* is a compound one, from επι — upon, and οπτομαι — to look, or be an overseer, an inspector — also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a “master-builder,” he is using a word pre-eminently Kabbalistic, Theurgic, and Masonic, and one which no other apostle uses. He thus declares himself an *adept*, having the right to *initiate* others.⁵

¹ *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV pp. 254-55

² [*Αρχιτεκτων*; architect, in Greek]

³ *1 Corinthians* iii, 10

⁴ In its most extensive meaning, the Sanskrit word has the same literal sense as the Greek term; both imply “revelation,” by no human agent, but through the “receiving of the sacred drink.” In India the initiated received the “Soma,” sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the *Epopteia*. The Grecian Mysteries are wholly derived from the Brāhmanical Vedic rites, and the latter from the Ante-Vedic religious Mysteries — primitive Buddhist Philosophy.

⁵ *Isis Unveiled*, II pp. 90-91

A cup of Kykeon was quaffed by the Mystes at the Eleusinian Initiation.

For it forcibly connects the inner, highest “spirit” of man, which spirit is an angel like the mystical Soma, with his “irrational soul” or astral body, and thus united by the power of the magic drink, they soar together above physical nature and participate during life on earth in the beatitude and ineffable glories of heaven.

[The Soma-drink was] made from a rare mountain plant by initiated Brahmans. This Hindu sacred beverage answers to the Greek ambrosia or nectar, quaffed by the gods of Olympus. A cup of Kykeon was also quaffed by the Mystes at the Eleusinian initiation. He who drinks it easily reaches *Bradhna*, or the place of splendour (Heaven). The Soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real Soma; and even kings and Rajas, when sacrificing, receive the substitute. Haug, by his own confession, shows in his *Aitareya-Brāhmaṇa*, that it was not the Soma that he tasted and found nasty, but the juice from the roots of the Nyagradha, a plant or bush which grows on the hills of Poona. We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true Soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants of the Rishis, the real Agnihōtris, the initiates of the great Mysteries. The Soma-drink is also commemorated in the Hindu Pantheon, for it is called King-Soma. He who drinks thereof is made to participate in the heavenly king; he becomes filled with his essence, as the Christian apostles and their converts were filled with the Holy Ghost, and purified of their sins. The Soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it bestows the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but at the same time it is an angel. It forcibly connects the *inner*, highest “spirit” of man, which spirit is an angel like the mystical Soma, with his “irrational soul,” or astral body, and thus united by the power of the magic drink, they soar together above physical nature and participate during life in the beatitude and ineffable glories of Heaven.

Thus the Hindu Soma is mystically and in all respects the same that the Eucharist supper is to the Christian. The idea is similar. By means of the sacrificial prayers — the mantras — this liquor is supposed to be immediately transformed into the real Soma, or the angel, and even into Brahmā himself. Some missionaries have expressed themselves with much indignation about this ceremony, the more so, seeing that the Brahmans generally use a *kind of spirituous liquor* as a substitute. But do the Christians believe less fervently in the transubstantiation of the communion wine into the blood of Christ, because this wine happens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the missionaries say that this hour of soma-drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial *cup*.¹

One well-versed in the esoteric mythologies of various nations can trace the Mysteries back to the ante-Vedic period in India.

Only those of the strictest virtue and purity were admitted. Those who consciously engaged in Black Magic or were responsible for homicide, whether accidental or not, and other evil acts were excluded.

But with one who had, by conscious *witchcraft*, acquired powers dangerous to his fellow-creatures, the priests of old were as severe as justice herself.

Any person *accidentally* guilty of homicide, or of any crime, or convicted of *witchcraft*, was excluded from the Eleusinian Mysteries.²

And so were they from all others. This law, mentioned by all writers on the ancient initiation, speaks for itself. The claim of Augustine, that all the explanations given by

¹ *Theosophical Glossary*: Soma Drink; [cf. *Isis Unveiled*.]

² See *Eleusinian and Bacchic Mysteries*, p. 19; (4th ed., New York, 1891); also Porphyry and others.

the Neo-Platonists were invented by themselves is absurd. For nearly every ceremony in their true and successive order is given by Plato himself, in a more or less covered way. The Mysteries are as old as the world, and one well versed in the esoteric mythologies of various nations can trace them back to the days of the ante-Vedic period in India. A condition of the strictest virtue and purity is required from the *Vatu*, or candidate in India before he can become an initiate, whether he aims to be a simple fakir, a *Purohita* (public priest) or a *Sannyāsin*, a saint of the second degree of initiation, the most holy as the most revered of them all. After having conquered, in the terrible trials preliminary to admittance to the inner temple in the subterranean crypts of his pagoda, the *Sannyāsin* passes the rest of his life in the temple, practicing the eighty-four rules and ten virtues prescribed to the Yogis. Say the Hindu Books of Initiation:

No one who has not practiced, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the council.

These virtues are:

Resignation; the act of rendering good for evil; temperance; probity; purity; chastity; repression of the physical senses; the knowledge of the Holy Scriptures; that of the *Superior* soul [spirit]; worship of truth; abstinence from anger.¹

These virtues must alone direct the life of a true Yogi.

No unworthy adept ought to defile the ranks of the holy initiates by his presence for twenty-four hours.

The adept becomes guilty after having once broken any one of these vows. Surely the exercise of such virtues is inconsistent with the idea one has of *devil*-worship and lasciviousness of purpose!

Underlying every ancient popular religion was the same Ancient Wisdom Doctrine, one and identical, professed and practiced by the Adepts of every country in the initiation halls and the adyta of the temples, to which no profane had access.

And now we will try to give a clear insight into one of the chief objects of this work. What we desire to prove is that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws

¹ [*Manu*, VI, ślokaś 92-93]

of nature, before this ancient doctrine had taken concrete shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman¹ beings.

Every approach to the Mysteries was guarded with the same jealous care everywhere, and the penalty of death was inflicted upon Initiates of any degree who divulged secrets entrusted to them.

We have seen that such was the case in the Eleusinian and Bacchic Mysteries, among the Chaldean Magi, and the Egyptian hierophants; while with the Hindus, from whom they were all derived, the same rule has prevailed from time immemorial. We are left in no doubt upon this point; for the *Agrushada Parikshai* says explicitly,

Every initiate, to whatever degree he may belong, who reveals the great sacred formula, must be put to death.

Naturally enough, this same extreme penalty was prescribed in all the multifarious sects and brotherhoods which at different periods have sprung from the ancient stock. We find it with the early Essenes, Gnostics, theurgic Neo-Platonists, and mediæval philosophers; and in our day, even the Masons perpetuate the memory of the old obligations in the penalties of throat-cutting, dismemberment, and disembowelling, with which the candidate is threatened. As the Masonic “master’s word” is communicated only at “low breath,” so the self-same precaution is prescribed in the Chaldean *Book of Numbers* and the Jewish *Merkābāh*. When initiated, the neophyte² was led by an *ancient* to a secluded spot, and there the latter whispered *in his ear* the great secret.³ The Mason swears, under the most frightful penalties, that he will not communicate the secrets of any degree “to a brother of an *inferior degree*”; and the *Agrushada Parikshai* says:

Any initiate of the third degree who reveals before the prescribed time, to the initiates of the second degree, the superior truths, must be put to death.

Again, the Masonic apprentice consents to have his “tongue torn out by the roots” if he divulge anything to a profane; and in the Hindu books of initiation, the same *Agrushada Parikshai*, we find that any initiate of the first degree (the lowest) who betrays the secrets of his initiation, to members of other castes, for whom the science should be a closed book, must have “his *tongue cut out*,” and suffer other mutilations.

As we proceed, we will point out the evidences of this identity of vows, formulas, rites, and doctrines, between the ancient faiths. We will also show that not only their memory is still preserved in India, but also that the Secret Association is still alive and as active as ever; that, after reading what we have to say, it may be inferred that the chief pontiff and hierophant, the *Brahmātma* is still accessible to those “who

¹ [Beyond what is human]

² [Newly planted, *i.e.*, converted]

³ A. Franck, *La Kabbale*, ch. i. [Cf. “The Ineffable Name” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

know,” though perhaps recognized by another name; and that the ramifications of his influence extend throughout the world. But we will now return again to the early Christian period.¹

Were Plato and Clemens two knaves or two fools?

It has become “fashionable” — especially of late, to deride the notion that there ever was, in the *mysteries* of great and civilized peoples, such as the Egyptians, Greeks, or Romans, anything but priestly imposture. Even the Rosicrucians were no better than half lunatics, half knaves. Numerous books have been written on them; and tyros, who had hardly heard the name a few years before, sallied out as profound critics and Gnostics on the subject of alchemy, the fire-philosophers, and mysticism in general. Yet a long series of the Hierophants of Egypt, India, Chaldea, and Arabia are known, along with the greatest philosophers and sages of Greece and the West, to have included under the designation of wisdom and divine science all knowledge, for they considered the base and origin of every art and science as *essentially* divine. Plato regarded the *mysteries* as most sacred, and Clemens Alexandrinus, who had been himself initiated into the Eleusinian mysteries, has declared that

the doctrines taught therein contained in them the end of all human knowledge.

Were Plato and Clemens two knaves or two fools, we wonder, or — both?²

Why Truth keeps hiding like a tortoise within her shell?

As a comment upon the mistaken views held in our century by the Orientalists, “who vainly try to fathom Tathāgata’s thoughts,” and those of Brāhmans, “who repudiate the great Teacher to this day,” here are some original thoughts expressed in relation to the Buddha and the study of the Secret Sciences. They are from a work written in Chinese by a Tibetan, and published in the monastery of Tientai for circulation among the Buddhists

Who live in foreign lands, and are in danger of being spoiled by missionaries, as the author truly says, every convert being not only “spoiled” for his own creed, but being also a sorry acquisition for Christianity. A translation of a few passages, kindly made from that work for the present volumes is now given.

¹ *Isis Unveiled*, II pp. 98-100

² *Key to Theosophy*, § II (WHY IS THEOSOPHY ACCEPTED?) p. 36 *fn.*

Because Truth is too dangerous, even for the highest Lanoo. No one can be entrusted with full knowledge of the Secret Science before his time.

No profane ears having heard the mighty Chau-yan [secret and enlightening *precepts*] of Wu-Wei-chen-jen [Buddha *within* Buddha],¹ of our beloved Lord and Bodhisattva, how can one tell what his thoughts really were? The holy Sang-gyas-Panchen² never offered an insight into the *One Reality* to the unreformed [uninitiated] Bhikkus. Few are those even among the Tu-fon [Tibetans] who knew it; as for the Tsung-men³ Schools, they are going with every day more downhill . . . Not even the Fa-hsiang-Tsung⁴ can give one the wisdom taught in real Naljor-chod-pa [Sanskrit:⁵ Yogacharyā]: . . . it is all “Eye” Doctrine, and no more. The loss of a restraining guidance is felt, since the Tch’an-si [teachers] of inward meditation [self-contemplation or Tchung-kwan] have become rare, and the Good Law is replaced by idol-worship [Siang-kyan]. It is of this [idol, or image, worship] that the Barbarians [Western people] have heard, and know nothing of Bas-pa-Dharma [the secret Dharma or doctrine]. Why has truth to hide like a tortoise within its shell? Because it is now found to have become like the Lama’s tonsure knife,⁶ a weapon too dangerous to use even for the Lanoo. Therefore no one can be entrusted with the knowledge [Secret Science] before his time. The Chagpa-Thog-med have become rare, and the best have retired to Tushita the Blessed.⁷

Further on, a man seeking to master the mysteries of Esotericism before he had been declared by the initiated Tch’an-si (teachers) to be ready to receive them, is likened to

One who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped.

¹ The word is translated by the Orientalists as “true man without a position” (?), which is very misleading. It simply means the true inner man, or Ego, “Buddha *within* Buddha” meaning that there was a Gautama *inwardly* as well as *outwardly*.

² One of the titles of Gautama Buddha in Tibet.

³ The “Esoteric” Schools, or sects, of which there are many in China.

⁴ A school of contemplation founded by Hiuen-Tsang, the traveller, nearly extinct. Fa-hsiang-Tsung means “the School that unveils the inner nature of things.”

⁵ Esoteric, or hidden, teaching of Yoga (Chinese: Yogi-mi-kean).

⁶ The “tonsure knife” is made of *meteoric* iron, and is used for the purpose of cutting off the “vow-lock,” or hair from the novice’s head during his first ordination. It has a double-edged blade, is sharp as a razor, and lies concealed within a hollow handle of horn. By touching a spring the blade jerks out like a flash of lightning, and recedes back with the same rapidity. A great dexterity is required in using it without wounding the head of the young Gelong and Gelong-ma (candidates to become priests and nuns) during the preliminary rites, which are public.

⁷ Chagpa-Thog-med is the Tibetan name of Āryāsanga, the founder of the Yogacharyā or Naljorchodpa School. This Sage and Initiate is said to have been taught “Wisdom” by Maitreya Buddha Himself, the Buddha of the Sixth Race, at Tushita (a celestial region presided over by Him), and as having received from Him the five books of *Champai-chos-nga*. The Secret Doctrine teaches, however, that he came from Dejung, or Sambhala, called the “source of happiness” (“wisdom-acquired”) and declared by some Orientalists to be a “fabulous” place.

The Mystic Mirror was a powerful symbol of the Thesmophoria, a portion of the Eleusinian Mysteries. It was used in the search for Atmu, the Hidden One or Self.

Again:

He who would acquire the Sacred Knowledge should, before he goes any farther “*trim his lamp* of inner understanding,” and then “with the help of such good light” use his meritorious actions as a dust-cloth to remove every impurity from his mystic mirror,¹ so that he should be enabled to see in its lustre the faithful reflection of Self. . . . First, this; then Tong-pa-nyi,² lastly; Sammā Sambud-dha.^{3, 4}

In Egypt the Mysteries had been known since the days of Menes.⁵ The Greeks received them much later, when Orpheus introduced them from India. Thus, even in the days of Aristotle,⁶ few were the true Adepts left in Europe and even in Egypt.

It has been already stated in *Isis Unveiled*,⁷ that so far back as in the days of Aristotle, the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude, and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognised history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known since the days of Menes, and that the Greeks received them only when Or-

¹ It may not be, perhaps, amiss to remind the reader of the fact that the “mirror” was a part of the symbolism of the Thesmophoria, a portion of the Eleusinian Mysteries; and that it was used in the search for Atmu, the “Hidden One,” or “Self.” In his excellent paper on the above-named mysteries, Dr. Alexander Wilder of New York says:

“ . . . despite the assertion of Herodotus and others that the Bacchic Mysteries were Egyptian, there exists strong probability that they came originally from India, and were Śaivite or Budhistical. Corē-Persephoneia was but the goddess Paraśu-pani or Bhavānī, the patroness of the Thugs, called also Gorēe; and Zagreus is from *Chakra*, a country extending from ocean to ocean. If this is a Turanian or Tartar story, we can easily recognize the ‘Horns’ as the crescent worn by Lama-priests: and translating god-names as merely sacerdotal designations assume the whole legend [the fable of Dionysus-Zagreus] to be based on a tale of Lama-succession and transmigration. . . . The whole story of Orpheus . . . has a Hindu ring all through.”

[Quoted on p. xv *fn.* in: *The Eleusinian and Bacchic Mysteries*, reprint of the 3rd ed. of 1875 by Wizards Bookshelf, San Diego, 1980] The tale of “Lama-succession and transmigration” did not originate with the Lamas, who date themselves only so far back as the seventh century, but with the Chaldæans and the Brāhmans, still earlier.

² The state of absolute freedom from any sin or desire.

³ The state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this and the other worlds. (See the admirable description in: *The Light of Asia*, Bk. VII, p. 166; 1884 ed.)

⁴ *Blavatsky Collected Writings*, (THE “DOCTRINE OF THE EYE” & THE “DOCTRINE OF THE HEART,” OR THE “HEART’S SEAL”) XIV pp. 450-52

⁵ Modern Egyptologists date the era of Menes c. 3100-3050 BCE. Baron von Bunsen assigns to Menes an antiquity of 5867 years B.C., and is denounced for it by Christians. But “Isis-Osiris” reigned in Egypt before the Dendera Zodiac was painted on the ceiling of that temple, and that is over 75,000 years ago!” *Secret Doctrine*, II p. 374 *fn.*

⁶ 384-322 BCE

⁷ *op. cit.*, I, 15

pheus introduced them from India. In an article “Was writing known before Pānini?”¹ it is stated that the Pāndus had acquired universal dominion and had taught the “sacrificial” Mysteries to other races as far back as 3,300 B.C. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the *phorminx* — the seven-stringed lyre, symbolical of the sevenfold mystery of Initiation — these Mysteries were already hoary with age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod. Thus even in the days of Aristotle few were the true Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe.

While darkness fell upon the face of the profane world, there was still eternal light in the Adyta on the nights of Initiation.

Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The “Sun of Righteousness” still blazed high on *the midnight sky*; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. The *true* Mysteries were never made public. Eleusinia and Agrai for the multitudes; the God *Ευβουλη*, “of the good counsel,” the great Orphic Deity for the neophyte.²

Athenians, the real barbarians of Hellas,³ charged Æschylus with sacrilege and condemned him to be stoned to death because, they claimed, having been uninitiated, he had profaned the Mysteries by exposing them in his trilogies on a public stage. But he would have incurred the same condemnation, had he been initiated.

But “Argos” is *Arghya-Varsha*,⁴ the land of libation of the old Hierophants, whence the deliverer of Humanity will appear, a name which became ages later that of its neighbour, India — the Āryāvarta of old.

That the subject formed part of the Sabazian mysteries is made known by several ancient writers: by Cicero⁵ and by Clemens Alexandrinus.⁶ The latter writers are the

¹ A curious question to start and to deny, when it is well-known even to the Orientalists that, to take but one case, there is Yaska, who was a predecessor of Pānini and his work still exists; there are seventeen writers of *Nirukta* (glossary) known to have preceded Yaska. [For this art. see *Five Years of Theosophy or Blavatsky Collected Writings*, Vol. V, pp. 294-310. — *Dara Eklund*.]

² *Blavatsky Collected Writings*, (THE MYSTERY “SUN INITIATION”) XIV pp. 269-70

³ Cf. “Who could have imagined that from the present barbarous land of Afghanistan, the elegant, the refined, and the witty Athenian should have set out! yet so it was.” *India in Greece*, ch. vii, “Attica,” p. 58 *et seq.*

⁴ Cf. *Prometheus Bound*, verses 853 *et seq.*

⁵ *Questiones Tusculanæ*, Bk. II, ch. x (or 23); [consult full text in our Down to Earth Series. — ED. PHIL.]

⁶ *Stromata*, Bk. II, ch. iv

only ones who attribute the fact that Æschylus was charged by the Athenians with sacrilege and condemned to be stoned to death, to its true cause. They say that having been himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his trilogies on a public stage.¹ But he would have incurred the same condemnation had he been initiated — which must have been the case, as otherwise he must, like Socrates, have had a *daimonion* to reveal to him the secret and sacred allegorical drama of initiation. At all events, it is not the “father of the Greek tragedy” who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabazia.² The latter, however, is one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabazius on some old monuments) with Jupiter and Bacchus. But it was never the property of the Greeks, but dates from days immemorial.³

Over a span of many millennia, the noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldaea, and thus spread all over the world.

All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the “atheist,” who taught that “he who loves not his brother has no virtue in him,” and in the *Old Testament* precept,

Thou shalt love thy neighbour as thyself.⁴

The greater Initiates became like unto Gods, and Socrates, in Plato’s *Phædo*, is represented as saying:

The Initiates are sure to come into the company of the Gods.

In the same work the great Athenian Sage is made to say:

It is quite apparent that those who have established the Mysteries, or the secret assemblies of the Initiates, were no mean persons, but powerful genii, who from the first ages had endeavoured to make us understand under those enigmas that he who will reach the invisible regions unpurified will be hurled into the abyss [the Eighth Sphere of the Occult Doctrine; that is, he will lose his personality for ever], while he who will attain them purged of the maculations of this world, and accomplished in virtues will be received in the abode of the Gods.⁵

¹ Herodotus [*History*, II, 157] and Pausanias [*Itinerary*, VIII, 37b] supposed that the cause of the condemnation was that Æschylus, adopting the theogony of the Egyptians, made Diana, the daughter of Ceres, and not of Latoa. (See Ælian, *Varia Historica*, Bk. V, ch. xix.) But Æschylus was initiated.

² *Sabazia* was a periodical festival with mysteries enacted in honour of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them.

³ *Secret Doctrine*, II p. 419

⁴ *Leviticus* xix, 18

⁵ [*Phædo*, ¶ 69]

Said Clemens Alexandrinus, referring to the Mysteries:

Here ends all teaching. One sees Nature and all things.

Every truth revealed by Jesus, and which the Jews and early Christians understood, was concealed by a Church that has always pretended serving Him.

To deprive the Greeks of their Sacred Mysteries, which bind in one the whole of mankind, was to render their very lives worthless to them.

A Christian Father of the Church speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century A.D.), “a man of eminent virtues,” who remarked that to deprive the Greeks of “the sacred Mysteries which bind in one the whole of mankind,” was to render their very lives worthless to them. Would the Mysteries have ever obtained the highest praise from the noblest men of antiquity had they not been of more than human origin? Read all that is said of this unparalleled institution, as much by those who had never been initiated, as by the Initiates themselves. Consult Plato, Euripides, Socrates, Aristophanes, Pindar, Plutarch, Isocrates, Diodorus, Cicero, Epictetus, Marcus Aurelius, not to name dozens of other famous Sages and writers. That which the Gods and Angels had *revealed*, exoteric religions, beginning with that of Moses, *reveiled* and hid for ages from the sight of the world. Joseph, the son of Jacob, was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre (“Potiphar” — “he who belongs to Phre,” the Sun-God), priest of Heliopolis and governor of On.¹

Seneca predicted that when the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and that the North Pole shall overwhelm all the countries beneath its axis.²

Every truth *revealed* by Jesus, and which even the Jews and early Christians understood, was *reveiled* by the Church that pretends to serve Him. Read what Seneca says,³ as quoted by Dr. E.V.H. Kenealy:

The world being melted and having reëntered the bosom of Jupiter [or Parabrahman], this God continues for some time totally concentrated in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him. . . . An innocent race of men is formed . . .

And again, speaking of a mundane dissolution as involving the destruction or death of all, he [Seneca] teaches us that when the laws of Nature shall be buried in ruin and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and the North Pole shall overwhelm

¹ “On,” the “Sun,” the Egyptian name of Heliopolis (the “City of the Sun”).

² See “The end of our world is not nigh” in our Planetary Rounds and Globes Series. — ED. PHIL.

³ [*Hercules Cætæus*, 1102]

all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; the palace of heaven, falling to decay, shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return to their original chaos.^{1,2}

Blessed is he who has seen these things before he goes beneath the hollow earth; for he understands the end of mortal life, and the beginning of a new life.

But then how deny the authenticity, the credibility, and, beyond all, the trustworthiness of those classical writers, who all wrote about Magic and its Mysteries in a most worshipful spirit of admiration and reverence? Listen to Pindarus, who exclaims:

Happy he who descends into the grave thus initiated, for he knows the end of his life and the kingdom³ given by Jupiter.⁴

There were two grades of Eleusinia, the Lesser and the Greater.

The Lesser, symbolised the descend of Persephone, Ceres-Demeter's daughter, to earth and were preparatory to Greater Mysteries, when the daughter returns to her divine abode and is finally reunited with her mother.

The ceremonies of the Lesser Mysteries were entirely different from those of the Greater Mysteries. The Lesser Mysteries represented the return of Persephone to earth — which, of course, took place at Eleusis; and the Greater Mysteries represented her descent to the infernal regions. The Lesser Mysteries honoured the daughter more than the mother, who was the principal figure in the greater Mysteries. In the Lesser Mysteries, Persephone was known as Pherrephatta, and in the Greater Mysteries she was given the name of Kore. Everything was, in fact, a mystery, and nothing was called by its right name. Lenormant says that it is certain that the initiated of the Lesser Mysteries carried away from Agra a certain store of religious knowledge which enabled them to understand the symbols and representations which were displayed afterwards before their eyes at the Greater Mysteries at Eleusis.

¹ *Book of God*, p. 160

² *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV pp. 256-57

³ The Elysian Fields

⁴ *Blavatsky Collected Writings*, (EGYPTIAN MAGIC) VII p. 121; [& quoting *Fragments*, ix.

Note 19 by Boris de Zirkoff: This reference, as given, is to be found in de Mirville, *op. cit.*, Vol. V, p. 278. It is somewhat misleading, however. Pindarus' passage occurs in his *Dirges* (Ἰρῆνοι), 137 (102). Donaldson's arrangement of the fragment is as follows:

αὐβίος οὐσις ἰδὼν ἐκεῖνα
κοιλῶν εἰσιῶ ὑπὸ χθονία
οἶδεν μὲν βίτου τελευτῶν
οἶδεν δὲ διόσποδον ἀρχῶν.

Sir John Sandys' translation of it runs thus:

"Blessed is he who hath seen these things before he goeth beneath the hollow earth; for he understandeth the end of mortal life, and the beginning (of a new life) given of God."

It has been attributed to a Dirge in memory of an Athenian who had been initiated into the Eleusinian Mysteries.]

Not one of the ancient nations ever imparted through its priests its real philosophical secrets to the masses, but allotted to the latter only the husks. Similarly, Northern Buddhism has its “Greater” and its “Lesser” vehicle, the Mahayana or Esoteric, and the Hinayana or Exoteric School.

The best proof you can have of the fact is that every ancient religious, or rather philosophical, cult consisted of an esoteric or secret teaching, and an exoteric (outward public) worship. Furthermore, it is a well-known fact that the MYSTERIES of the ancients comprised with every nation the “Greater” (secret) and “Lesser” (public) MYSTERIES — *e.g.* in the celebrated solemnities called the *Eleusinia*, in Greece. From the Hierophants of Samothrace, Egypt, and the initiated Brahmins of the India of old, down to the later Hebrew Rabbis, all preserved, for fear of profanation, their real *bona fide* beliefs secret. The Jewish Rabbis called their secular religious series the *Merkābāh* (the exterior body), “the vehicle,” or, *the covering which contains the hidden soul* — *i.e.*, their highest secret knowledge. Not one of the ancient nations ever imparted through its priests its real philosophical secrets to the masses, but allotted to the latter only the husks. Northern Buddhism has its “Greater” and its “Lesser” vehicle, known as the *Mahāyāna*, the esoteric, and the *Hinayāna*, the exoteric, Schools. Nor can you blame them for such secrecy; for surely you would not think of feeding your flock of sheep on learned dissertations on botany instead of on grass? Pythagoras called his *Gnosis* “the knowledge of things that are,” or *η γνωσις των οντων*, and preserved that knowledge for his pledged disciples only: for those who could digest such mental food and feel satisfied; and he pledged them to silence and secrecy. Occult alphabets and secret ciphers are the development of the old Egyptian *hieratic* writings, the secret of which was, in the days of old, in the possession only of the Hierogrammatists, or initiated Egyptian priests.¹

The Lesser Mysteries are related to man’s mortal lower tetrad; the Greater, to his immortal upper triad.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?²

“What baptizest thou?” rather than, “Why baptizest thou?”

In the *Pistis-Sophia* many baptisms, seals and symbols, or passwords, are mentioned. They all typify grades of Initiation, but there are two main divisions — the Little and Great Mysteries.

Lesser Mysteries

- Those relating to the Jīva or Prāna, the Life-principle; teachings relating to the animal side of man, because Prāna is concerned with all the functions of nature.
- Those relating to the Astral.
- Those relating to the Kāma and Lower Manas.

¹ *Key to Theosophy*, § I (THE WISDOM-RELIGION IN ALL AGES) pp. 8-9

² *John* i, 25

Greater Mysteries

- Those relating to the Higher Manas, Buddhi and Ātma.

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.¹

The baptism with water typifies the Terrestrial Mary, or the Astral.

“Whom ye know not” — because it is the inner and higher “principle,” Christos.²

The Minor Mysteries took place at Agrai on the stream of Ilissos River in the month of Anthesterion; the Major, at nearby Eleusis in the month of Boëdromion.³

The festival of the Eleusinian Mysteries began in the month of Boëdromion, which corresponds with the month of September, the time of grape-gathering, and lasted from the 15th to the 22nd of the month, *seven* days.⁴ The Hebrew festival of the Feast of Tabernacles began on the 15th and ended on the 22nd of the month of Ethanim, which Dunlap shows as derived from Adonim, Adonia, Attenim, Ethanim;⁵ and this feast is named in *Exodus*⁶ the feast of *ingatherings*.

All the men of Israel assembled unto King Solomon at the feast in the month Ethanim, which is the *seventh* month.^{7, 8}

As though he were not aware that there was any esoteric significance to the exoteric symbols, and that the Mysteries themselves were composed of two parts, the lesser at Agrai, and the higher ones at Eleusis, Clemens Alexandrinus, with a rancorous bigotry that one might expect from a renegade Neo-Platonist, but is astonished to find in this generally honest and learned Father, stigmatized the Mysteries as indecent and diabolical. Whatever were the rites enacted among the neophytes⁹ before they passed to a higher form of instruction, however misunderstood, were the trials of *catharsis* or purification, during which they were submitted to every kind of probation; and however much the immaterial or physical aspect might have led to calumny, it is but wicked prejudice which can compel a person to say that under this external meaning there was not a far deeper and spiritual significance.¹⁰

¹ John i, 26

² Cf. *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI pp. 493-94

³ *Vide infra*, pp. 96-97

⁴ Anthon, *Dict. of Greek and Roman Antiq.*, art. “Eleusinia”

⁵ Söd, *the Mysteries of Adoni*, p. 71

⁶ xxiii, 16

⁷ *1 Kings* viii, 2

⁸ *Isis Unveiled*, II p. 44

⁹ [Newly planted, *i.e.*, converted]

¹⁰ *Isis Unveiled*, II p. 100

The object of the Lesser Mysteries was to instruct the candidate about the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature that, until and unless purified by high philosophy and ethics, is destined to suffer pain and death through its attachment to embodied life.

Ceres-Demeter and her earthly wanderings in search of her daughter are the celestial vision of the freed soul of the Initiate, describing the process by which a soul that has not yet been incarnated descends for the first time into matter.¹

If during the *Aporrhēta* or preliminary arcana, there were some practices which might have shocked the pudicity of a Christian convert — though we doubt the sincerity of such statements — their mystical symbolism was all sufficient to relieve the performance of any charge of licentiousness. Even the episode of the Matron Baubo — whose rather eccentric method of consolation was immortalized in the minor Mysteries — is explained by impartial mystagogues quite naturally. Ceres-Demeter and her earthly wanderings in search of her daughter are the euhemerized descriptions of one of the most metaphysico-psychological subjects ever treated off by human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter. Says Pindar,

Blessed is he who hath seen those *common concerns* of the underworld; he knows both the end of life and its divine origin from Jupiter.²

Taylor shows, on the authority of more than one initiate, that

the dramatic performances of the Lesser Mysteries were designed by their founders, to signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature . . . that the soul, indeed, till purified by philosophy, suffers death through its union with the body.³

Selfishness is the prisoner of the divine soul. Physical body is the prison. And real hell is life here, on earth.

The body is the sepulchre, the prison of the soul, and many Christian Fathers held with Plato that the soul is *punished* through its union with the body. Such is the fundamental doctrine of the Buddhists and of many Brāhmanists too. When Plotinus remarks that

when the soul has descended into generation [from its *half*-divine condition] she partakes of evil, and is carried a great way into a state the opposite of her

¹ *Vide infra* § 5, “How the Solar Lhas descended from pure air to be chained to lunar bodies,” p. 86 *et seq.*

² [In: Clem. Alex., *Strom.*, III, iii, quoting Pindar, *Dirges*, 137]

³ [*Eleusinian and Bacchic Mysteries*, pp. 34-35; 4th ed., New York, 1891]

first purity and integrity, to be entirely merged in which is nothing more than to fall into dark mire;¹

he only repeats the teachings of Gautama-Buddha. If we have to believe the ancient initiates at all, we must accept their interpretation of the symbols. And if, moreover, we find them perfectly coinciding with the teachings of the greatest philosophers and that which we know symbolizes the same meaning in the modern Mysteries in the East, we must believe them to be right.

Matron Baubo of the Lesser Mysteries is a personification of Matter.² By showing how the intellectual, and as yet pure, astral soul can be ensnared into its new terrestrial prison by the display of innocent babyhood, Baubo soothes Demeter's sorrows by making her laugh.³

If Demeter was considered the intellectual soul, or rather the *Astral* soul, half emanation from the spirit and half tainted with matter through a succession of spiritual evolutions — we may readily understand what is meant by the Matron Baubo, the Enchantress who, before she succeeds in reconciling the soul, Demeter, to its new position, finds herself obliged to assume the sexual forms of an infant. Baubo is *matter*, the physical body; and the intellectual, as yet pure astral soul can be ensnared into its new terrestrial prison but by the display of innocent babyhood. Until then, doomed to her fate, Demeter, or *Magna-mater*, the Soul, wonders and hesitates and suffers; but once having partaken of the magic potion prepared by Baubo, she forgets her sorrows; for a certain time she parts with that consciousness of higher intellect that she was possessed of before entering the body of a child. Thenceforth she must seek to rejoin it again; and when the age of reason arrives for the child, the struggle — forgotten for a few years of infancy — begins again. The astral soul is placed between matter (body) and the highest intellect (its immortal spirit or *nous*). Which of those two will conquer? The result of the battle of life lies between the triad. It is a question of a few years of physical enjoyment on earth and — if it has begotten abuse — of the dissolution of the earthly body being followed by death of the astral body, which thus is prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystai, initiated before death of the body into the divine truths of the afterlife. Demigods below, and GODS above.

Such was the chief object of the Mysteries represented as diabolical by theology, and ridiculed by modern symbologists. To disbelieve that there exist in man certain arcane powers, which, by psychological study he can develop in himself to the highest

¹ *Enneads*, I, Bk. viii, 4 & 14

² While Baubo personifies the attraction of matter, the ass stands for the uninspired, earthbound existence. Cf. "Tsabaöth was said to have a woman's hair, and was figured by some as an ass, by others as a swine. Here we should call to mind the *red* ass of Typhon in the Egyptian Mysteries; the descent of Bacchus to Hadēs on an ass in the *Frogs* of Aristophanes (a burlesque on the Eleusinian Mysteries); the *Golden Ass* of Apuleius, and last but not least the entrance of 'Jesus' into 'Jerusalem' (the mundane Jerusalem in other words, physical existence) on an 'ass.' In every case these terms are from the Mysteries and none but the 'Perfect' knew their secret meaning. To the multitude they have ever remained 'abracadabra' and will remain for all but the most determined students." *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII, pp. 25-26 — ED. PHIL.

³ For a deeper analysis of the significance of Baubo, *vide supra*, Part 3, "Selections from Thomas Taylor's dissertation," pp. 44-45.

degree, become an hierophant and then impart to others under the same conditions of earthly discipline, is to cast an imputation of falsehood and lunacy upon a number of the best, purest, and most learned men of antiquity and of the middle ages. What the hierophant was allowed to see at the last hour is hardly hinted at by them. And yet Pythagoras, Plato, Plotinus, Iamblichus, Proclus, and many others knew and affirmed their reality.

Whether in the “inner temple,” or through the study of theurgy carried on privately, or by the sole exertion of a whole life of spiritual labour, they all obtained the practical proof of such divine possibilities for man fighting his battle with life on earth to win a life in the eternity.¹

How we, once pure and immaculate, we are now bound to a coarse body, like an oyster to its shell?

Dr. Wm. Warburton remarks:

The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means.²

Although persons of both sexes and all classes were allowed to take part in the Mysteries, and a participation in them was even obligatory, very few indeed attained the higher and final Initiation in these celebrated rites. The gradation of the Mysteries is given to us by Proclus in the fourth book of his *Theology of Plato*.³

The *perfective* rite, [τελετη, teletē] precedes in order the *initiation* [μυησις, myēsis], and *initiation*, the final apocalypse, *epopteia* [εποπτεια].

Theon of Smyrna, in *Mathematica*, also divides the mystic rites into five parts:

- 1 The first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications;
- 2 But after purification, the reception of the sacred rites succeeds.
- 3 The third part is denominated *epopteia*, or reception.
- 4 And the fourth, which is the end and design of the revelation, is [the investiture] the binding of the head and fixing of the crowns⁴ . . . whether after this he [the initiated person] becomes a torchbearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office.

¹ *Isis Unveiled*, II pp. 111-13

² [*Divine Legation of Moses*, etc., II, p. 172]

³ [Taylor's ed. London, 1816, p. 220]

⁴ This expression must not be understood simply literally; for, as in the initiation of certain Brotherhoods, it has a secret meaning that we have just explained; it was hinted at by Pythagoras, when he describes his feelings after the Initiation, and says that he was crowned by the Gods in whose presence he had drunk “the waters of life” — in the Hindu Mysteries there was the fount of life, and *soma*, the sacred drink.

5 But the fifth, which is produced from all these, is *friendship and interior communion with God*.¹

And this was the last and most awful of all the Mysteries.

Plato alludes to man's divine possibilities, fighting his battle with life on earth to win a life in eternity, as seen in his last epopteia.

The chief objects of the Mysteries, represented as diabolical by the Christian Fathers and ridiculed by modern writers, were instituted with the highest and the most moral purpose in view. There is no need to repeat here that which has been already described in *Isis Unveiled*² that whether through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his Spirit, and the survival of his Soul. What the last *epopteia* was is alluded to by Plato in *Phædrus*:³

Being *initiated* in those *Mysteries*, which it is lawful to call the most blessed of all Mysteries . . . we were freed from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation*, we become *spectators* of entire, simple, immovable, and *blessed visions*, resident in a pure light.⁴

This veiled confession shows that the Initiates enjoyed Theophany — saw visions of Gods and of real immortal Spirits. As Taylor correctly infers:

The most sublime part of the *εποπτεία* [epopteia] or final revealing, consisted in beholding the gods [the high Planetary Spirits] themselves invested with a splendid light.⁵

The statement of Proclus upon the subject is unequivocal:

In all the initiations and Mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according to a *human form* and sometimes it proceeds into a different shape.⁶

Again we have:

Whatever is on earth is the resemblance and shadow of something that is in the Sphere. While that resplendent thing [the prototype of the Soul-Spirit] remaineth in *unchangeable* condition, it is well also with its shadow. When that resplendent one removeth far from its shadow, life removeth [from the latter] to a distance. Again, that light is the shadow of something more resplendent than itself.⁷

¹ *Eleusinian and Bacchic Mysteries*, pp. 46, 47

² Vol. II, pp. 111, 113

³ 250b-c

⁴ *Eleusinian and Bacchic Mysteries*, p. 63

⁵ *op. cit.*, p. 65

⁶ *On Plato's Republic*, p. 380; quoted by Taylor, p. 66

⁷ Verses 35-38. [See: *The Desâtir or the Sacred Writings of the Ancient Prophets*, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2-vols.; with additional notes by Dhunjeebhoy Jamssetjee Medhora, Bombay, 1888; rpt. by Wizard's Bookshelf, Minneapolis, 1975; 1979. — *Dara Eklund*.]

Thus speaks the *Desātīr*, in the *Book of Shet the Prophet Zirtūsht*, thereby showing the identity of its Esoteric doctrines with those of the Greek Philosophers.

Pre-Vedic Mysteries were identical with the Initiations, as practiced today, among Buddhists and Hindu adepts.

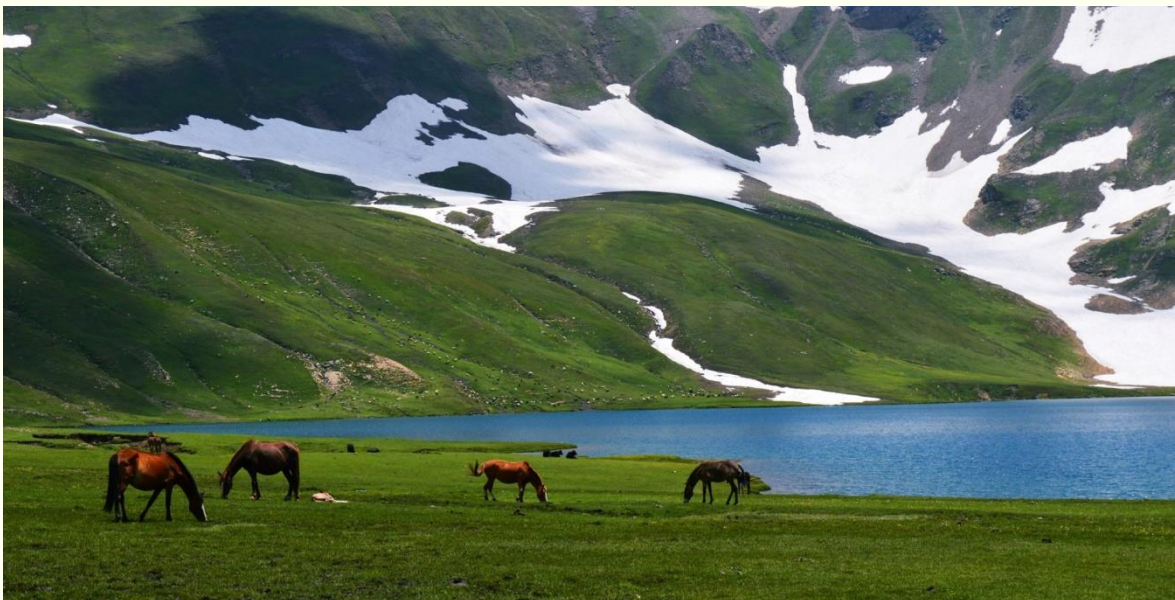
The second statement of Plato confirms the view that the Mysteries of the Ancients were identical with the Initiations practised even now among the Buddhist and the Hindu Adepts. The higher visions, the most truthful, were produced through a regular discipline of gradual Initiations, and the development of psychical powers. In Europe and Egypt the Mystai were brought into close union with those whom Proclus calls “mystical natures,” “resplendent Gods,” because, as Plato says:

[We] were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.¹

The doctrine of Planetary and Terrestrial Pitris was revealed entirely in ancient India, as well as today, only at the last moment of Initiation and to Adepts of superior degrees.

As to the East,

The doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees.²



Dudipatsar Lake, Kaghan Valley, Khyber Pakhtunkhwa, by Fatima Elyas

¹ *Phædrus*, 250c, quoted by Taylor, p. 64

² *Isis Unveiled*, Vol. II, p. 114

Did you know that the Indian Chela of the third degree has two Gurus? a living Adept and a disembodied Mahatman, who remains the instructor of even the highest Adepts?

The word *Pitris* may now be explained and something else added. In India the chela of the third degree of Initiation has two Gurus: One, the living Adept; the other the disembodied and glorified Mahātma, who remains the adviser or instructor of even the high Adepts. Few are the accepted chelas who even see their living Master, their Guru, till the day and hour of their final and for ever binding vow.

It is this that was meant in *Isis Unveiled*, when it was stated that few of the *fakirs* (the word *chela* being unknown to Europe and America in those days),¹ however

Pure, and honest, and self-devoted, have yet ever seen the astral form of a purely *human pitri* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the *vatu-fakir* [the just initiated chela] is despatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE [of his Pitri or Father, the glorified invisible Master, or disembodied Mahātma]. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.²

The Initiate, says Éliphas Lévi, *knows*; therefore, “he dares all and keeps silent.” Says the great French Kabbalist:

You may see him often sad, never discouraged or desperate; often poor, never humbled or wretched; often persecuted, never cowed down or vanquished. For he remembers the widowhood and the murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the Cross of the saviour. He knows in what forlorn state died Agrippa, whose

¹ [Why are fakirs excluded from the right of advancing to the second and third degree?

Cf. “We say that the fakir may be regarded in a degree as a medium; for he is — what is not generally known — under the direct mesmeric influence of a living adept, his *sannyāsin* or guru. When the latter dies, the power of the former, unless he has received the last transfer of spiritual forces, wanes and often even disappears. Why, if it were otherwise, should the fakirs have been excluded from the right of advancing to the second and third degree? The lives of many of them exemplify a degree of self-sacrifice and sanctity unknown and utterly incomprehensible to Europeans, who shudder at the bare thought of such self-inflicted tortures. But however shielded from control by vulgar and earth-bound spirits, however wide the chasm between a debasing influence and their self-controlled souls; and however well protected by the seven-knotted magical bamboo rod which he receives from the guru, still the fakir lives in the outer world of sin and matter, and it is possible that his soul may be tainted, perchance, by the magnetic emanations from profane objects and persons, and thereby open an access to strange spirits and *gods*. To admit one so situated, one not under any and all circumstances sure of the mastery over himself, to a knowledge of the awful mysteries and priceless secrets of initiation, would be impracticable. It would not only imperil the security of that which must, at all hazards, be guarded from profanation, but it would be consenting to admit behind the veil a fellow being, whose mediumistic irresponsibility might at any moment cause him to lose his life through an involuntary indiscretion. The same law which prevailed in the Eleusinian Mysteries before our era, holds good now in India.

Not only must the adept have mastery over himself, but he must be able to control the inferior grades of spiritual beings, nature-spirits, and earthbound souls, in short the very ones by whom, if by any, the fakir is liable to be affected.” *Isis Unveiled*, II p. 106]

² *loc. cit.*

memory is slandered to this day; he knows the trials that broke down the great Paracelsus, and all that Raymond Lully had to suffer before he arrived at a bloody death. He remembers Swedenborg having to feign insanity, and losing even his reason before his knowledge was forgiven to him; St. Martin, who had to hide himself all his life; Cagliostro, who died forsaken in the cells of the Inquisition;¹ Cazotte, who perished on the guillotine. Successor of so many victims, he dares, nevertheless, but understands the more the necessity to keep silent.^{2, 3}

The Incorporeal Intelligences (Planetary Spirits or Creative Powers) were always represented under the form of circles. In the primitive Philosophy of the Hierophants these invisible circles were the prototypic causes and builders of all the heavenly orbs, which were their visible bodies or coverings, and of which they were the souls.⁴

The Spirit of Life and Immortality was everywhere symbolized by a circle: hence the serpent biting his tail, represents the circle of Wisdom in infinity; as does the astronomical cross — the cross within a circle, and the globe, with two wings added to it, which then became the sacred *Scarabæus* of the Egyptians, its very name being suggestive of the secret idea attached to it. For the *Scarabæus* is called in Egypt (in the *papyri*) *Khepera*, from the verb *Khopere* “to become,” and has thus been made a symbol and an emblem of human life and of the successive *becomings* of man, through the various peregrinations and metempsychoses (reincarnations) of the liberated Soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the immortal entity. Being, however, an esoteric doctrine, revealed only during the mysteries by the Priest-Hierophants and the Kings-Initiates to the candidates, it was kept secret. The incorporeal intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity.⁵ Says Proclus:

Before the mathematical numbers, there are the *Self-moving* numbers; before the figures apparent — the vital figures, and before producing the material worlds *which move in a Circle*, the Creative Power produced the *invisible* Circles.⁶

¹ This is false, and the Abbé Constant (Éliphas Lévi) *knew* it was so. Why did he promulgate the untruth? [See *Blavatsky Collected Writings*, Vol. XII, pp. 88; 727-30]

² *Dogme et Rituel de la haute magie*, I, pp. 219-20; Paris, G. Baillière, 1861. [See p. 90 of English *tr.* by Waite — *Dara Eklund*.]

³ *Blavatsky Collected Writings*, (THE OBJECTS OF THE MYSTERIES) XIV, pp. 275-78

⁴ See “Hierarchy - Compassionate (Drawing)” in our *Masque of Love* Series. — ED. PHIL.

⁵ See *Ezekiel* i.

⁶ *Commentary on Euclid*, Fifth Book

*Deus enim et circulus est,*¹ says Pherecydes, in his hymn to Jupiter. It was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation.

The devotee must approach as much as possible the form of a perfect circle, prescribes the Secret Book. Numa tried to spread among the people the same custom, Pierius² tells his readers; and Pliny says:

During our worship, we roll up, so to say, our body in a ring, *totum corpus circumagimur.*^{3, 4}

The Book of Job is a complete representation of ancient Initiation, and the trials which generally precede this grandest of all ceremonies.

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.⁵ 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!⁶

¹ [*i.e.*, For God is indeed a circle.]

² Pierius Val, referred to by de Mirville, *Des Esprits*, etc., Vol. III, p. 265

³ The goddess Bast was represented with the head of a cat. This animal was sacred in Egypt for several reasons: as a symbol of the Moon, “the eye of Osiris” or the “Sun,” during night. The cat was also sacred to Sekhet. One of the mystic reasons was because of its body being rolled up in a *circle* when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate in a certain way the circulation of the vital fluid, with which the cat is pre-eminently endowed. “The nine lives of a cat” is a popular saying based on good physiological and occult reasons. G. Massey gives also an astronomical reason for it which may be found in our Vol. I, pp. 303-4. “The cat saw the Sun, had it in its eye by night [was the eye of night], when it was otherwise unseen by men [for as the moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes]. We might say the moon *mirrored* the solar light, because we have *looking-glasses*. With them the cat’s eye was the mirror.”

⁴ *Secret Doctrine*, II p. 552

⁵ [*Job* ii, 9,11]

⁶ [*ibid.*, xix, 4-6, 22-29]

Still, the cunning translators of the Hebrew Bible imply that Job's "Champion," "Deliverer," and "Vindicator," was Messiah. Nothing could be further from the truth.

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 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.¹

In King James's version, as it stands translated, it has no resemblance whatever to the original.² The crafty translators have rendered it, "I know that *my Redeemer liveth*," etc.

With the Hindus, the real Champion and Deliverer is Atman; with the Neo-Platonists, Nous Augoeides; with the Buddhists, Agra; with the Persians, Ferouer.³

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*, 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*; with the Buddhists it is *Agra*; and with the Persians, *Ferouer*.⁴ All of these are called the "Deliverers," the "Champions," the "Metatrons," etc. In the Mithraic sculptures of Persia, the *ferouer* is represented by a winged figure hovering in the air above its "object" or body.⁵ It is the luminous Self — the *Ātman* of the Hindus, our 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 ether. And it is this *Nous*, *Augoeides*, *Ferouer*, *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."

The true Champion is the immortal spirit in every man. It alone can redeem our soul and save us from ourselves, if we follow its behests instead of squandering our divine inheritance by pandering to our lower nature.

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

¹ [Job xix, 25-27. Translated from the *Septuagint*.]

² See *Job* by various translators, and compare the different texts.

³ [See "Nous Augoeides of the Neoplatonists" in our Constitution of Man Series. — ED. PHIL.]

⁴ [Cf. Fravashi]

⁵ See Sir R.K. Porter's *Travels in Georgia, Persia, etc.*, Vol. I, plates 17, 41.

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.*^{1, 2}

There were two classes of participants, the Neophytes³ and the Perfect. And two castes of Magi, the initiated and those who were allowed to officiate in the popular rites only.⁴

We hold to the idea — which becomes self-evident when the Zoroastrian imbroglio is considered — that there were, even in the days of Darius,⁵ two distinct sacerdotal castes of Magi: the initiated and those who were allowed to officiate in the popular rites only. We see the same in the Eleusinian Mysteries. Belonging to every temple there were attached the “hierophants” of the *inner* sanctuary, and the secular clergy who were not even instructed in the Mysteries. It is against the absurdities and superstitions of the latter that Darius revolted, and “crushed them,” for the inscription of his tomb shows that he was a “hierophant” and a Magian himself. It is also but the exoteric rites of this class of Magi which descended to posterity, for the great secrecy in which were preserved the “Mysteries” of the true Chaldean Magi was never violated, however much guess-work may have been expended on them.⁶

Neophytes were sometimes admitted to preliminary initiation, the dramatic performance of Ceres, or astral soul, descending to Hades. But only the Perfect were taught the Mysteries of the divine Elysium, the celestial abode of the blessed.

In his discourses and sermons, Jesus Christ always spoke in parables and used metaphors with his audience, following the tradition of the Essenes and Nazarenes but not of the Galileans who were not familiar with allegorical language. Not only He was a re-incarnationist through and through, his sentences were purely Pythagorean.

Dunlap, whose personal researches seem to have been quite successful in that direction [of ancient theurgic mysteries], traces the Essenes, Nazarenes, Dositheans, and some other sects as having all existed before Christ: →

¹ [Job xix, 25-27; tr. Douay]

² *Isis Unveiled*, II pp. 494-96; [See also “Nous Augoeides of the Neoplatonists” in our Constitution of Man Series. — ED. PHIL.]

³ [Newly planted, *i.e.*, converted]

⁴ Cf. “Two orders of priests officiated over the initiations,” Part 5, p. 98.

⁵ [Darius Hystapes, vicegerent of Ahura-Mazda, and father of Darius I; fl. 550 BCE]

⁶ *Isis Unveiled*, II p. 306 fn.

They rejected pleasures, *despised riches, loved one another*, and more than other sects, neglected wedlock, deeming the conquest of the passions to be virtuous.¹

These are all virtues preached by Jesus; and if we are to take the gospels as a standard of truth, Christ was a metempsychosist or *re-incarnationist* — again like these same Essenes, whom we see were Pythagoreans in all their doctrines and habits. Iamblichus asserts that the Samian philosopher spent a certain time at Carmel with them.² In his discourses and sermons, Jesus always spoke in parables and used metaphors with his audience. This habit was again that of the Essenes and the Nazarenes; the Galileans who dwelt in cities and villages were never known to use such allegorical language. Indeed, some of his disciples being Galileans as well as himself, felt even surprised to find him using with the people such a form of expression. “Why speakest thou unto them in parables?” they often inquired. “Because, it is given unto you to know the Mysteries of the kingdom of heaven, but to them it is not given,” was the reply, which was that of an initiate.

Therefore, I speak unto them in parables: because, they seeing see not; and hearing they hear not, neither do they understand.³

Jesus and Paul classified their doctrines as esoteric and exoteric: The Mysteries of the Kingdom of God for the Apostles, the parables for the multitude.

Moreover, we find Jesus expressing his thoughts still clearer — and in sentences which are purely Pythagorean — when, during the *Sermon on the Mount*, he says:

Give ye not that which is sacred to the dogs,
Neither cast ye your pearls before swine;
For the swine will tread them under their feet
And the dogs will turn and rend you.

Professor A. Wilder, the editor of Taylor’s *Eleusinian Mysteries*, observes

a like disposition on the part of Jesus and Paul to classify their doctrines as esoteric and exoteric, ‘the Mysteries of the Kingdom of God’ for the apostles, and ‘parables’ for the multitude. ‘We speak wisdom,’ says Paul, ‘among them that are *perfect*’ (or initiated).⁴

In the Eleusinian and other Mysteries the participants were always divided into two classes, the *neophytes* and the *perfect*. The former were sometimes admitted to the preliminary initiation: the dramatic performance of Ceres, or the soul, descending to Hades.⁵ But it was given only to the “*perfect*” to enjoy and learn the Mysteries of the

¹ Dunlap, *Sōd, he Son of Man*, p. xi

² Thos. Taylor, *Iamblichus’ Life of Pythagoras*, p. 10; London, 1818. Munk derives the name of the *Iessæans* or Essenes from the Syriac *Asaya* — the healers, or physicians, thus showing their identity with the Egyptian Therapeutai. — *Palestine*, p. 515

³ *Matthew* xiii, 10-13

⁴ Page 47 in 4th ed.

⁵ This descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, or dark prospect for the soul to find itself imprisoned within the dark tenement of a body, was considered by all the ancient philosophers, and is even by the modern Buddhists, as a punishment.

divine *Elysium*, the celestial abode of the blessed; this Elysium being unquestionably the same as the “Kingdom of Heaven.” To contradict or reject the above, would be merely to shut one’s eyes to the truth.¹

Divine Wisdom is a mystery which none of the worldly archons knew or will ever know. But Archon Basileus of the Eleusinian Initiation, who belonged to the staff of the Great Hierophant, *did* know.

Likewise, Paul designated himself an idiotes,² a person unskilful in the word but not in gnosis or philosophical learning.

The erudite author of *Supernatural Religion*³ assiduously endeavours to prove that by *Simon Magus*⁴ we must understand the apostle Paul, whose Epistles were secretly as well as openly calumniated by Peter, and charged with containing “*dysnoëtic* learning.” The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, *insincere*, and very ignorant. That Paul had been, partially, at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the initiates, are so many sure earmarks to that supposition. Our suspicion has been strengthened by an able article in one of the New York periodicals, entitled “Paul and Plato,” in which the author⁵ puts forward one remarkable and, for us, very precious observation. In his *Epistles to the Corinthians* he shows Paul abounding with

. . . expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the [Greek] philosophers. He [Paul] designates himself an *idiōtēs* — a person unskilful in the word, but not in the *gnosis* or philosophical learning.

He writes:

We speak wisdom among the perfect or initiated, not the wisdom of this world, nor of the Archons of this world, but divine wisdom in a mystery, secret — which *none of the Archons of this world knew*.⁶

What else can the apostle mean by these unequivocal words, but that he himself, as belonging to the *mystai* (initiated), spoke of things shown and explained only in the Mysteries? The “divine wisdom in a mystery which none of the *Archons of this world knew*,” has evidently some direct reference to the *basileus* of the Eleusinian initiation who *did know*. The *basileus* belonged to the staff of the great hierophant, and was an

¹ *Isis Unveiled*, II pp. 144-46

² [An idiot in Athenian democracy was someone who was characterized by self-centeredness and concerned almost exclusively with private, as opposed to public, affairs. Idiocy was the natural state of ignorance into which all persons were born and its opposite, citizenship, was effected through formalized education: idiots were born but citizens were made through education. Idiot originally referred to layman, a person lacking professional skill, or one so mentally deficient as to be incapable of ordinary reasoning. In modern English usage, the term describes an extreme folly or stupidity, and its symptoms. — Cf. *Wikipedia*.]

³ *Supernatural Religion: an Inquiry into the Reality of Divine Revelation*, London, 1874; p. 66. [Published anonymously by W.R. Cassels.]

⁴ [See “Mead’s Essay on Simon Magus” in the same series. — ED. PHIL.]

⁵ A. Wilder, editor of *The Eleusinian and Bacchic Mysteries* of Thomas Taylor. [See “Paul an Initiate and founder of Christianity” and “Peter not an Initiate and the enemy of Paul” in the same series. — ED. PHIL.]

⁶ Quoting *1 Corinthians* ii, 6-8

Archon of Athens; and as such was one of the chief *mystai*, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance.¹ The magistrates supervising the Eleusinia were called Archons.²

Neophytes, first taught in upper temples, were initiated in crypts. Oral instructions were given at low breath, in solemn silence and secrecy.

Public classes have always been held for the masses. Cosmogogenesis, Anthropogenesis, the Constitution of Man and other pivotal doctrines were imparted veiled in symbols and allegorical language, i.e., myths.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion.³ No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirloom of archaic wisdom, and it is under the guidance of high Initiates that they were *enacted*. We use the word “enacted” purposely; for the *oral* instructions *at low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the multitudes — *blindly*. Alone the high Initiates, the *Epoptai*, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation*, were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers — gods in flesh, “divine incarnations,” or *Avatāras*, so called. The last Stanzas, given from the *Book of Dzyan* in *The Secret Doctrine*,⁴ speak of those who ruled over the descendants,

. . . produced from the Holy stock . . . [and] . . . Who redescended, who made peace with the fifth [race], who taught and instructed it . . .

¹ *The Eleusinian and Bacchic Mysteries*, p. 14; (4th ed., New York, 1891)

² *Isis Unveiled*, II pp. 89-90

³ See *Geographica*, Lib. X, ch. iii, § 9

⁴ Vol. II, p. 21

Aristides calls Mysteries the common temple of the earth. Epictetus says that all that is ordained therein was established by the Masters of Wisdom for the instruction of mortals and the correction of their customs.

The phrase “made peace” shows that there had been a previous *quarrel*. The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the Bible, corroborates the idea. Once more — many centuries before the Ptolemies — the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*;¹ while Aristides calls the Mysteries the *common temple of the earth*.²

It is to preserve some reminiscence of this “temple,” and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart*. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Eleusinia* finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things *as they are*.³ This is the Pythagorean *Gnosis*, η γνωσις των οντων. Epictetus speaks of these instructions in the highest terms:

¹ Says Cicero in *De Natura Deorum*, Lib. I, xlii (or 119): “omitto Eleusinem sanctam illam et augustam, ubi initiantur gentes orarum ultimæ.”

[The above quotation is somewhat misleading in the manner in which it is given. The complete text is as follows:

“Omitto Eleusinem sanctam illam et augustam,
ubi initiantur gentes orarum ultimæ,
prætereo Samothraciam eaque quæ Lemni
nocturno aditu occulta coluntur
silvestribus sæpibus densa,
quibus explicatis ad rationemque revocatis rerum magis natura cognoscitur quam deorum.”

the English rendering of which would be:

“I say nothing of the holy and awe-inspiring sanctuary of Eleusis,
where tribes from earth’s remotest confines seek Initiation
and I pass over Samothrace and those occult mysteries
Which throngs of worshippers at dead of night
In forest coverts deep to celebrate,
at Lemnos, since such mysteries when interpreted and rationalized prove to have more to do
with natural magic than with the gods.”

The source of the first verse quoted by Cicero is unknown; the second quote is probably from the *Philoctetes* of Attius, a Roman tragic poet (born B.C. 170) with whom Cicero, when a young man, frequently conversed.

— Boris de Zirkoff.]

² [This expression occurs in one of the *Fragments* from the writings of Ælius Aristides of Smyrna, namely in his *Discourse on the Eleusinian Mysteries*, ¶ 2 thereof. See Bruno Kiel’s edition. Berlin: Weidmann, 1898; Vol. II, Discourse XVII. — Boris de Zirkoff.]

³ *Stromata*, Bk. V, ch. xi

All that is ordained therein was established by our masters for the instruction of men and the correction of our customs.¹

Plato asserts that the object of the Mysteries was to re-establish the soul in that state of perfection from which it had fallen.

Plato asserts in *Phædo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen*.^{2, 3}

Baptism was one of the earliest Chaldeo-Akkadian rites of inner purification.

Baptism [is the] rite of purification performed during the ceremony of initiation in the sacred *tanks* of India, and also the later identical rite established by John “the Baptist” and practised by his disciples and followers, who were not Christians. This rite was hoary with age when it was adopted by the *Chrēstians* of the earliest centuries. Baptism belonged to the earliest Chaldeo-Akkadian theurgy; was religiously practised in the nocturnal ceremonies in the Pyramids where we see to this day the font in the shape of the sarcophagus; was known to take place during the Eleusinian mysteries in the sacred temple lakes, and is practised even now by the descendants of the ancient Sabians. The Mendæans (the *El Mogtasila* of the Arabs) are, notwithstanding their deceptive name of “St. John Christians,” less Christians than are the orthodox Mussulman Arabs around them. They are pure Sabians; and this is very naturally explained when one remembers that the great Semitic scholar Renan has shown in his *Vie de Jésus* that the Aramean verb *seba*, the origin of the name Sabiau, is a synonym of the Greek βαπτίζω. The modern Sabians, the Mendæans, whose vigils and religious rites, face to face with the silent stars, have been described by several travellers, have still preserved the theurgic, baptismal rites of their distant and nigh-forgotten forefathers, the Chaldean Initiates. Their religion is one of multiplied baptisms, of seven purifications in the name of the seven planetary rulers, the “seven Angels of the Presence” of the Roman Catholic Church. The Protestant Baptists are but the pale imitators of the *El Mogtasila* or Nazareans who practise their Gnostic rites in the deserts of Asia Minor.⁴

Candidates were immersed thrice into water by Hydranos, the Baptist.

Hydranos (*Gr.*) *Lit.*, the “Baptist.” A name of the ancient Hierophant of the Mysteries who made the candidate pass through the “trial by water,” wherein he was plunged

¹ *Apud Arrian. Dissert.*, lib. III, cap. 21. [Reference is here to the *Discourses* of Epictetus as reported by Arrian, Bk. III, chap. xxi, 15-16, in which he speaks of the Mysteries and their ennobling influence upon men.

— Boris de Zirkoff.]

² [The most likely passage is in *Phædo*, 69c, wherein Socrates says:

“And I fancy that those men who established the mysteries were not unenlightened, but in reality had a hidden meaning when they said long ago that whoever goes uninitiated and unsanctified to the other world will lie in the mire, but he who arrives there initiated and purified will dwell with the gods.” (*Loeb Classical Library*) — Boris de Zirkoff.]

³ *Blavatsky Collected Writings*, (THE ROOTS OF RITUALISM IN CHURCH AND MASONRY – VII-VIII) XI pp. 84-87; [consult full text in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ *Theosophical Glossary*: Baptism; [cf. entry on Boodhasp]

thrice. This was his baptism by the Holy Spirit which moves on the waters of Space. Paul refers to St. John as *Hydranos*, the Baptist. The Christian Church took this rite from the ritualism of the Eleusinian and other Mysteries.¹

At the Mysteries of the Anthesteria at limnai, i.e., the Feast of Flowers at the temple lakes, after the usual baptism by purification of water, the Mystai were made to pass through to the gate of Dionysus, that of the purified.

The Eleusinian Dionysus, whose particular name was *Iacchos* (Iaccho, Iahoh)² — the God from whom the liberation of souls was expected — was considered older than the Demiurge. At the mysteries of the Anthesteria at Limnai (the Lakes), after the usual baptism by purification of water, the *Mystai* were made to pass through to another door (gate), and one particularly for that purpose, which was called “the gate of Dionysus,” and that of “the *purified*.”³

After their Second Birth was accomplished, and the Mystai had returned from their baptism in the sea, the Tau or Egyptian cross was laid upon the breast.

According to King and other numismatists and archæologists, the cross was placed there as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the initiate, after his “new birth” was accomplished, and the *Mystai* had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory — the Eleusinia.⁴

And that was how the Ethiopian changed his skin, and the leopard her spots!⁵

Only after his final and supreme Initiation, when he is born into the world spiritually, his very age being counted from the hour of his second birth.

If the language of Palestine became in time Semitic, it is because of Assyrian influence; for Phœnicia had become a dependency as early as the days of Hiram, and the Phœnicians evidently changed their language from Hamitic to Semitic. Assyria was “the land of Nimrod” (from *Nimr*, spotted), and Nimrod was Bacchus, with his spotted leopard-skin. This leopard-skin is a sacred appendage of the “Mysteries”; it was used in the Eleusinian as well as in the Egyptian Mysteries; it is found sculptured on the *basso-relievos* of Central American ruins, covering the backs of the sacrificers; it is mentioned in the earliest speculations of the Brahmans on the meaning of their sac-

¹ *Theosophical Glossary*: Hydranos

² L. Preller, *Griech. Mythol.*, Vol. I, p. 486; K.O. Müller, *Hist. Lit. Anc. Greece*, p. 238; F.C. Movers, *Die Phönizier*, Vol. I, pp. 537 *et seq.*

³ *Isis Unveiled*, II pp. 245-46

⁴ *ibid.*, II p. 254

⁵ Cf. *Jeremiah* xiii, 23

rificial prayers, the *Aitareya-Brāhmanam*.¹ It is used in the *Agnishtoma*, the *initiation rites* of the Soma Mystery. When the neophyte is “to be born again,” he is covered with a leopard-skin, out of which he emerges as from his mother’s womb.²

Then the keystone of the arch was knocked out and all that was sacred was given up to mockery.

The Mysteries of the Jews were identical with those of Pagan Greeks, who took them from the Egyptians, who borrowed them from the Chaldaeans, who got them from the Aryans, who inherited them from the Atlanteans, and so on.

But what Gods and Angels had revealed, exoteric religions, beginning with that of Moses, reviled, revealed, and hid for ages from the sight of the world.

The Symbology and Esotericism of the *Old Testament* being thus confessed by one of the greatest Jewish Philosophers [Maimonides], it is only natural to find Christian Fathers making the same confession with regard to the *New Testament*, and the *Bible* in general. Thus we find Clement Alexandrinus and Origen admitting it as plainly as words can do it. Clement, who had been initiated into the Eleusinian Mysteries says, that:

The doctrines there taught contained in them *the end of all instructions as they were taken from Moses and the prophets*,³

a slight perversion of facts pardonable in the good Father. The words admit, after all, that the Mysteries of the Jews were identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them, in their turn, from the Chaldaeans, who got them from the Āryans, the Atlanteans and so on—far beyond the days of that Race. The secret meaning of the Gospel is again openly confessed by Clement when he says that the Mysteries of the Faith are not to be divulged to all.⁴

The lure of lucre was the final nail in the coffin of the Eleusinia.

An Athenian demagogue and sycophant, whose eloquence was described as of a coarse and vehement character, degraded the Sacred Mysteries by persuading the State to levy a charge for those seeking admission to higher life. Thus initiation had become a commodity — and as necessary as baptism has since become with the Christians.

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of

¹ See Martin Haug’s translation.

² *Isis Unveiled*, I pp. 508-9

³ *Stromata*, Bk. V, ch. xi

⁴ *Blavatsky Collected Writings*, (THE SECRECY OF INITIATES) XIV pp. 36-37

Aristogeiton (510 B.C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen — and even priests themselves — while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to the few. It is those *set apart* who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass*¹ a bitter satire against the hypocrisy and debauchery of certain orders of *half-initiated* priests. It is through him also, that we learn that in his day (2nd century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children, all were *initiated!* Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then — *i.e.*, meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

Only the Epoptai, who see things as they truly are, have preserved the sacred doctrines. The Mystai, who knew them only superficially, laid the first foundation stone of modern Masonry; and it is from this half-pagan, half-converted primitive fraternity of Masons that Christian ritualism and most of their dogmas were born.

The *Epoptai*, they “who see things as they are” disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystai* (<plural of> *Mystes* or “veiled”), “they who see things only as they appear” remained very soon, alone, sole masters of the situation.

It is the former, the “set apart,” who have preserved the true secrets; it is the *Mystai*, those who knew them only superficially, who laid the first foundation stone of modern Masonry; and it is from this half-pagan, half-converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the *Epoptai* and the *Mystai* are entitled to the name of *Masons*: for both carrying out their pledges to, and the injunction of, their long departed Hierophants and *Βασιλεις*, “Kings,” *rebuilt*, the *Epoptai*, their “lower,” and the *Mystai*, their “upper” *temples*. For such were their respective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the *Electra*² of the foundations of Athens — the site of the Eleusinian Mysteries — as being the “sacred edifice of the gods,”³ *i.e.*, built by the *gods*. Initia-

¹ [Bk. VIII, Ch. 27, 28, 29; Bk. IX, ch. 8]

² 707

³ [ενατος Αθηνων των θεοδομητων απο — “the ninth (charioteer) from Athens, city built by gods.” — *Boris de Zirkoff*.]

tion was spoken of as “walking into the temple,” and “cleaning,” or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial.¹ The esoteric doctrine, also, was sometimes called by the name of “Temple” and popular exoteric religion, by that of “city.” To *build a temple* meant to found an esoteric school; to “build a city temple” signified to establish a public cult. Therefore, the true surviving “Masons” of the *lower* Temple, or the *crypt*, the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of “Builders of the *higher* Temple,” as the *a priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars’ Lodges.²

The first hour for the demise of the Mysteries struck on the clock of the Races with the Macedonian conqueror.

The first strokes of its last hour sounded in 47 BCE in the Thebes of the Celts.

The cycle of * * * * being at its close, the first hour for the disappearance of the Mysteries struck on the clock of the Races, with the Macedonian conqueror. The first strokes of its last hour sounded in the year 47 B.C. Alesia³ the famous city in Gaul, the Thebes of the Celts, so renowned for its ancient rites of Initiation and Mysteries, was, as J.M. Ragon well describes it:

The ancient metropolis and the tomb of Initiation, of the religion of the Druids and of the freedom of Gaul.⁴

But the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the *Curates*, the *Dactyloi*, the worship of Adonis, of the Kabeiroi, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,⁵ the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the “Builders of the *higher*, or City Temple” appeared first on the scene and worked unrelentingly to in-

¹ See *St. John's Gospel* ii, 19

² *Blavatsky Collected Writings*, (THE ROOTS OF RITUALISM IN CHURCH AND MASONRY – VII-VIII) XI pp. 87-89; [consult full text in our Blavatsky Speaks Series. — ED. PHIL.]

³ Now called *St. Reine* (Côte d'Or) on the two streams, the Ose and the Oserain. Its fall is a historical fact in Keltic Gaulish History.

⁴ *Blavatsky Collected Writings*, (THE LAST OF THE MYSTERIES IN EUROPE) XIV p. 294; [cf. “Blavatsky on the Trials and Triumph of Initiation” in the same series. — ED. PHIL.]

⁵ The murderer of the Thessalonians, who were butchered by this pious son of the Church.

fuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S ∴ S ∴ S ∴ of these early Masons, and is the modern prefix to their documents or “any written *balustre* — the initial of *Salutem*, or Health,” as cunningly put by a Mason (Ragon).

This triple Masonic salutation is the most ancient among their greetings.¹

Alas! The Eleusinian Mysteries are no more!

Yet it was these which gave their principle features to the Neo-Platonic school of Ammonius Saccas, for the Eclectic System was chiefly characterised by its Theurgy and ecstasis. It was Iamblichus who added to it the Egyptian doctrine of Theurgy with its practices, and Porphyry, the Jew, who opposed this new element. The school, however, with but few exceptions, practised asceticism and contemplation, its mystics passing through a discipline as rigorous as that of the Hindu devotee. Their efforts never tended so much to develop the successful practice of thaumaturgy, necromancy or sorcery — such as they are now accused of — as to evolve the higher faculties of the inner man, the Spiritual Ego. The school held that a number of spiritual beings, denizens of spheres quite independent of the earth and of the human cycle, were mediators between the “Gods” and men, and even between man and the Supreme Soul. To put it in plainer language, the soul of man became, owing to the help of the Planetary Spirits, “recipient of the soul of the world” as Emerson puts it. Apollonius of Tyana asserted his possession of such a power in these words (quoted by Professor Wilder in his *New Platonism*):

I can see the present and the future in a clear mirror. The sage [Adept] need not wait for the vapours of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The *theoi* or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of living produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed.²

Professor A. Wilder’s comment thereupon is remarkable:

This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our everyday world of limits, all is as one day or state — the past and future comprised in the present. Probably this is the “great day,” the “last day,” the “day of the Lord,” of the Bible writers — the day into which everyone passes by death or *ecstasis*. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings.^{3,4}

¹ *Blavatsky Collected Writings*, (THE ROOTS OF RITUALISM IN CHURCH AND MASONRY – X) XI p. 93

² *New Platonism and Alchemy*, p. 15; [consult full text in our Theosophy and Theosophists Series. — ED. PHIL.]

³ *loc. cit.*

⁴ *Blavatsky Collected Writings*, (THE POST-CHRISTIAN SUCCESSORS TO THE MYSTERIES) XIV pp. 300-1

Universal Myths are personifications of Powers Divine and Cosmic, primary and secondary.¹ Their figures are infused with a vital spirit which, like the light within a lantern, shines out through their many-coloured fantasies.²

. . . the so-called “myths,” in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing materialism, the ancient priest-Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more in Gods — or, we may call them, the Spiritual and now invisible Powers, or Spirits, the *noumena* of the *phenomena* — than they did; and they believed just *because they knew*. If, initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation. As well they may, for *his* mysteries can at best be only hinted at in polite ears, never described.³



¹ Cf. “ . . . and historical personages of all the now-existing as well as of extinct religions are to be found in the seven chief Deities and their 330,000,000 correlations of the *Rig-Veda*, and those Seven, with the odd millions, are the Rays of the one boundless Unity.” *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV, p. 241

² Cf. *ibid.*, (HINDU PROFESSOR’S VIEWS ON INDIAN YOGA) III, p. 105

³ *Secret Doctrine*, II pp. 517-18

Part 5.

The Solar Lhas' descent from pure air to be chained to lunar bodies.

Much but not all of the hitherto secret content of the original Eleusinian Mysteries, the efflorescence of metaphysical ideality and divine compassion, are now available to public at large thanks to the founders and movers of the modern Theosophical Movement. Breath-taking are the fluency and clarity of the Commentary from *The Secret Doctrine* on the Great Promethean Sacrifice, unravelling the Mystery of all mysteries.

SERIES EDITOR

From *The Secret Doctrine*, II pp. 109-12; [Commentary on Stanza V, "The Evolution of the Second Race." For further information and analysis of Anthropogenesis, see "The First Four Root-Races" and Appendices, in our Secret Doctrine's Third Proposition Series.]

Śloka 18. THE FIRST (*Race*) WERE THE SONS OF YOGA. THEIR SONS, THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

In the later Commentary, the sentence is translated:

The Sons of the Sun and of the Moon, the nursling of ether [or the wind] (a) . . .

They were the shadows of the shadows of the Lords (b). They [the shadows] expanded. The Spirits of the Earth clothed them; the solar Lhas warmed them [i.e., preserved the vital fire in the nascent physical forms]. The Breaths had life, but had no understanding. They had no fire nor water of their own (c).

(a) Remember in this connection the *Tabula Smaragdina* of Hermes, the esoteric meaning of which has seven keys to it. The Astro-Chemical is well known to students, the anthropological may be given now. The "One thing" mentioned in it is MAN. It is said:

The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its nurse is the Spirituous Earth.

In the occult rendering of the same it is added:

and *Spiritual* Fire is its instructor (Guru).

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanhā* or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Ātman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines — spiritual, psychic and physical.

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is

- The MONAD,¹ or that which acts in it unconsciously through a force inherent in itself; and
- The lower astral body or the *personal* SELF.

The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arūpa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Ātman: unless the higher Self or EGO gravitates towards its Sun — the Monad — the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a senseless life (*Tanhā*), which is “the maker of the tabernacle,” as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, “the Spirits of the Earth clothed the shadows and expanded them.” To these “Spirits” belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, *Manas*, to dwell in. But the “Solar” *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Ātman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. Thus, as we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the “progenitors,” the lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection — this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *Nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The entire scheme is in the *Chaldean Book of Numbers*, and even in the *Zohar*, if one only understood the meaning of the apocalyptic hints. First comes Ain-Soph, the

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

“Concealed of the Concealed,” then the *Point*, Sēphīrāh and the later Sēphīrōth; then the *Atzilatic* World, a *World of Emanations* that gives birth to three other worlds:

The first, the *Brīatic* World or *World of Creation*], called the Throne, the abode of pure Spirits;

The second, the *World of Formation*, or *Yetzīratic*, the habitat of the Angels who sent forth

The Third, or *World of Action*, the *Asiatic* World, which is the Earth or *our* World; and yet it is said of it that this world, also called *Olām ha-Kliphōth*, containing the (six other) Spheres, כלכלימ, [*Galgallīm*], and matter, is the residence of the “Prince of Darkness.”

This is as clearly stated as can be; for *Metatron*, the Angel of the second or *Brīatic* World, means Messenger ἀγγελος, Angel, called the great Teacher; and under him are the Angels of the third World, or *Yetzīratic*, whose ten and seven classes are the *Sēphīrōth*,¹ of whom it is said that

. . . they inhabit and vivify this world as Essential *Entities* and *Intelligences*, whose *correlatives* and *contraries* inhabit the third or “*Asiatic World*.”

These “*Contraries*” are called “the *Shells*,” כליפורה [*Kliphōth*], or *demons*,² who inhabit the seven habitations called *Sheba Hēkhālōth*, which are simply the seven zones of our globe. Their prince is called in the Kabala Sāmmāēl, the Angel of Death, who is also the seducing serpent Satan; but that Satan is also Lucifer, the bright angel of Light, the *Light-* and *Life-bringer*, the “*Soul*” alienated from the *Holy Ones*, the other angels, and for a period, *anticipating the time* when they would have descended on Earth to incarnate in their turn.

The *Souls* [Monads] are pre-existent in the world of Emanations;³

and the *Zohar* teaches that in the “*Soul*” “is the *real man*,” *i.e.*, the Ego and the conscious I AM: *Manas*.

They descend from the pure air to be *chained to bodies*,⁴

says Josephus repeating the belief of the Essenes. Philo Judæus states:

The air is full of Souls, *they descend, to be tied to mortal bodies, being desirous to live in them*.⁵

because through, and in, the human form they will become *progressive* beings, whereas the nature of the angel is purely *intransitive*, therefore man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say

¹ It is symbolized in the Pythagorean Triangle, the 10 dots within, and the seven points of the Triangle and the Cube. See Part III, Section xiv, “Gods, Monads, and Atoms.”

² Whence the Kabbalistic name of *Shells* given to the astral form, the body called *Kāma-Rūpa*, left behind by the higher angels in the shape of the higher *Manas*, when the latter leaves for Devachan, forsaking its residue.

³ *Wisdom of Solomon*, viii, 20

⁴ *History of the Jewish War*, Bk. II, viii, 11

⁵ *De gigantibus*, § 2; *De somniis*, I, § 22. Which shows that the Essenes believed in re-birth and many reincarnations on Earth, as Jesus himself did, a fact we can prove from the New Testament itself.

that it is the Brahman, the twice-born, who rules the gods or devas; and Paul repeated it in *1 Corinthians* vi, 3:

Know ye not that we [the Initiates] shall judge angels?

Finally, it is shown in every ancient scripture and Cosmogony that man evolved primarily as a *luminous incorporeal form*, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from, the lower forms and types of animal terrestrial life.

The Soul and the *Form* when descending on Earth put on an earthly garment, says the *Zohar*. His protoplasmic body was not formed of that matter of which our mortal frames are fashioned.

When Adam dwelt in the garden of Eden, he was dressed in the celestial garment, which is the garment of heavenly light. . . *light of that light which was used in the garden of Eden.*¹ Man [the heavenly Adam]² was created by the ten Sephīrōth of the Yetzīratic World, and by the *common power* the seven angels of a still lower world engendered the Earthly Adam. First Sammāēl fell, and then *deceiving* [?] man, caused his fall also.^{3, 4}



Swat Valley, Khyber Pakhtunkhwa, by Murtaza Mahmud

¹ *Zohar*, ii, 229b, Brody ed; Cremona ed., ii, fol. 103b, col. 411-12

² [Note to Students: Every Root-Race is an “Adam.”

Adam 1. The *Tzelem* of the oldest Jewish traditions, “the Shadow-Adam,” or Chhāyās (Shadows) of the Secret Doctrine, Astral Sons of Yoga, Self-existent and Self-born. Adam 1 is Kadmon, Heavenly Man or Second Logos.

Adam 2. The “model” Adam, the copy of the first, and the “male and female” of the exoteric *Genesis*.

Adam 3. The “earthly Adam” before the Fall, an androgyne.

Adam 4. The Adam after *his fall*, *i.e.*, separated into sexes, or the pure Atlantean man (Third Logos).

The Adam of the Garden of Eden, or the forefather of our Fifth Race, is an ingenious compound of the above four. Cf. *Secret Doctrine*, II pp. 503-4. — ED. PHIL.]

³ [Cf. I. Myer, *Qabbalah*, pp. 426, 347-48]

⁴ *The Secret Doctrine*, II pp. 109-12; [Commentary on Stanza V, “The Evolution of the Second Race.” For further information and analysis, see “The First Four Root-Races” and Appendices in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

Part 6.

The Eleusinian Mysteries were Archaic Wisdom-Religion dressed in Greek garb, by Edward Pococke.

Selections from Edward Pococke's *India in Greece; or, Truth in Mythology*. London and Glasgow: John J. Griffin & Co, 1852. Illustrated by maps of the Punjab, Cashmir, and Northern Greece. The author's writing system has been left unchanged. Searchable PDF in our Hellenic and Hellenistic Papers. High resolution copies of the original maps are available upon request.

Two defining terms by the Series Editor.

A great confusion between Budhism (with one “d”) and Buddhism (with two “d”s) has been brought about A.P. Sinnett's *Esoteric Buddhism*. It was an excellent work but with a very unfortunate title. Though its publication in 1883 preceded *Isis Unveiled* and *The Secret Doctrine*, its contents were not original.

For a comparative analysis of the two terms and their implications, see “Budhism is Inner Wisdom” in our Confusing Words Series, from where this introductory note is reproduced. Interested students may also wish to consult “Antiquity of the Atlanto-Āryan tribes in Europe” and “Atlantean origin of Greeks and Romans” in our Atlantean Realities Series, where some hints about Esoteric Chronology are given.

1. Budhism is Archaic Wisdom-Religion, much older than Buddhism.

Budhism or Inner Wisdom (Sophia in Greek) is a pre-Vedic occult term millennia older than 643 BCE, when Siddhārtha Gautama, Prince of Kapilavastu, was born.

Budhism reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an immutable Divine Principle in nature but rejects the gods of monotheistic religions, sorry caricatures created by man in his own image and likeness. Truth, not religion, is its only god and dogma.

2. Buddhism is entirely different from the Buddhistic religion.

The religious system of ethics preached by Lord Gautama and named after his title of Buddha, the “Enlightened,” and Budha or Inner Wisdom are totally different. Long kalpas had passed before the epithet of Buddha became so humanised, as to allow the term to be applied to mortals and, finally, to Lord Gautama. His public teachings differ greatly from those of the Secret Doctrine or Budhism proper. The latter he reserved for the initiated Brahmans of his day and his Arhats.

Throughout this study, the occult term Budhism (with one “d”) stands for Bodhi (var. Bodha, Buddha, Buddhi), Supersensuous Wisdom from *Within*.

Amid the ruins of empires, or the transient memory of the mightiest conquerors, Time has very generally respected both the form and the name of the grand features of nature. Cities and Polities may have been swept from the earth; Dynasties of unrivalled splendour may have passed away, leaving scanty memorials — possibly none — to record their renown; but it is not so with the history ineffaceably written on the venerable forms of mountains, seas, and rivers. These compose a language so vast and so enduring, that compared with them, the Pyramids, must be considered as dwarfed toys of agglutinated sand which must crumble to atoms before the structure of this language shall be destroyed.

One of the most valuable points, in connection with the results here wrought out, is this geographical basis. It has interpreted correctly, and it will continue to interpret correctly, those singular tales, in early Greek history, which have generally passed current with the literary world, under the name of "Myths." They are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.

— EDWARD POCOKE¹

Prehistoric Greece was colonised by two great Indian races, the Solar and the Lunar dynasties.

Springing up from the kingdoms of Cashmir and Tibet, the prehistoric colonists of Greece consisted of the two great primitive and radical races of Aryavarta,² the Solar or ancient Budhistic³ dynasty (Surya Vansa), and the Lunar dynasty (Chandra Vansa).⁴

The former were the earliest settlers in Greece and their religious exponents appear to have been the Dodan, or Brahmanical priests of the great tribe, Doda.

Hesiod's *History of Greece*, generally conceived to be a Theogony, or an account of the Generation of the Gods . . . may, however, not incorrectly, be compared to the celebrated Long Walls of Pericles, which tell not only their own history, but that of preceding years, and of an ancient people. Here we find a frieze, there an entablature; here is to be seen a sepulchral inscription, there the massive ornaments of a temple. Each disjointed piece worked into this wall tells, to a certain extent, its own tale: its relative age, the character of the people who wrought it, and many of the inscriptions still remaining may be read by the attentive and patient student of history. These observations, based upon a distinct view of the primitive population of Hellas,

¹ *India in Greece*, Preface, pp. viii-ix

² *i.e.*, abode of the Āryans.

³ Cf. "I hope the reader will avoid confounding Budha (with one *d*) the son of *Soma*, the Moon, with the mystical title of Buddha (two *d*'s). The one is the proper name of an individual (Budha, Intelligence or Wisdom), the other is the title of the Sages, the 'Illuminated.'" *Blavatsky Collected Writings*, (REPLY TO MISTAKEN CONCEPTIONS) IX p. 219 *fn*.

⁴ Cf. "The [subsequent] fusion of the Solar and Lunar forms of worship in Greece, though never complete, had yet left among the Hellenic population many doctrines and rites common to both. Notwithstanding, there ever remained a marked distinction between these races of worshippers; in nothing more clearly shown than in the opposite characteristics of the Spartans and Athenians, the deep-seated causes of whose mutual jealousy reposed upon religious grounds, as connected specially with the tribes of each." *India in Greece*, p. 238

will prepare the mind for a description of Hellenic society, in perfect harmony with the members of that society. The great aggregate of the colonists of Greece has already been shown to consist of these two great bodies — the Solar and the Lunar races; each following the peculiar tenets of that faith to which the heads of their respective races gave so strong a bias, viz., either the Solar or the Bud'histic forms of worship. The former was more ancient in its establishment, but the latter more durable. The Lamaic nations, springing up apparently upon the frontiers of the kingdoms of Cashmir and Thibet, have by the population, already shown in Thessaly, been proved to have existed in the latter countries in high antiquity, and the record of the life of Zeus, as drawn by Hesiod, is but a garbled statement of plain facts, in perfect harmony with the existing state of Lamaism in Tartary. Whatever variations may have been introduced into this account by Hesiod, of a nature, they all repose upon a false foundation, which I shall not unfrequently remove, to exhibit the ancient basis upon which his new temple was built. The presence of the people of the Himalayas, the population of Mons Adrius and Othrys, have been already shown; the immigration of the people of Balti and Skardo, and the adjoining provinces, has been distinctly seen; and now it will be necessary to contemplate the country of the "Great Lamas," "DAL-L'MATIA,"¹ lying contiguous to these denizens of the Adrius and Himalaya Mountains.

As history progressed, the original Lamaic system of religion has been so much modified and so far compromised, as to be compelled to seek refuge in the asyla of the Grecian Mysteries, instead of the state-position it once occupied.

The Lamaic system was, at the earliest periods of Greece, undoubtedly administered with great vigour. Its contests, however, for supremacy, were many, and vigorously conducted; and but for that Tartar population, which in common with the people of Lebanon, or the tribes of Leh, found so powerful an element in the colonisation of primeval Phœnician Egypt, it would have been impossible to insure its dominant influence over nearly the whole of Hellas. This system of religion will be found, as this history progresses, to have been so far modified, and so far compromised, as to be compelled to take its place in the asyla of the *mysteries* of Greece, in lieu of the open, and as it were state-position, it once occupied.

That Lamaic sovereignty, which was once wielded with the vigour of the triple crown in its most palmy days, had lost its imperial, and still more its despotic character; and an oligarchy of the Hellenic Bud'histic priesthood, had taken the place of the absolutism of one. That priesthood, too, was distributed over Greece, as a body influential not from its numbers, nor its special caste — for Brāhmanical caste never became established in Hellas — but from the ingenuity of its operations, acting by that principle of ancestral adoration which has ever distinguished genuine Bud'hism, from Athens to China. It was thus that some of the best of the human affections were enlisted in the cause of a mild, though ingeniously politic, priesthood. Their faith, and the faith of those Athenians who were initiated at Eleusinian Mysteries, will in the sequel be shown to be identical with that of Pythagoras, of whom I propose giving

¹ *Dalë Lamas*, or Great Lamas

some notices that will be of vital interest, as being corroborated by that admirable scholar and profound student, the late Mr. Colebrooke.

The Lamaic System, originating on the high tract of land in the vicinity of the Himalayan frontier of Tibet, had taken up a strong position to the north of Thessaly, on the Adrian mountain range,¹ before descending into northern Greece, under the auspices of the Dalai Lamas (Lamienses or Lama tribes).

This gigantic system of ancient Hellas was administered from that lofty mountain which was called Olympos by the later Greeks but Ool-Lam-pos, or High Lama Chiefs, by the original settlers.

The Lamaic System, originating as I have before noticed, on the high tract of land in the vicinity of the Himalayan frontier of Thibet, had taken up a strong position to the north of Thessaly, on the Adrian or Himalayan Mountain, in whose neighbourhood the DALE LAMAS have been distinctly shown. From this point it descended into northern Greece, where a powerful body has been pointed out as the LAMIENSES or LAMA TRIBES. The main point, however, whence this gigantic system of ancient Hellas was administered, was from that lofty mountain which was called O-LUM-POS by the Greeks, but "OOL-LAM-POS," or the "High Lama Chiefs," by the settlers. Its chief town or fortress, as it has been considered, was PUTHUIM, *i.e.*, BUDHYUM or BUDHATON, contiguous to which, on the west, was the town of SA-L'MON, that is, SU-L'MON,² the "HIGH LAMA-TOWN." Immediately to the east lay the SRACĒS, called by the Greeks THRACES,³ a sect of Budhists so ancient and so extensive as to give a name to a vast tract of country in which they had settled. The doctrines of the Sracas, as well as of the Jainas, of which they to this day compose a component part, will be duly noticed.⁴

¹ Cf. "The great Thessalian sierras of Mount Othrys are the Odrys of India. 'Odrys' is the Sanskrit name of the Himalaya, as King of the Mountains. The name 'Othrys' will be found much better preserved in its original form in a more northerly latitude than the Othrys of Thessaly; namely, in that range of heights called 'Adri-us Mons,' flanking Dalmatia on the east. These Adrian or Himalayan people gave their name both to sea and land. The former, the ADRI-atic; the latter, the 'ADRI-us Mons' their fellow-emigrants were the people of 'SKARDO' in Little Thibet; they are seen grouped by their side in Mons SKARDUS." [*i.e.*, today's Sar mountain range in the Balkans that extends from southern Kosovo and the northwest of the Republic of Macedonia to north-eastern Albania.] *India in Greece*, pp. 98-99

² *Su*, well, or high caste; *Lamān*, plural of Lama, "The Great Lamas." The "a" in Lama, lost. (See Appendix, Rules i and vi.) Another settlement is at SA-LAMIS, SOO-LAMAS. (See Appendix, Rule vi.)

³ See Appendix, Rule xxiii

⁴ *India in Greece*, pp. 254-256

With the passing of time, the settlers corrupted Jeyus or Grand Lama, to Zeus; and Chakras, the horned child and favourite son of Zeus by his daughter, Kore-Persephone or Guru-Parasu-pani, to Zagreus.¹

Inside Greece, Bacchus was a proonym of Zagreus, the successor of the Lamaic sovereignty in whose service was Orpheus, the founder of the Mysteries.

Outside Greece, Bacchus was the Tartarian Jupiter Hammon whose Lamaic worship accompanied the emigrants of Tartary to Egypt. In Budhistic belief, the young Lama is born again from the consort of the Jaina Pontiff, Semele or Su-Lamee, the Great Lama Queen.

The succession of the Lamaic rulers in Greece appears, judging by the accounts left us by Hesiod, to have been settled by the pure decision of the ruling Pontiff, in lieu of the method at present adopted in Tartary, where, on the death of the Grand Lama, he is supposed to be incarnated at his sovereign will and pleasure in any child throughout those vast regions.

There is one new personage begotten by Zeus (Jēyūs), who stands pre-eminently marked in the Orphic Theogony, and whose adventures constitute one of its peculiar features. Za-greus² (Chakr'as) "the horned child," is the son of Zeus by his own daughter, PERSEPHONE (Par'soo-pani).³ He is the favourite of his father; a child of magnificent promise, and predestined to grow up to succeed to supreme dominion.

He is also to have the sovereign control of the KAROONAS (KERAUNAS) or JAINAS. "The Horned Child," thus described as the successor of the Lamaic sovereignty, was clothed in the Tartarian head-dress, the horns being the usual distinctive mark of the sovereigns of Thibet. He was, in fact, the same TARTARIAN JUPITER HAMMON whose Lamaic worship accompanied the emigrants of Tartary to Egypt. This intended successor to the Pontificate of Tartary, appears to have been murdered by the TITHYAS (Titans), or HERETICS. With the usual Bud'histic belief, however, of transmigration, the young Lama is described as being born again from the consort of the Jaina Pontiff, the SOO-LAMEE (SE-MELE), or GREAT LAMA QUEEN. Other accounts represent this new incarnation, who had the name of "Dio-Nausos," as being born upon the holy mountain of "MEROO," a history converted by the Greeks to the "MEROS," or "thigh" of Zeus!

¹ Chakras is "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." *Isis Unveiled*, II p. 505 fn.

² "Zagreus, a corruption of Chakras. The Greeks not having the sound of 'c' or 'j' in their language, wrote these by 'z.' Hence Jeyūs and Chakras, became Zeus and Zagreus. Chakras should be properly Chakra-varti, a sovereign of the world, the ruler of a Chakra, or country described as extending from sea to sea." — Wilson's *Sans. Lex.*, s.v. Hence the Orphic destination of *supreme dominion* for Zagreus (Chakras).

³ Grote, Vol. I, p. 25. *Parasso-pani*, a name of Durga, called also *Coree* (Sk. *Gouree*).

The Eleuth-Chiefs, who spread the Lamaic doctrines in the Attic territory, became Eleusine.

Their forms of worship and Tartar ceremonials composed the staple of the celebrated Eleusinian Mysteries.

The ELEUS-INE, properly ELEUTH-INI, or ELEUTH-CHIEFS, a part of the same Tartar race who have already been surveyed as accompanying the COCAUNS or CAUCONES to Greece, were the chief instruments by which the propagation of the Lamaic doctrines were spread in the Attic territory. The usual ingenuity, however, of their hierarchy, did not desert them in this missionary enterprise; the same skilful means seem to have been adopted, which, centuries after this event, crowned with success the ambitious designs of Peisistratus. A female of surpassing beauty, attired in that garb which early superstition attributed to the inhabitants of heaven, suddenly made her appearance in the neighbourhood of Athens. Her sacred character was at once recognised, and the whole of her after conduct was of such a nature, as to confirm her claim to divine origin.

This effect, even at the distance of centuries, seems to have been produced upon the mind of the poet, who has thus caught some slight glow of that enthusiasm, which was at once poetical and religious. He [Peisistratus] makes her to speak thus,

I am the venerated Demeter, the joy and help of gods and men. But come — let the united people erect my temple and my altars above the fount Callichorus; I myself will order the method of their sacrifice, and the means of propitiating my favour.

The supposed heavenly being now ended, and revealed herself in all her majestic grandeur.

Changed form and stature now,
Age vanished from her brow,
And beauty breathed around.
Forth from her fragrant robes sweet perfumes flowing,
Far flashed the heavenly form with splendour glowing,
Whilst golden o'er her shoulders flow
These radiant locks unbound;
And as the lightnings blind the gaze,
So filled those halls the frequent blaze!¹

1

μεγεθος και ειδος αμειψεν.
Γηρας απωσαμενη περι τ'αμφι τε καλλος αητο
Οδμη δ'εμεροεσσα θυηεντων απο πεπλων
Σκιδνατο τηλε δε φεγγος απο χροους αθανατοιο;
Λαμπι θεας, ξανθαι δε κομαι κατενησοθεν ωμοος
Αυγης δ'επλησθη πυκινος δομος, αστεροτης ως.

Okakos, the great Budhistic Pontiff, styled Ikshvaku¹ by the Hindus, became Ogygos.

Such was the captivating messenger who ushered in the Lamaic faith in the vicinity of Athens, whose forms of worship and Tartar ceremonials composed the staple of the celebrated Eleusinian Mysteries. Nothing more clearly proves the antiquity of the Eleusinian temple worship than the discordant accounts of the founders of the sacred rites handed down to us, although each is perfectly consistent with the long prevalent Bud'hism of the country in all its branches.

It appears to have existed already in the time of Cecrops.² The intimation of the highest antiquity given to this establishment, is in Aristides, who notices its foundation by a son of OGUGOS, where, perhaps, we should rather read "Okakos," the great Bud'histic Pontiff, styled Ikshwaka by the Hindoos.

Eleusinia were the holiest and most venerable of all Mysteries in Greece.

They were connected with the fertile Rharian plain³ near Athens that was named after the Rarhya division of the five principal Brahmanical tribes.

All the ancients who have had occasion to mention the Eleusinian Mysteries, or the Mysteries, as they were sometimes called, agree that they were the holiest and most venerable of all that were celebrated in Greece. I shall not embarrass the reader with the contending accounts of the different individuals said to have introduced this worship of the venerable Bud'hist family, my object being at this time to show the nature of this religion; and as small space remains for me to unmask the disguise of names, places, and things, handed down by the Homeridai of Chios,⁴ I shall merely touch on the outlines of his history. It is a history connected with the Rharian Plain and with Celeus. There is every reason to believe, from the position and characters of the agents employed in the founding of the Eleusinian worship, as well as the localities noted by the poet, that this portion of Attica had been more or less affected by the form of the Brāhmanical worship. The difficulties met with by the holy visitant of the Attic land, and the subsequent political troubles induced in that vicinity, point very distinctly to a change of local worship.

The Rharian Plain, which appears in juxtaposition with this history of Demeter in the account of Homer, is not without its connexion with the celebrated Rarhya division of the five principal Brāhmanical tribes, however comparatively modern that distribution may appear in the Hindoo chronicles.

¹ Cf. "Abraham, Isaac and Judah resemble terribly the Hindu Brahmā, Ikshvāku and Yadu." *Blavatsky Collected Writings*, (HERMETIC AND KABBALISTIC DOCTRINES) XIV p. 91 *fn.*

² Strabo, 387

³ [*Ραριον πεδιον* or Rharos' field, sacred to Demeter, where tillage was first practised; from *Ραρος*, father of Tripotemus.]

⁴ [The Homeridai claimed descent from the epic poet Homer.]

The high-born Brahmans or Culini lived on the Peloponnesian Mount Cyllene. The Mysteries were communicated to Culyus-Celeus, ruler of the land of the Rarhya, by Demeter herself.

The Lesser Mysteries were celebrated in honour of Parasupani-Persephone (Durga or Kali) in February; the Greater, in honour of Buddhist Missionary Demeter in August.

Before the departure of the sacred visitant, she is said to have communicated to CELEUS (CULYUS),¹ the ruler of the land of the RARHYA, the system of worship, and the solemnities to be observed in her honour. And thus, is said to have begun the Venerable Mysteries, at her especial command. These were divided into the Greater and the Lesser; the latter celebrated in February, in honour of PARASOOPANI (PERSEPHONE), or Durgā, called also Cali, and the greater in August, in honour of the Bud'hist missionary Demeter. The month in which the greater festival was held, was called BHĀDRŌ-MĪYŌM (BOĒDRO-MION), the "GREAT B'HĀDRĀ," the Hindoo month B'hadra, being August-September, in fact, the very BOĒDRO-MEON (August) of the Greeks.

Yet the Greeks besmirched their noble ancestry by belittling their Hierophants as troglodytes.

Three Hierarchs represented Budhistical and Brahmanical power.

To continue the worship introduced in this captivating guise, three sacred individuals were specially appointed, who may be distinctly recognised as the representatives of the Brāhmanical and Bud'histic power, in the vicinity of Athens in the most ancient times. These hierarchs were,

SRI-B'DHŌ-LEMOS, the "SACRED BUD'HA LAMA" (TRI-P'TO-LEMOS);²
SU-MOL-BOODHA (EU-MOL-PODOS), the "VERY GREAT BUDHA," and the
DEO-C'L-ES (DIO-CLES), the Deva, or "BRAHMIN TRIBES' CHIEF."

While the political power of Sri-B'dho-Lemos or Triptolemos was formidable, the cave-dwelling Buddhist Priests or Sroo-cula-dutae, Lords of the Cave, who protected their secret doctrines from profanation, are today belittled as Troglodytai.

The Deva did not long continue to enjoy his quasi-regal position. He was obliged to surrender his country to the TRI-P'TO-LEMOS, whose political weapons were very possibly keener than those of his adversary. Both at Eleusis and Athens, however, conspicuous temples and statues declared his deity. The GEPHU-RAE ("GOPHA-RAE," or

¹ CULYUS "high-born," is but another word for CULIN. "A Culin is a Brahmin of one of the twenty-two RARHIYA divisions of the five principal tribes, as established by Balal Sēn, king of Bengal." — Wilson's *Sans. Lex.* The Culini Brahmans appear in the greatest force in the Mount Cullenius (Cyllenins).

² *Sri*, (the Greek interchange for *Tri*, see Appendix, Rule xxiii) a prefix to the names of deities. It is also used as a token of religious respect as "The Rev. — The Right Rev.," in England. *P'to*, is a very common Greek contraction for *Bodh*. See the varieties of this name in Appendix: *Lema*, is Lama; *P'to-Lema*, is Bud'ha-Lama. *Su-mal*, very great; *Podos* (Boodhas), is the original form of the last member of the compound. *Deva* or *Dev*, a Brahmin; *cul*, a tribe; *es*, a chief. The "u" suffers the ordinary apocope. (See Appendix, Rule i.)

“LORDS OF THE CAVE,” sometimes called SROO¹-CULA-DUTÆ), TRO-G’LO-DUTÆ, the special ministers of the Bud’histic faith, who kept their mysteries closely concealed, being a particular gens at Athens, were the genuine cave-hermits, and Jainas, of the highest antiquity. Perhaps in nothing were the different phases of ancient Indo-Hellenic society so distinctly marked, as in the enduring records of the Greek language.

Further examples of the profound Brahmanical influence in Greece are the Goghos or Cow-Killer that became Kakos, i.e., bad. Soo-Bhoo-ya or one engaged in abstract meditation became Sophos, i.e., Wise. Despatis or Land-Lord became Despotes, thus marking the transition from Oligarchic privilege to Democratic tyranny.

Thus the Brāhmanical influence is seen in one of the most ordinary vocables. The KA-KOS or Bad-man, is the “GO-GHŌ-S” or COW-KILLER; the latter member of which compound, as indicative of the worst of beings, again permeates into the language of the SACA-SOOS or SAC-SONS, as BAD, from the Indian source, BADH, to “KILL.” So too, the SO-PHOS or the WISE-MAN is the representative of the “SOO-BHOO-YA,” or the high abstract meditation, by which humanity was supposed to be absorbed into the divinity. Then again, the DES-POTES or the LAND-LORD, (DES-PATI’S)² became synonymous with an “OPPRESSOR,” and strongly marked the struggles through which one portion of Hellas had gone, in establishing a more extensive system of representative power, in which effort it passed from one extreme of Oligarchic to the opposite limits of Democratic tyranny.

Two orders of priests officiated over initiations.

The descendants of the High Budha Priest or Eumolpidai, and the Buddhist Keerukos or Keryx, the sacred herald of the Greeks, the latter aided by the daughters of the late Eleusinian high-caste king Culyus or Celeus.

Modern Greek authors who treat Eleusinian worship as “mysteries,” rather than the old national form of worship, name those admitted to the Lesser Mysteries as Mokshtai or Mystai, from the Buddhist word Moksha.

In the reign of Erectheus, which will be shortly noticed, a war arose between the rival sects of the Eleusinians, and the subjects of that prince. The former being defeated, acknowledged the supremacy of Athens in every particular, save their own sacred rites, which they obtained permission to regulate themselves.³ The EU-MOL-PIDES, that is the descendants of “THE HIGH BUD’HA PRIEST,” were now appointed to the administration of the holy rites, with an inferior order of priests, under the general

¹ Sroo-cula. The tribe of Sroos, or Hearers, i.e., Jainas, a sect of the Bud’hists. Of this the Greeks made Trog’lee, a hole or cave, the place of worship for this sect. Troglodutos, a Troglodyte, properly a Hermit of the Cave, and one of the SROO-CULA (TROG’LO). See “Srases,” and Appendix, Rule xxiii.

² Des, land; pa, a lord or ruler.

³ Thucydides, ii, 15

name of KEERUKES,¹ or BUD'HISTS, aided by the daughters of the late Eleusinian high-caste king COOLYUS (CELEUS). By the more modern Greek writers who treat the Eleusinian worship rather as mysteries than the old national form of worship, we are informed that the candidates admitted to the Lesser Mysteries, bore the name of MUSTAI, (MOKSH'TAI), or, "EMANCIPATED," a title derived from the well-known Bud'hist MOKSHA — final and eternal happiness — the liberation of the soul from the body, and its exemption from further transmigration.

After taking an oath of secrecy to preserve the old religion of the country against the more attractive heresy of Homer and his popular gods,² those admitted to the Greater Mysteries were styled avapta or epoptai.

But it was necessary for them to wait yet another year, before they could be admitted to the Greater Mysteries. One of the chief rites of the initiatory stage, was evidently emblematic. It consisted in the washing of a sow in the Holy River, called KANTHARUS, or KAND-ARHA-S, or LAND OF WORSHIP.³ To this sacrifice succeeded purification. Those who were, Moks'tai, (Mystai), took an oath of secrecy, which was in fact absolutely necessary for the preservation of the old religion of the country in these sanctuaries, where alone it could preserve its ground against the more attractive heresy of Homer and his popular gods. The initiated were styled ēbāptoi (επόπται);⁴ they were not, however, admitted into the sanctuary of Demeter, but remained during the solemnities in the vestibule.

The fourth, fifth, and sixth days, appear to have been the most important. On the fourth day a grand procession set out, with a basket containing pomegranates and poppy seeds. This was carried on a waggon, drawn by oxen, followed by women, who were seen carrying small mystical cases. "The Torch Day" was the fifth. A procession

¹ Ceryces — from "KEERUKA," a BUD'HIST; whence the KEERUKOS (KEERUX) or *sacred* Herald of the Greeks.

² Cf. "The wrecks of noble institutions — of a mighty people, far advanced in civilisation, highly religious, skilful in the arts, skilful in political science — everywhere strike the gaze and excite the pity of him who truly reads the old annals of Greece; — annals, not such, indeed, as are left us by Homer; for in his time the glory had well-nigh passed away, and the Avatar of a new incarnation, which was scarcely more godlike than the last, was again about to descend upon Hellas. History, then, the most interesting — the most eventful — the most indubitable, is hers. But it is not the history of the gods of Homer — the gods of Hesiod; nor is it history drawn from the etymologies of Plato, the etymologies of the logographers, or the antiquarians of Greece; men who knew nothing of the ancient language of their own country. It is not such a system that can become a correct guide to the student of history. He will, in all cases where it is possible, go to the fountain head; he will throw from him the corrupt text and the corrupt commentaries of centuries — his inheritance of ignorance; and, calling in the testimony of a dialect coeval with the first Pelasgian and the first Hellenic settlements, will appeal to truth, and the decisions of judgment unclouded by prejudice." *India in Greece*, Introduction, p. 4

Also cf. "Both logographers and poets, from the most ancient date, not excepting Homer and Hesiod, manifest a profound ignorance, or a profound contempt, for the primitive state of their native land. The divinities of Homer totally misled subsequent poets and logographers; while the autochthonous parentage of the people of Eretheus, as sung by Hesiod, and the Attic symbol of the grasshopper, will demonstrate how very early both the old language and the old religious duties of Greece were merged in a new order of things. The mysteries of Hellas, once the public and undisputed worship of the whole land, were henceforward the only asylum for a religion whose adherents, the Helots, were crushed by foreign conquest. We shall, therefore, be cautious in taking for our guide, in matters of Pelasgic, or mythologic, or heroic history, either Homer or Hesiod, logographer or poet, save when their accounts are conformable to Sanskrit sources. While Hesiod has taken for Greek, or adopted as Greek, the Harpies, the Cyclopes, Poseidon, Here, Eretheus, the Centaurs, the Gorgons, Typhœus, and a host of agencies, who at once become monsters under his transforming hand, it will be the business of the historical student, whenever such terms have been misunderstood, or mistranslated by that author, to restore them to their original and consequently correct signification." *ibid.*, pp. 15-16

³ *Arha*, worship; *Arhata*, a worshipper, or Jaina.

⁴ *Avaptoi*, [avāpta] literally "obtaining, or getting"; [one who has attained or reached or obtained one's aim.]

headed by the torch-bearer, Dadouchos, repaired with torches to the temple of Demeter, remaining there during the ensuing night.¹

Iacchos (Bacchos), properly Yogin, who appeared on the sixth day of the Mysteries, is none other than Dio Nausho or Dionysos, son of the Jaina Pontiff (Jeyus), and the Great Lama Queen, Soo Lamee or Semele.

Couros, a prosonym of Iacchos, is Gooros or Guru, a spiritual teacher. Hence, Demeter is styled by the Greeks Couro-trophos or Guru-nurse.

The sixth day which was the most solemn, was ushered in with great pomp. It was called lākchos, properly “YOGĒS,” the title of a Mooni, or Saint. The Yogi, is defined as a devout man, who performs worldly actions and ceremonies, without regard to their results, and keeps his mind fixed on Brahmā. But the “Yogēs” of the Eleusinians, is the name of the celebrated Dio Nausho, (Dio-Nusos), a sovereign of great power in north-western India, called the son of the Jaina Pontiff, (JEYUS), and the Great Lama Queen, SOO LAMEE, (SE-MELEE). Ignorant of the real origin of the term “KOUROS,” which was a term especially given to “Iacchos,” Sophocles represents the young god, at the breast of the Eleusinian Demeter; which idea is strengthened by a long train of classical authorities to repeat, and of still more persuasive statuary to confirm this idea. The “COUROO’S” of Sophocles, is no other than “GOOROO-S,” a “GOOROO,” or teacher of spiritual things. Hence, Demeter is styled by the Greeks, “COURO-TROPHOS,” (“GOOROO-TROPHOS”), or nurse of Gooros. The statue of IACCHOS, (YOGES), adorned with a garland of myrtle, and bearing a torch in his hand, was carried along the sacred road, amidst joyful shouts. The interval between the night of the sixth and seventh day witnessed the initiation of those pilgrims into the most important mysteries; those, meanwhile, who were neither BELIEVERS nor EMANCIPATED, being sent away by herald. A new purification having been gone through, and a repetition of the oath of secrecy taken, they were admitted to the innermost sanctuary. A new purification having been gone through, and a repetition of the oath of secrecy taken, they were admitted to the innermost sanctuary.

After admission to the innermost sanctuary, the Initiate was discharged with those solemn words: “Salutation to the Three Holy Ones.”

After the initiation of each individual, he was dismissed with those solemn words, the very mystery of mysteries to Europeans, and the torment of orientalist, for ages. They are the words of a Tartarian priesthood, and the language is Tibetan.

KOḞE	OM	IIAË
KONGX	OM	PAX
DKON	QSUM	PHAG-HTS ² →

¹ [Cf. Dadouchos or torch-bearer was one] “four celebrants in the Eleusinian mysteries. There were several attached to the temples but they appeared in public only at the Panathenaic Games at Athens, to preside over the so-called ‘torch-race.’” *Theosophical Glossary*: Dadouchos; cf. entry in Mackenzie’s *R.M. Cyclopædia*.]

² The full formula, is Dkon (Mch’og) — Qsum-(la) p’hag — Hts (-’hal-lo). See Csoma de Cooroos, *As. Res.*, Vol. xx, p. 45.

Salutation to the Three Holy Ones.^{1,2}

The mysterious name of Onge³-Athene was also derived from AUM, the Triple Fire representing the highest Tetraktys.

Notwithstanding any Brāhmanical bias in the doctrines of GAUTAMAS (CADMUS), that the Buddhistic doctrine and deities were mainly inculcated is clear; for Gautamas is said to have named one of the gates of the new city of the Debai, “THEBAI”:⁴ that is, the city of the PRIESTS, or BRAHMINS, after the title of a celebrated Bud’ha Sacti, so called, who is looked upon as the female personification of divine energy. That name was Ongka-ra; by the Greeks called ONGKA; and hence the mysterious name of ONGKA ATHENE; a name derived from Om, the mystical name of Brahma, which has already been contemplated.⁵

Erectheus-Poseidon was worshipped jointly with Athene.

Erectheus is identified with Poseidon or Po-Sidhan, Prince of all Saints, Chief of Saidan, and Prince of Sidon.

Saidan, Eracland, and Phœnicia, are in close proximity to Afghanistan; Sidan is repeated in the Phœnicia of Palestine.

“Erectheus was identified with the God Poseidon, and bore the denomination of Poseidon Erectheus.”⁶ Justly so, on the same geographical authority, Po-seidōn, is simply the “CHIEF OF SAIDAN”;⁷ Saidan, the Erac-land, and the P’hainicas (Phœnicians), all being in close contiguity in Afghanistan; and Sidan, as I have before shown, is repeated in the Phœnicia of Palestine.

But again: Erectheus, as identical with Poseidon, was worshipped with Athenē. This is again an historical fact. Po-Sidhān is the “PRINCE OF THE SAINTS,” as well as the “Prince of Sidon.”⁸ In fact, as the western Bud’hism styles it, he was a “Prince of the Church” or a “Cardinal” and somewhat inferior to the Pontiff, ZEUS (JEYUS). He was “worshipped conjointly with Athene.”⁹ That is but natural. The reader has not forgotten the fact of a Tartar population in Thessaly, nor of a Tartar priesthood at Athens, in the Eleusinian Mysteries; nor the visit of the ingenious Theri, or priestess called Demeter; nor the ELEUTH-INI (ELEUS-INI), or ELEUTH-CHIEFS, who founded these mysteries; nor has he forgotten the Tartar festival, both in Palestine and Tibet, of the cakes offered to the Virgin Queen of Heaven.

¹ Om, with Brahmins, is Brahma, Vishnu, and Mahesa; with Bud’hists, it is, Bud’ha, Dherma, and Sanga; generally conceived to be typical of Bud’ha — the Law and the Clergy. The Sanskrit formula is Namō Ratna Triyaya.

² *India in Greece*, pp. 265-73

³ Ουγη.

⁴ Devai; locally pronounced Debai.

⁵ *India in Greece*, pp. 281-82

⁶ Grote’s *Hist. Greece*, Vol. I, p. 263

⁷ Pō, a chief, and *Saidan*.

⁸ *Sidha*, a saint; *Sidhān*, saints; *Po-Sidhan*, the chief of the saints. Sidhān (Sidōn), Dhama-kas, Damasti-um, have only one meaning; viz., “Saints’-town” or “All-Saints.”

⁹ Grote’s *Hist. Greece*, Vol. I, p. 263

Poseidon was worshipped jointly with Adheene, the Virgin Queen of Heaven, modified by the Greeks as Athene. She is the Egyptian Neeti, corruptly written Neith.

Her name is ATHĒNĒ, the Greek way of writing “ADHEENE,”¹ “THE QUEEN ABOVE.” The Egyptians worshipped the same deified being as “NEETI,” or “POLICY,” corruptly written “NEITH.” “The Queen of Heaven,” then, and the “Prince of the Saints,” were “Paredroi,” or companion deities. Like other Bud’hist saints, they could be corporeal and incorporeal; could perch, like a fly, on the slenderest blade of grass; could swell to the heavens, or could totally vanish. They could hover in the air, or, as we have lately seen, could cleave a subterranean path through the earth. In fact, there is no power, whatsoever, claimed for their saints by the Lamaic Churches of the East and the West, that was not claimed, testified to, and believed in by the primitive Bud’hists of Hellas.²



Peloponnesian Mount Cyllene (2,376 m), ancient abode of Culini or High-born Brahmans
Photographed 16th May 2006, from the legendary lake Stymphalia, by Ulrich Tichy

¹ From *Adhi*, above, and *inee*, a queen; by the rules of combination *Adheenee* — exactly *Atheenee* — where the Greek long “e” is equal to “i” or to “ee.” *Athēnē* is, by the Tartars of the present day, called *Tien-How*, the Queen of Heaven.

² *India in Greece*, pp. 328-29

Glossary of pre-Homeric Indo-Grecian terms.

Note to Students: Demeter is the female aspect of Kabeiros¹ or “a measure of heavens,” Axieros, Persephone, of Axiokersa. Cf. *Secret Doctrine* II, p. 362. Elsewhere, Demeter is “the female *productive principle* of the Earth.” *Blavatsky Collected Writings*, XI pp. 93-94. For deeper perspectives of the Mysteries, see “Prometheus, Indian Titan and Hierophant” in our Secret Doctrine’s Third Proposition Series.

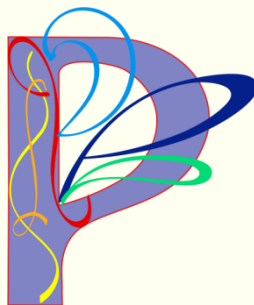
Athene	Adheene, Virgin Queen of Heaven.
Bacchos	Iacchos, properly Yogēs, title of a Mooni, or Saint. But the Yogēs of the Eleusinians, is none other than Dio Nausho or Dionysos.
Budhism	Archaic Wisdom-Religion, millennia older than Buddhism, the religion. From Bodha, Buddha, Buddhi, <i>i.e.</i> , Divine Wisdom. ²
Bodha	
Celeos	Culyus, ruler of the Land of Rarhia.
Conx Om Pax	Salutation to the “Three Holy Ones.”
Couros	Gooroo-s (Guru), spiritual teacher.
Couro-trophos	Guru-nurse, prosonym of Demeter.
Cyllene	Culinī, High-born Brahmans.
Demeter-Ceres	Budhist Missionary; (see <i>fn.</i> under Budhism). Her mother was Cybele, a Kabeiros representing the Phœnician Kingly Race.
Despotes	Despatis, Land-Lord.
Diocles	Deo-c’les, Deva Chief of the Brahman Tribes.
Dionysos	Dio Nausho, son of the Jaina Pontiff and the Great Lama Queen.
Dodona	Brahmanical priests of Doda, the great solar tribe, and earliest settlers in Greece.
Eleusis	Eleuth-ini or Eleuth-Chiefs, chief instruments by which the propagation of the Lamaic doctrines spread to the Attic territory, and Founders of the Mysteries in the West.
Epoptai (pl.)	Those admitted to the Greater Mysteries. Similar to the Sanskrit term avāpta, one who has attained or reached or obtained one’s aim.
Eumolpos³	Su-mol-Boodha, Very Great Budha.
Iacchos	Tartarian Jupiter Hammon. Same as Bacchos and Dionysus.

¹ The Kabeiroi are Khyberi, or people of Khyber or Budha gods. Axieros and Casmillus, are Akshyē-Raj and Cashmir-Raj, the Oxus King, and Cashmir King. Not to be confused with the with the Dios-Curoi (Dwyos-Curoi), Two Curus, Castor and Pollux, or Cashmir and Balk.

² BODHA means the innate possession of divine intellect or “understanding”; BUDDHA is the acquirement of it by personal efforts and merit; BUDDHI is the faculty of cognizing the channel through which divine knowledge reaches the “Ego,” the discernment of good and evil; “divine conscience” also; and “Spiritual Soul,” which is the vehicle of Ātman. Consult “Budhism is Inner Wisdom,” in our Confusing Words Series. — ED. PHIL.

³ The Eumolpidai priests were the descendants of the High Budha Priest.

Kakos	Goghos, cow-killer.
Keryx	Keeruka, a Budhist; (see <i>fn.</i> under Budhism).
Lamia	Lamienses or Lama tribes under the auspices of the Dalai Lamas.
Mystai (pl.)	Post-Homeric term coined from moksha, abstract condition of pure spirit, a term similar to the nirvana of the Buddhists. Those admitted to the Lesser Mysteries.
Ogygos	Okakos, Great Budhistic Pontiff.
Olympos	Ool-Lam-pos, High Lama Chiefs.
Onge	Prosonym of Athene, the Thrice Holy Virgin Queen of Heaven.
Persephone	Par'soo-pani, prosonym of Durgā (also called Coree, <i>Sk.</i> Gooree), ¹ the most ancient female divinity of the Indian Olympus. ²
Poseidon	Po-Sidhān, Prince of all Saints, Chief of Saidan, and Prince of Sidon.
Rharian plain	Named after the Rarhya division of the five principal Brahmanical tribes.
Semele	Su-Lamee, the Great Lama Queen.
Sophos	Soo-Bhoo-ya, wise man, illumined by Buddhi; (see <i>fn.</i> under Budhism).
Triptolemos	Sri-B'dhō-Lemos, Sacred Budha Lama.
Troglodytai	Sroo-cula-dutæ, Cave-dwelling Budhist Priests.
Zagreus	Chakras, "the horned child"; ³ also, a country extending from ocean to ocean.
Zeus	Jeyus, Grand Lama.



¹ Not to be confused with Corée. Cf.

The COUREETES (a derivative form of Corée; *Gr.* form Κουρητης, — *Eng.* Curetes), or "people of the Land of the COREE," those founders of "C'ŔETA," and nurses of Zeus, are, in accordance with the sea-faring habits of their old country, situated near the southern shore of Ætolia.

— *India in Greece*, p. 158

² Cf. *Secret Doctrine*, I pp. 657-58

³ Chakras is "the wheel, or circle, the earth, the ruler of the world. Chakras was killed by the Titans, or Teithans (Daityas). *The Horns or Crescent was a badge of Lamaic sovereignty.*" Cf. *Isis Unveiled*, II p. 505 *fn.*

Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON





Further reading.

- ANTIQUITY OF THE ATLANTO-ARYAN TRIBES IN EUROPE
- ATLANTEAN CREDENTIALS OF THE NEW WORLD
- CHALDEANS, HIEROPHANTS OF THE ARYAN ROOT-RACE
- EGYPT WAS THE IMAGE OF HEAVEN ON EARTH AND TEMPLE OF THE WHOLE WORLD
- INSIGHTS TO UNIVERSAL HISTORY
- LAMAS AND DRUSES, DESCENDANTS OF THE ELECT RACE
- THE ATLANTEAN ORIGIN OF GREEKS AND ROMANS
- ULYSSES WAS AN ATLANTEAN HERO AND SAGE

— *in our Atlantean Realities Series.*

- BUDHISM IS INNER WISDOM
- GRAIKOS, HELLENE, HELLAS

— *in our Confusing Words Series.*

- CAUCASUS, PARNASSUS, TOMAROS
- COMPENDIUM OF SACRED AND BARBARIC NAMES
- INDIA IS THE MOTHER OF GREECE
- POCOCKE'S INDIA IN GREECE (1852)
- WAS WRITING KNOWN BEFORE PANINI

— *in our Hellenic and Hellenistic Papers Series.*

