

*The real Christ is Buddhi-Manas,
the glorified Divine Ego.*



*Abstract and train of thoughts*¹

Was Jesus as Son of God and Saviour of Mankind, unique in the world's annals?

The real Saviours of Mankind all descend to the Nether World, the Kingdom of Darkness, of temptation, lust, and selfishness. And, after having overcome the Chrēst condition or the tyranny of separateness, their astral or worldly ego is enlightened by Lucifer, the Glorified Divine Ego (Buddhi-Manas), who is the real Christ in every man.	5
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And thus his Father's name was written on his forehead.	17
Chrēstos and Christos are linked astrologically: Scorpio is Chrēstos in humiliation; Leo, Christos in triumph.	20
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The Baptism in the Jordan is the Rite of Initiation and the final purification, when Christos and Sophia (Divine Intelligence–Wisdom) enter the Initiate by transference from Guru to Chela, leave the physical body upon death of the latter, and re-enter the Nirmanakaya, the Astral Ego of the new Adept.	25

Jesus was crucified by his own Church, not by Scripture.

- Commentary 1, by H.P. Blavatsky.**
- Is this an error? asks Euphrates.**
- No error! replies Ralston Skinner.**
- Commentary 2, by H.P. Blavatsky.**

¹ Frontispiece and illustrations throughout this study by Philaletheians GR.

The key to the hitherto unfathomable mystery of Jesus is hidden in the paronomasia of Chrestos and Christos.

He who will not ponder over and master the great difference between the meaning of the two Greek words, Χρηστός and Χριστός, must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of lip-Christianity. 39

Jesus was Chrēstos, a virtuous man in his trial of life and candidate to initiation. Not yet Christos, as he had not passed the third degree of initiation to become Epoptes. Chrēstos, the neophyte, is admitted into the Christos condition at the end of his last incarnation when Manas is fully merged with Buddhi. His real temple is the awakened soul in the sanctuary of the heart. 41

The real Christ is the Serpent or Dragon of Wisdom falling from on high into the hearts and minds of men.

Christos is a Ray of Logos: Passive Wisdom in Heaven and Self-Active, Conscious Wisdom on Earth. Though the two are one, the permanent can never merge with the impermanent. 44

It is only when the impermanent begins loving the permanent sufficiently to give up its ephemeral self and being, that a spiritual union of the “Heavenly man” with the “Virgin of the World” is accomplished and a new Saviour of Humanity is born here on earth but “without sin.” 45

Alas, few are they who are fit to join that Holy Brotherhood where each, in order to gain admittance, must be at one with the Christ within him. 45

Deity in Man is symbolised by Tau, a double glyph.

Tau is formed from the figure 7 and the Greek letter Γ, symbols of divine and earthly life, respectively. 49

In its terrestrial attachment, Tau is the Sun shorn of his beams. 49

In Greek Mythology, Tau is the iron lathe of Procrustes, the Attican Vishvakarman.

Dove, the Gnostic symbol of Christos, is equivalent to the Egyptian winged globe. 51

The “baptism” or Initiation of Jesus stands for the “descent” of the Higher Self or Soul (Atma-Buddhi) on Manas, the Higher Ego. And the union of Christos with Chrēstos establishes a conscious communication of the Universal Individuality with the transcendent personality (Theophania) — the Adept. 51

Dove is the A and Ω, equivalent to the Eternal Swan. 52

Christos is the eternal, real Individuality or Universal Altruism, whereas Jesus-Chrēstos is the ephemeral, false individuality or Egotism. 52

A much older cosmogonical bird is the Eternal Swan or Kalahamsa. 52

Anointed by the Great Breath, Christos is crucified between two thieves.

He who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him. The “Son of Man” is no child of the bond-woman or flesh, but verily of the free-woman, i.e., the Spirit of Truth imprisoned in the heart of every human being. 53

“Our Father in Heaven” or Atman, the Husbandman, reveals Pleroma to Christos or everyman’s Spiritual Soul, the Vine. 53

What is Atman?

Atman is Karman!

That is why the Christos or Buddhi-Manas of each man is not quite an innocent and sinless god. 54

It is from a Pyramid of Heavenly Stars that Wisdom emanates to the inferior worlds. 54

Messiah is Christos surrounded by twelve subordinate powers. 55

Christos is Prometheus, a personification of the Great Logic Sacrifice.

On sending out its personal ray, Christos or Higher Manas becomes “crucified between two thieves”: the lower, impure tendencies that after death dissipate in Kama-Loka, and the higher aspirations that survive death and reascend the cyclic arc. 55

Vishvakarman, the creator and “carpenter” of gods and men, crucifies Vikartana on a lathe and, cutting off the eighth part of his rays, deprives his head of its effulgence and creates round it a dark aureole. 56

Christos is the “Man-God” of Plato, who crucifies himself for an eternity in the darkness of matter for the redemption of the Spirit of Light from the Kingdom of Darkness. 57

As Deity and Man are One . . .

But the two, the higher and the lower, Manas are one. Are they not? 57

Man is Deity on Earth, whose body is the cross of flesh, on, through, and in which he is ever crucifying and putting to death Christ, the Divine Logos, who is his benefactor and true friend. 58

Chrēst is a Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity. That Centre is the real Christ, crucified as a body of flesh and bones. 59

The great mystery is at last unravelled: Christos, incarnating in Chrēstos, becomes for certain purposes a willing candidate for a long series of tortures, mental and physical. 59

. . . so Christ is the God in Space and Man’s Saviour on Earth.

Chrēst is the mortal man who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, is reborn Immortal and leaves the animal-man behind him tied on the Cross of Initiation like an empty chrysalis. Then, his Higher Soul becomes as free as a butterfly. 59

The real meaning of “the coming of Christ” is the presence of Christos in a regenerated world, not the actual coming of Jesus “Christ.” The true Christ is no “man” but the same Divine Spark of Light in the heart of every man, regardless of whether he is a Christian or not. 60

Boris de Zirkoff on J.R. Skinner’s unpublished manuscript. 62

Suggested reading for students.

Further reading. 67



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From *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV pp. 137-62.

The tree is known by its fruits; the nature of the Adept by his words and deeds. These words of charity and mercy, the noble advice put into the mouth of Apollonius (or of his sidereal phantom), as given by Vopiscus, show the Occultists who Apollonius was. Why then call him the “Medium of Satan” seventeen centuries later? There must be a reason, and a very potent reason, to justify and explain the secret of such a strong animus of the Church against one of the noblest men of his age. There is a reason for it, and we give it in the words of the author of the *Key to the Hebrew-Egyptian Mystery in the Source of Measures*,¹ and of Professor Seyffarth. The latter analyses and explains the salient dates in the life of Jesus, and thus throws light on the conclusions of the former. We quote both, blending the two.

“According to solar months (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the Old Testament happened on the days of the equinoxes and the solstices; for instance, the foundations and the dedications of the temples and altars” (and consecration of the tabernacle). “On the same cardinal days, the most remarkable events of the New Testament happened; for instance, the annunciation, the birth, the resurrection of Christ, and the birth of John the Baptist.” “And thus we learn that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the Creation, which was the day of the vernal equinox.” “During the crucifixion, on the 14th day of Nisan, Dionysius the Areopagite saw, in Ethiopia, an eclipse of the sun, and he said, Now, the Lord (Jehovah) is suffering something.” “Then Christ arose from the dead on the 22nd March, 17 *Nisan*, Sunday, the day of the vernal equinox² — that is, on Easter, or on the day when the sun gives new life to the earth.” “The

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

² [Seyffarth quoting Philo, *de Septenario*.]

words of John the Baptist 'He must increase, but I must decrease,' serve to prove, as is affirmed by the fathers of the church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest — 22nd June and 22nd December, the solstices."

This only goes to show that, as to another phase, John and Jesus were but epitomisers of the history of the same sun, under differences of aspect or condition; and one condition following another, of necessity, the statement, *Luke ix, 7*, was not only not an empty one, but it was true, that which "was said of some, that (in Jesus) John was risen from the dead." (And this consideration serves to explain why it has been that the *Life of Apollonius of Tyana*, by Philostratus,¹ has been so persistently kept back from translation and from popular reading. Those who have studied it in the original have been forced to the comment that either the *Life of Apollonius* has been taken from the New Testament, or that the New Testament narratives have been taken from the *Life of Apollonius*, because of the manifest sameness of the *means of construction* of the narratives. The explanation is simple enough, when it is considered that the names *Jesus*, Hebrew ψ , and Apollonius, or Apollo, are alike names of *the sun in the heavens*; and necessarily the history of the one, as to his travels through *the signs*, with the personifications of his sufferings, triumphs, and miracles, could be but the *history of the other*, where there was a widespread, common method of describing those travels by personification.) It seems also that, for long afterward, all this was known to rest upon an astronomical basis; for the secular church, so to speak, was founded by Constantine, and the objective condition of the worship established was that part of his decree, in which it was affirmed that the venerable day of the *sun* should be the day set apart for the worship of Jesus Christ, as *Sun-day*. There is something weird and startling in some other facts about this matter. The prophet Daniel (*true prophet*, as says Graetz),² by use of the pyramid numbers, or astrological numbers, foretold the cutting off of the *Méshiac*, as it happened (which would go to show the accuracy of his astronomical knowledge, if there was an eclipse of the sun at that time); . . . Now, however, the temple was destroyed in the year 71, in the month Virgo, and 71 is the Dove number, as shown, or $71 \times 5 = 355$, and with *the fish*, a Jehovah number.³

"Is it possible," queries further on the author, thus answering the intimate thought of every Christian and Occultist who reads and studies his work:

Is it possible that the events of humanity do run co-ordinately with these number forms? If so, while Jesus Christ, as an astronomical figure, was true to all that has been advanced, and more, possibly, He may, as a man, have filled up, under the numbers, answers in the sea of life to predestined types. The person-

¹ [Look up "Blavatsky on Apollonius of Tyana," in our Buddhas and Initiates Series. — ED. PHIL.]

² A "true prophet" because an Initiate, one perfectly versed in Occult astronomy. [*H.P. Blavatsky*]

³ *The Source of Measures*, pp. 259-60. Astronomy and physiology are the bodies, astrology and psychology their informing souls; the former being studied by the eye of sensual perception, the latter by the inner or "soul-eye"; and both are *exact sciences*. [A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

ality of Jesus does not appear to have been destroyed, because, *as a condition*, He was answering to astronomical forms and relations. The Arabian says: “Your destiny is written in the stars.”¹

Nor is the “personality” of Apollonius “destroyed,” for the same reason. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatāras — such as Buddha, Śamkarāchārya, Krishna, etc. — all of these as great and as historical for their respective followers and in their countries, as Jesus of Nazareth is now for Christians and in this land.

But there is something more in the old literature of the early centuries. Iamblichus wrote a biography of the great Pythagoras.

The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laërtius and Plutarch relate the history of Plato according to a similar style.²

Why then wonder at the doubts that assail every scholar who studies all these lives? The Church herself knew all these doubts in her early stages; and though only one of her Popes has been known publicly and openly as a Pagan, how many more were there who were too ambitious to reveal the truth?

Pythagoras, Buddha, Apollonius, were Initiates of the same Secret School.

This “mystery,” for mystery indeed it is to those who, not being Initiates, fail to find the key of the perfect similitude between the lives of Pythagoras, Buddha, Apollonius, etc. — is only a natural result for those who know that all these great characters were Initiates of the same school. For them there is neither “travesty” nor “copy” of one from the other; for them they are all “originals,” only painted to represent one and the same subject: the mystic, and at the same time the public, life of the Initiates sent into the world to save portions of humanity, if they could not save the whole bulk. Hence, the same programme for all. The assumed “immaculate origin” for each, referring to their “mystic birth” during the Mystery of Initiation, and accepted literally by the multitudes, encouraged in this by the better informed but ambitious clergy. Thus, the mother of each one of them was declared a virgin, conceiving her son directly by the Holy Spirit of God; and the Sons, in consequence, were the “Sons of God,” though in truth, none of them was any more entitled to such recognition than were the rest of his brother Initiates, for they were all — so far as their mystic lives were concerned — only “the epitomisers of the history of the same Sun,” which epitome is another mystery within the Mystery. The biographies of the external personalities bearing the names of such heroes have nothing to do with, and are quite independent of the private lives of the heroes, being only the mystic records of their public and, parallel therewith, of their *inner* lives, in their characters as Neophytes and Initiates. Hence, the manifest sameness of the means of construction of their respective biographies. From the beginning of Humanity the Cross, or Man, with his arms stretched out horizontally, typifying his kosmic origin, was connected

¹ *op. cit.*, pp. 260-61

² A. Wilder, *New Platonism and Alchemy*, p. 12; [full text in our Theosophy and Theosophists Series. — ED. PHIL.]

with his psychic nature and with the struggles which lead to Initiation. But, if it is once shown that:

- (a) every true Adept had, and still has, to pass through the seven and the twelve trials of Initiation, symbolized by the twelve labours of Hercules;
- (b) that the day of his real birth is regarded as that day when he is born into the world spiritually, his very age being counted from the hour of his second birth, which makes of him a “twice-born,” a Dvija or Initiate, on which day he is indeed born of a God and from an immaculate Mother; and
- (c) that the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites — all of which corresponded to the twelve zodiacal signs — then everyone will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the “sufferings, triumphs and miracles” of an Adept, before and after his Initiation.

When to the world at large all this is explained, then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other, and *vice versa*, will, like everything else, become plain.

Take an instance. The legends — for they are *all* legends for exoteric purposes, whatever may be the denials in one case — of the lives of Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, Chaitanya. On the worldly plane, their biographies, if written by one outside the circle, would differ greatly from what we read of them in the narratives that are preserved of their mystic lives. Nevertheless, however much masked and hidden from profane gaze, the chief features of such lives will all be found there in common.

- Each of those characters is represented as a divinely begotten *Sōtēr* (Saviour), a title bestowed on deities, great kings and heroes;
- Every one of them, whether at their birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power (the world of Matter and Illusion), whether it be called a king Kamsa, king Herod, or king Māra (the Evil Power).
- They are all tempted, persecuted and finally said to have been murdered at the end of the rite of Initiation, *i.e.*, in their *physical* personalities, of which they are supposed to have been rid for ever after *spiritual* “resurrection” or “birth.”
- And having thus come to an end by this supposed violent death, they all descend to the Nether World, the Pit or Hell — the Kingdom of Temptation, Lust and Matter, therefore of Darkness, whence returning, having overcome the “Chrēst-condition,” they are glorified and become “Gods.”

It is not in the course of their everyday life, then, that the great similarity is to be sought, but in their inner state and in the most important events of their career as religious teachers. All this is connected with, and built upon, an astronomical basis, which serves, at the same time, as a foundation for the representation of the degrees and trials of Initiation: descent into the Kingdom of Darkness and Matter, *for the last*

time, to emerge therefrom as “Suns of Righteousness,” is the most important of these and, therefore, is found in the history of all the *Sōtērs* — from Orpheus and Hercules, down to Krishna and Christ.

Says Euripides:

Heracles, who has gone out from the chambers of earth
Leaving the nether home of Pluto.¹

And Virgil writes:

At Thee the Stygian lakes trembled; Thee the janitor of Orcus
Feared . . . Thee not even Typhon frightened . . .
Hail, *true son of Jove*, glory added to the Gods.²

Orpheus seeks, in the kingdom of Pluto, Eurydice, his lost Soul; Krishna goes down into the infernal regions and rescues therefrom his six brothers, he being the seventh Principle; a transparent allegory of his becoming a “perfect Initiate,” the whole of the six Principles merging into the seventh. Jesus is made to descend into the kingdom of Satan to save the soul of Adam, or the symbol of material physical humanity.

Have any of our learned Orientalists ever thought of searching for the origin of this allegory, for the parent “Seed” of that “Tree of Life” which bears such verdant boughs since it was first planted on earth by the hand of its “Builders”? We fear not. Yet it is found, as is now shown, even in the exoteric, distorted interpretations of the *Vedas* — of the *Rig-Veda*, the oldest, the most trustworthy of all the four — this root and seed of all future Initiate-Saviours being called in it the Viśvakarman, the “Father” Principle, “beyond the comprehension of mortals”; in the *second* stage Sūrya, the “Son,” who offers Himself as a sacrifice to Himself; in the third, the Initiate, who sacrifices His *physical* to His spiritual Self. It is in Viśvakarman, the “omnificent” who becomes (mystically) Vikartana, the “sun shorn of his beams,” who suffers for his too ardent nature, and then becomes glorified (by purification), that the keynote of the Initiation into the greatest Mystery of Nature was struck. Hence the secret of the wonderful “similarity.”

The Sun is the external manifestation of the Seventh Principle of our Planetary System while the Moon is its Fourth Principle. Shining in the borrowed robes of her Master, she is saturated with and reflects every passionate impulse and evil desire of her grossly material body, our earth.

All this is allegorical and mystical, and yet perfectly comprehensible and plain to any student of Eastern Occultism, even superficially acquainted with the Mysteries of Initiation. In our objective Universe of Matter and false appearances the Sun is the most fitting emblem of the life-giving, beneficent Deity. In the subjective, boundless World of Spirit and Reality the bright luminary has another and a mystical significance, which cannot be fully given to the public. The so-called “idolatrous” Parsīs and Hindus are certainly nearer the truth in their religious reverence for the Sun, than the cold, ever-analysing, and as ever-mistaken, public is prepared to believe at present.

¹ Euripides, *The Madness of Heracles*, 806-8

² Virgil, *Æneid*, VIII, 296-301

The Theosophists, who alone will be able to take in the meaning, may be told that the Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, shining in the borrowed robes of her master, saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to, these two and the Seven Planets. Spiritual clairvoyance is derived from the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon.

According even to the data of History — her conclusions being remarkably erroneous while her premises are mostly correct — there is an extraordinary agreement between the “legends” of every Founder of a Religion (and also between the rites and dogmas of all) and the names and course of constellations headed by the Sun. It does not follow, however, because of this, that both Founders and their Religions should be, the one myths, and the other superstitions. They are, one and all, the different versions of the same natural primeval Mystery, on which the Wisdom-Religion was based, and the development of its Adepts subsequently framed.

Jesus as “Son of God” and “Saviour of Mankind,” was not unique in the world’s annals.

And now once more we have to beg the reader not to lend an ear to the charge — against Theosophy in general and the writer in particular — of disrespect toward one of the greatest and noblest characters in the History of Adeptship — Jesus of Nazareth — nor even of hatred to the Church. The expression of truth and fact can hardly be regarded, with any approximation to justice, as blasphemy or hatred. The whole question hangs upon the solution of that one point: Was Jesus as “Son of God” and “Saviour” of Mankind, unique in the World’s annals? Was His case — among so many similar claims — the only exceptional and unprecedented one; His birth the sole supernaturally immaculate; and were all others, as maintained by the Church, but blasphemous Satanic copies and plagiarisms by anticipation? Or was He only the “son of his deeds,” a pre-eminently holy man, and a reformer, one of many, who paid with His life for the presumption of endeavouring, in the face of ignorance and despotic power, to enlighten mankind and make its burden lighter by His Ethics and Philosophy? The first necessitates a blind, all-resisting faith; the latter is suggested to everyone by reason and logic. Moreover, has the Church always believed as she does now — or rather, as she pretends she does, in order to be thus justified in directing her anathema against those who disagree with her — or has she passed through the same throes of doubt, nay, of secret denial and unbelief, suppressed only by the force of ambition and love of power?

The question must be answered in the affirmative as to the second alternative. It is an irrefutable conclusion, and a natural inference based on facts known from historical records. Leaving for the present untouched the lives of many Popes and Saints that loudly belied their claims to infallibility and holiness, let the reader turn to Ecclesiastical History, the records of the growth and progress of the Christian Church (not of Christianity), and he will find the answer on those pages. Says a writer:

The Church has known too well the suggestions of freethought created by enquiry, as also all those doubts that provoke her anger today; and the “sacred truths” she would promulgate have been in turn admitted and repudiated, transformed and altered, amplified and curtailed, by the dignitaries of the Church hierarchy, even as regards the most fundamental dogmas.

Where is that God or Hero whose origin, biography, and genealogy were more hazy, or more difficult to define and finally agree upon than those of Jesus? How was the now irrevocable dogma with regard to His true nature settled at last? By His mother, according to the Evangelists, He was a man — a simple mortal man; by His Father He is God! But how? Is He then man or God, or is He both at the same time? asks the perplexed writer. Truly the propositions offered on this point of the doctrine have caused floods of ink and blood to be shed, in turn, on poor Humanity, and still the doubts are not at rest. In this, as in everything else, the wise Church Councils have contradicted themselves and changed their minds a number of times. Let us recapitulate and throw a glance at the texts offered for our inspection. This is History.

The “infallible” Churches made up history as they went along.

The Bishop Paul of Samosata denied the divinity of Christ at the first Council of Antioch [269 A.D.]; at the very origin and birth of theological Christianity, He was called “Son of God” merely on account of His holiness and good deeds. His blood was corruptible in the Sacrament of the Eucharist.

At the Council of Nicæa, held A.D. 325, Arius came out with his premisses, which nearly broke asunder the Catholic Union.

Seventeen bishops defended the doctrines of Arius, who was exiled for them. Nevertheless, thirty years after, A.D. 355, at the Council of Milan, three hundred bishops signed a letter of adherence to the Arian views, notwithstanding that ten years earlier, A.D. 345, at a new Council of Antioch, the Eusebians had proclaimed that Jesus Christ was the Son of God and One with His Father.

At the Council of Sirmium, A.D. 357, the “Son” had become no longer consubstantial. The Anomæans, who denied that consubstantiality, and the Arians were triumphant. A year later, at the second Council of Ancyra, it was decreed that the “Son was not consubstantial but only similar to the Father in his substance.” Pope Liberius ratified the decision.

During several centuries the Council fought and quarrelled, supporting the most contradictory and opposite views, the fruit of their laborious travail being the Holy Trinity, which, Minerva-like, issued forth from the theological brain, armed with all the thunders of the Church. The new mystery was ushered into the world amid some terrible strifes, in which murder and other crimes had a high hand. At the Council of Saragossa, A.D. 380, it was proclaimed that the Father, Son and Holy Spirit are one and the same Person, Christ’s human nature being merely an “illusion” — an echo of the Avatāric Hindu doctrine. “Once upon this slippery path the Fathers had to slide down *ad absurdum* — which they did not fail of doing.” How deny human nature in him who was born of a woman? The only wise remark made during one of the Councils of Constantinople came from Eutyches, who was bold enough to say: “May God

preserve me from reasoning on the nature of my God” — for which he was excommunicated by Pope Flavius.

At the Council of Ephesus, A.D. 449, Eutyches had his revenge. As Eusebius, the voracious Bishop of Cæsarea,¹ was forcing him into the admission of *two* distinct natures in Jesus Christ, the Council rebelled against him and it was proposed that Eusebius should be burned alive. The bishops arose like one man, and with fists clenched, foaming with rage, demanded that Eusebius should be torn into halves, and be dealt by as he would deal with Jesus, whose nature he divided. Eutyches was re-established in his power and office, Eusebius and Flavius deposed. Then the two parties attacked each other most violently and fought. St. Flavius was so ill-treated by Bishop Diodorus, who assaulted and kicked him, that he died a few days later from the injuries inflicted.

Building up the Apostolic Church on a jumble of contradictions.

Every incongruity was courted in these Councils, and the result is the present living paradoxes called Church dogmas. For instance, at the first Council of Ancyra, A.D. 314, it was asked, “In baptizing a woman with child, is the unborn baby also baptized by the fact?” The Council answered in the negative; because, as was alleged, “the person thus receiving baptism must be a consenting party, which is impossible to the child in its mother’s womb.” Thus then unconsciousness is a canonical obstacle to baptism, and thus no child baptized nowadays is baptized at all in fact. And then what becomes of the tens of thousands of starving heathen babies baptized by the missionaries during famines, and otherwise surreptitiously “saved” by the too zealous Padres? Follow one after another the debates and decisions of the numberless Councils, and behold on what a jumble of contradictions the present infallible and Apostolic Church is built!

And now we can see how greatly paradoxical, when taken literally, is the assertion in *Genesis*: “God created man in his own image.” Besides the glaring fact that it is not the Adam of dust (of Chapter ii), who is thus made in the divine image, but the Divine Androgyne (of Chapter i), or Adam-Kadmon, one can see for oneself that God — the God of the Christians at any rate — was created by man in his own image, amid the kicks, blows and murders of the early Councils.²

A curious fact, one that throws a flood of light on the claim that Jesus was an Initiate and a martyred Adept, is given in the work, (already so often referred to) which may be called “a mathematical revelation” — *The Source of Measures*.³

¹ [Actually, Eusebius of Dorylæum, died c. 452]

² [There are four Adams, one for each of the preceding Root-Races of Humanity.

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

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

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

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

— Quick overview, compiled by ED. PHIL.]

³ [A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

See how the Fathers have falsified Jesus' last words and made him a victim of his own success.

Attention is called to part of the 46th verse of the 27th chapter of *Matthew*, as follows: “Eli, Eli, Lama Sabachthani? — that is to say, My God, my God, why hast thou forsaken me?”¹ Of course, our versions are taken from the original *Greek* manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as —

Ἐλί Ἐλί λαμὰ σαβαχθάνι

They are *Hebrew words*, rendered into the *Greek*, and in Hebrew are as follows:

אלי אלי למה שבחתיני:

The Scripture of these words says, “that is to say, My God, my God, why hast thou forsaken me?” as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is *just the opposite of the one given*, and is —

My God, my God, how thou dost glorify me!

But even more, for while *lama* is *why*, or *how*, as a verbal it connects the idea of *to dazzle*, or adverbially, it could run “*how dazzlingly*,” and so on. To the unwary reader this interpretation is enforced and made to answer, as it were, to the fulfilment of a prophetic utterance, by a marginal reference to the *first* verse of the *twenty-second* Psalm, which reads:

“My God, my God, why hast thou forsaken me?”

The Hebrew of this verse for these words is —

אלי אלי למה צובתני:

as to which the reference is correct, and the interpretation sound and good, *but with an utterly different word*. The words are —

Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from *falseness of rendering* on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.²

For ten years or more, sat the revisers (?) of the Bible, a most imposing and solemn array of the learned of the land, the greatest Hebrew and Greek scholars of England, purporting to correct the mistakes and blunders, the sins of omission and of commission of their less learned predecessors, the translators of the Bible. Are we going to be told that none of them saw the glaring difference between the Hebrew words

¹ [See also *Blavatsky Collected Writings*, Vol. IX, pp. 271-80, and G. de Purucker's *Esoteric Tradition*, Vol. I, pp. 69-75.]

² *The Source of Measures*, Appendix VII, pp. 300-1

azabvtha-ni, in *Psalms xxii*, and *sabachthani* in *Matthew*; that they were not aware of the deliberate falsification?

“My God, my Sun, thou hast poured thy radiance upon me!” concluded the thanksgiving prayer of the Initiate, “the Son and the Glorified Elect of the Sun.”

For “falsification” it was. And if we are asked the reason why the early Church Fathers resorted to it, the answer is plain: Because the *Sacramental* words belonged in their true rendering to Pagan temple rites. They were pronounced after the terrible trials of Initiation, and were still fresh in the memory of some of the “Fathers” when the *Gospel of Matthew* was edited into the Greek language. Because, finally, many of the Hierophants of the Mysteries, and many more of the Initiates were still living in those days, and the sentence rendered in its true words would class Jesus directly with the simple Initiates. The words “My God, my Sun, thou hast poured thy radiance upon me!” were the final words that concluded the thanksgiving prayer of the Initiate, “the Son and the glorified Elect of the Sun.” In Egypt we find to this day carvings and paintings that represent the rite. The candidate is between two divine sponsors; one “Osiris-Sun” with the head of a hawk, representing life, the other Mercury — the ibis-headed, psychopompic genius, who guides the Souls after death to their new abode, Hadēs — standing for the death of the physical body, figuratively. Both are shown pouring the “stream of life,” the water of purification, on the head of the Initiate, the two streams of which, interlacing, form a cross.¹ The better to conceal the truth, this *basso-relievo* has also been explained as a “Pagan presentiment of a Christian truth.” The Chevalier des Mousseaux calls this Mercury:²

The assessor of Osiris-Sol, as St. Michael is the assessor, Ferouer, of the Word.

The monogram of Chrēstos and the Labarum, the standard of Constantine — who, by the by, died a Pagan and was never baptized — is a symbol derived from the above rite and also denotes “life and death.” Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among Neophytes and Adepts. Says Éliphas Lévi:

The sign of the cross adopted by the Christians does not belong exclusively to them. It is Kabbalistic, and represents the oppositions and quaternary equilibrium of the elements. We see by the occult verse of the *Pater*, to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to express its meaning; one reserved for priests and initiates; the other given to neophytes and the profane.³

One can understand now why the *Gospel of Matthew*, the Evangel of the Ebionites, has been for ever excluded in its Hebrew form from the world’s curious gaze.

¹ [See *Blavatsky Collected Writings*, IX p. 273, where this fact is shown by an illustration of a carving from Kōm-Ombō in Egypt. — *Dara Eklund*.]

² [See pp. 114-17 & 122 of *Les Médiateurs et les moyens de la magie*, etc., Paris: Henri Plon, 1863. Wherein he also refers the reader to his *Dieu et les dieux*, Paris: Lagny frères, 1854. — *Dara Eklund*.]

³ *Dogme et rituel de la haute magie*, Vol. II, p. 88. [See p. 228 of English tr. cited on pp. 31-32 fn. of this volume.]

Jerome finds the authentic and original *evangel*, written in Hebrew, by Matthew the apostle-publican, in the library collected at Cæsarea, by the martyr Pamphilius. “I received permission from the Nazaræans, who at Beroea of Syria used this [gospel], to translate it,” he writes toward the end of the fourth century.¹ “In the evangel which the Nazarenes and Ebionites use,” adds Jerome, “which recently I translated from Hebrew into Greek, and which is called by most persons the *genuine Gospel of Matthew*,” etc.²

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

“ . . . a difficult work is enjoined, since this translation has been commanded me by your Felicities, which *St. Matthew himself, the Apostle and Evangelist*, DID NOT WISH TO BE OPENLY WRITTEN. For if this had not been SECRET, he [Matthew] would have added to the *evangel* that what he gave forth was his; but he made this book sealed up in the Hebrew characters: which he put forth *even in such a way* that the book, written in Hebrew letters and *by the hand of himself*, might be possessed *by the men most religious*; who also, in the course of time, received it from those who preceded them. But this very book they never gave to anyone to be transcribed; and its *text* they related some one way and some another.”³

And he adds further on the same page:

“And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this book was approved in a synod which the ears of the Church properly refused to listen to.”⁴

[Jerome] admits himself, that the book which he authenticates as being written “*by the hand of Matthew*,” was nearly unintelligible to him, notwithstanding that he translated it twice, for it was arcane or *a secret*. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as *heretical*. More

¹ Jerome, *De viris illustribus liber*, cap. 3. “It is remarkable that, while all Church Fathers say that Matthew wrote in *Hebrew*, the whole of them use the *Greek* text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our *Greek* one! It had many *peculiar additions* which are wanting in our [Greek] evangel” (Olshausen, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Test.*, p. 35).

² *Comment. to Matthew*, Bk. II, ch. xii, 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters. [*Dial. contra Pelag.*, iii, 2]

³ Jerome, *Opera*, Vol. V (1706), col. 445. ed. Johannes Martianay, Paris: Ludovicus Roulland, 1693–1706, Cf. Dunlap, *Söd, the Son of Man*, p. 46. [See also *Blavatsky Collected Writings*, VIII pp. 233-38.]

⁴ This accounts also for the rejection of the works of Justin Martyr, who used only this *Gospel according to the Hebrews*, as also did most probably Tatian, his disciple. At what a late period the *divinity* of Christ was fully established we can judge by the mere fact that even in the fourth century Eusebius [*Eccl. Hist.*, III, 25] did not denounce this book as spurious, but only classed it with such as the *Apocalypse* of John; and Credner (*Zur Geschichte des Kanons*, p. 120) shows Nicephorus inserting it, together with the *Revelation*, in his *Stichometry*, among the Antilegomena. The Ebionites, the *genuine* primitive Christians, rejecting the rest of the Apostolic writings, make use only of this Gospel (Irenæus, *Adv. Hær.* I, xxvi, 2; also Eusebius, *Eccl. Hist.*, III, xxvii), and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man, “of the seed of a man.” [*Panarion*, Hær. XXX, iii]

than that, Jerome knew that this *original Gospel of Matthew* was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the two *Gospels*, the Hebrew in question and the Greek belonging to our present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome becomes more zealous than ever in his persecution of the “Heretics.” Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The *Gospel according to the Hebrews* was well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the *divinity* of Christ.¹

The Ebionites were the first, the earliest Christians, whose representative was the Gnostic author of the *Clementine Homilies*, and as the author of *Supernatural Religion* shows,² Ebionitic Gnosticism had once been the purest form of Christianity. They were the pupils and followers of the early Nazarenes — the Kabbalistic Gnostics. They believed in the Aiōns, as the Cerinthians did, and that “the world was put together by Angels” (Dhyāni-Chohans), as Epiphanius complains (*Contra Ebionitas*):³ “Ebion had the opinion of the Nazarenes, the form of Cerinthians.” “They decided that Christ was of the seed of a man,” he laments.⁴ Thus again:

. . . the badge of Dan-Scorpio is *death-life*, in the symbol D as *crossbones and skull*, or *back of the head*, or *life-death*; and this was the monogram of *Chrēstos*, and the *Labarum*, or standard of Constantine, the Roman emperor. Abel has been shown to be Jesus, and Cain-Vulcain or Mars, pierced him. Constantine was the Roman emperor, whose warlike god was Mars, and a Roman soldier pierced Jesus on the cross.⁵ . . . But the piercing of Abel was the consummation of his marriage with Cain, and this was proper under the form of Mars-Generator; hence the double glyph, one of Mars-Generator [Osiris-Sun] and Mars-Destroyer [Mercury the God of Death in the Egyptian *basso-relievo*] in one; significant, again, of the primal idea of the living cosmos, or of birth and death, as necessary to the continuation of the stream of life.⁶

To quote once more from *Isis Unveiled*:

. . . a Latin cross, of a perfect Christian shape, was discovered hewn upon the granite slabs of the Adytum [of the Serapeum]; . . . and the monks did not fail to claim that the cross had been hallowed by the Pagans in a “spirit of prophe-

¹ *Isis Unveiled*, II pp. 181-83

² Cassels, *Supernatural Religion*, Vol. II, p. 4

³ *Panarion*, lib. I, t. II, Indic. § 8; XXX, 1

⁴ See also *Isis Unveiled*, II, p. 180 ff.

⁵ [Text ellipsed: “so that the three unite under this characteristic.” — ED. PHIL.]

⁶ *The Source of Measures*, p. 299. This “stream of life” being emblematised in the Philæ *basso-relievo* just mentioned, by the water poured in the shape of a Cross on the initiated candidate by Osiris-Life and the Sun-and Mercury-Death. It was the *finale* of the rite of Initiation after the *seven* and the *twelve* tortures in the Crypts of Egypt were passed through successfully.

cy.” At least, Sozomen, with an air of triumph, records the fact.¹ But archæology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running round the design at least a partial interpretation of its meaning.

And thus his Father's name was written on his forehead.

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.² 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. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabbalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin Cross from the Buddhist missionaries, who brought it from India, where it can be found even now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the middle ages, it was considered a potent spell against epilepsy and demoniacal possession; and the “signet of the living God” brought down in St. John’s vision by the angel ascending from the east to “seal the servants of our God in the foreheads,” was but the same mystic Tau — the Egyptian Cross. In the painted glass of St. Denys (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads *SIGNUM TAY*. In King’s *Gnostics*, the author reminds us that “this mark is commonly borne by St. Anthony, an *Egyptian* recluse.”³ What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmans. It is but too evident that, with the Apostle at least, it meant the “Ineffable Name,” as he calls this “signet of the living God” a few chapters further on⁴ the “*Father’s name written in their foreheads.*”

The Brahmātma, the chief of the Hindu Initiates, had on his head-gear two keys, symbol of the revealed mystery of life and death, placed cross-like; and, in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner *dagoba*,⁵ →

¹ Another untrustworthy, untruthful and ignorant writer, an ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans, Neo-Platonists, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications. Edition of Reading, Cantab., 1720, fol. Translated: Plon frères, Paris. [Cf. Socrates Scholasticus, *Ecclesiastical History*, Bk. V, xvii, & Bk. VII, xv]

² [See “The holy rites of Eleusis were Archaic Wisdom Religion dress in Greek garb,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

³ Vol. I, p. 135 (1st ed.)

⁴ *Revelation* vii, 2, 3; xiv, 1

⁵ *Dagoba* is a small temple of globular form, in which are preserved the relics of Gautama.

and the porticos of some *Prachidas*¹ are ornamented with a cross formed of two fishes, as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs, in the catacombs at Rome, the “vesica Piscis,”² was derived from the said Buddhist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon’s temple was built on three foundations, forming the “triple Tau” or three crosses.

In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realisation by the earliest philosophy of an *androgynous dualism of every manifestation in nature*, which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance. Had the Mosaic law prevailed, Jesus should have been lapidated.³ The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the “Tree of Infamy.” It is but later that it was adopted as a Christian symbol; but, during the first two decades, the apostles looked upon it with horror.⁴ It is certainly not the Christian Cross that John had in mind when speaking of the “signet of the living God,” but the *mystic Tau* — the Tetragrammaton, or mighty name — which, on the most ancient Kabbalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough,⁵ known among the Arabs of Damascus, and in the desert, after her last marriage, as *Hanoum Midjwal*, had a talisman in her possession, presented to her by a Druse from Mount Lebanon. It was recognized by a certain sign on its left corner, to belong to that class of gems which is known in Palestine as a “*Messianic*” amulet, of the second or third century B.C. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon’s Seal;⁶ and still higher, the four Chaldaic letters — Yöd, He, Vau, He, [YAHÖ],⁷ which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the *crux ansata*, is the *Tree of Life*.

It is well known, that the earliest Christian emblems — before it was ever attempted to represent the bodily appearance of Jesus — were the Lamb, the

¹ *Prachidas* are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

² [Latin for “bladder of a fish,” the area of two overlapping circles. — ED. PHIL.]

³ The Talmudistic records claim that, after having been hanged, he was lapidated and buried under the water at the junction of two streams. *Mishnah Sanhedrin*, VI, 4; *Talmud* of Babylon, same article, 48a, 67a [cited by E. Renan].

⁴ *Coptic Legends of the Crucifixion*, MSS. xi

⁵ [Lady Jane Elizabeth Digby el Mezrab, 1807–1881. — ED. PHIL.]

⁶ The [accompanying] engraving represents the talisman as of twice the natural size. [*Isis Unveiled*, II p. 256] We are at a loss to understand why King, in his “Gnostic Gems” represents Solomon’s Seal as a five-pointed star, whereas it is six-pointed, and is the signet of Vishnu in India. [*The Gnostics*, etc., Plate XIII, pt. 4]

⁷ [Greek *Iaó*. See *Theosophical Glossary*.]

Good Shepherd, and the *Fish*. The origin of the latter emblem, which has so puzzled the archæologists, thus becomes comprehensible. The whole secret lies in the easily ascertained fact that, while in the *Kabbalah*, the King Messiah is called "Interpreter," or Revealer of the mystery, and shown to be the *fifth* emanation, in the *Talmud* — for reasons we will now explain — the Messiah is very often designated as "DAG," or the Fish. This is an inheritance from the Chaldees, and relates — as the very name indicates — to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah's) coming "is the conjunction of Saturn and Jupiter in the sign *Pisces*."¹ Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the Old Testament, they adopted it so readily as to forget that its true origin might be traced still further back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable Kabbalistic and pagan tenet, may be inferred from the language of Clement of Alexandria, addressed to his brother co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clement advised them in the following words:

"Let the engraving upon the gem of your ring be either *a dove* or *a ship running before the wind* [the Argha], or *a fish*."²

Was the good father, when writing this sentence, labouring under the recollection of Joshua, son of Nun (called *Jesus* in the Greek and Slavonian versions); or had he forgotten the real interpretation of these pagan symbols?³

And now, with the help of all these passages scattered hither and thither in *Isis* and other works of this kind, the reader will see and judge for himself which of the two explanations — the Christian or that of the Occultist — is the nearer to truth. If Jesus were not an Initiate, why should all these *allegorical* incidents of his life be given? Why should such extreme trouble be taken, so much time wasted trying to make the above:

- (a) answer and dovetail with purposely picked out sentences in the Old Testament, to show them as *prophecies*; and
- (b) to preserve in them the initiatory symbols, the emblems so pregnant with Occult meaning and all of these belonging to Pagan *mystic* Philosophy?

The author of the *Source of Measures* gives out that *mystical* intent; but only once now and again, in its one-sided, numerical and Kabbalistic meaning, without paying any attention to, or having concern with, the primeval and more spiritual origin, and he deals with it only so far as it relates to the Old Testament. He attributes the *pur-*

¹ King (*Gnostics and their Remains*, p. 138, 1st ed., 1864) gives the figure of a Christian symbol, very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) I. X. Θ. Y. Σ. engraved on it. The number five relates to the same Kabbalistic computation.

² [*Pedagogus*, III, xi]

³ *Isis Unveiled*, II pp. 253-56

posed change in the sentence “Eli, Eli, lama sabachthani” to the principle already mentioned of the crossed bones and skull in the Labarum,

. . . as an emblem of death, being placed over the door of life and signifying *birth*, or of the intercontainment of two opposite principles in one, just as, mystically, the Saviour was held to be man-woman.¹

The author’s idea is to show the mystic blending by the Gospel writers of Jehovah, Cain, Abel, etc., with Jesus (in accordance with Jewish Kabbalistic numeration); the better he succeeds, the more clearly he shows that it was a *forced* blending, and that we have not a record of the real events of the life of Jesus, narrated by eyewitnesses or the Apostles. The narrative is all based on the signs of the Zodiac:

Chrēstos and Christos are linked astrologically: Scorpio is Chrēstos in humiliation; Leo, Christos in triumph.

Each . . . a double sign, or male-female [in ancient astrological Magic] – *viz.*, it was Taurus-Eve, and Scorpio was Mars-Lupa, or Mars with the female wolf [in relation to Romulus]. So, as these signs were opposites of each other, yet *met in the centre*, they were connected; and so in fact it was, and in a double sense, the conception of the year was in Taurus, as the conception of Eve by Mars, her opposite, in Scorpio. The birth would be at the winter solstice, or Christmas. On the contrary, by conception in Scorpio — *viz.*, of Lupa by Taurus — birth would be in Leo. Scorpio was Chrēstos in *humiliation*, while Leo was Christos in *triumph*. While Taurus-Eve fulfilled astronomical functions, Mars-Lupa fulfilled spiritual ones by type.²

The author bases all this on Egyptian correlations and meanings of Gods and Goddesses, but ignores the Āryan, which are far earlier.

“*Muth*, or *Mouth*, was the Egyptian cognomen of Venus (Eve, mother of all living),³ or *the moon*. Plutarch⁴ hands it down that Isis was sometimes called *Muth*, which word means *mother*. Either *Man*, or *Maut*, means *nurse, mother*. Perhaps *Muth* is to be derived from *Man-tho, mater-terra* (Eve-Adam), which being the fact, *Muth* differs in nothing from Isis, queen of the earth (Issa, אִשָּׁה, *woman*).⁵ Isis, he says, is that part of nature which, as feminine, contains in herself, as (nutrix) nurse, all things to be born. ‘Certainly the moon,’ speaking astronomically, ‘chiefly exercises this function in Taurus, Venus being the house (in opposition to Mars, *generator*, in Scorpio), because the sign is luna, ♃, hypsoma.’ Since truly it may be taken from this passage of Plutarch, that Isis Metheur differs from Isis *Muth*, and that in the vocable *Muth*, the *notion of bringing forth* may be concealed, and since fructification must take place, Sol being joined with Luna in Libra, it is not improbable that *Muth* first indeed sig-

¹ *The Source of Measures*, p. 301. All this connects Jesus with great Initiates and solar heroes; all this is purely Pagan, under a newly-evolved variation, the Christian scheme.

² *op. cit.*, 296

³ As Vāch, mother of all living, a permutation of *Aditi*, as Eve was one of Sephīrah. [*H.P. Blavatsky*]

⁴ *Isis*, 374

⁵ *Isis*, 372

nifies Venus in Libra; hence Luna in Libra.”^{1, 2} . . . the double play upon the word *Muth*, מוּת, by help of which the real intent is produced in the occult way, as intended. *Sin*, *death*, and *woman* are one in the glyph, and are correlatively connected with *intercourse* and *birth*.³

All this is applied by the author *only* to the exoteric and Jewish euhemerized symbols, whereas they were meant, first of all, to conceal cosmogonical mysteries, and then, those of anthropological evolution with reference to the Seven Races, already evolved and to come, and especially as regards the last branch races of the third Root-Race. However, the word *void* [primeval Chaos]⁴ is shown to be taken for Eve-Venus-Naamah, agreeably with Fürst’s definition; for as he says:

“In this primitive signification [of void] was כְּהוּ [bohu] taken in the Biblical cosmogony, and used in establishing the dogma (יש מאין, *Jes(us)*, *m’aven*, *Jesus from nothing*), respecting creation.⁵ Hence, Aquila translates οὐδέν, vulg. *vacua*” (hence *vacca*, cow),⁶ “Onkelos and Samarit, ריקני. The Phoenician cosmogony has connected *Bohu*, כְּהוּ, Баау, into a personified expression denoting the *primitive substance*, and as a deity, the *mother of races of the Gods*.⁷ The Aramean name כְּהוּת, כְּהוּת, כְּהוּת, Βαώθ, Βυθός, *Buto*, for the *mother of the gods*, which passed over to the Gnostics, Babylonians, and Egyptians, is *identical then with Mōt* (מוּת, our *Muth*), properly, Βώθ (כְּהוּת), *originated in Phoenician* from an interchange of *b* with *m*.⁸”

Rather, one would say, go to the origin. The mystic euhemerisation of Wisdom and Intelligence, operating in the work of cosmic evolution, or *Buddhi* under the names of Brahmā, Purusha, etc., as male power, and Aditi-Vāch, etc., as female, whence Sarasvatī, Goddess of Wisdom, who became under the veils of Esoteric concealment, Butos, *Bythos*-Depth, the grossly material, personal female, called Eve, the “primitive woman” of Irenæus, and the world springing out of *Nothing*.

The workings out of this glyph of 4th *Genesis* help to the comprehension of the division of one character into the forms of two persons; as Adam and Eve, Cain and Abel, Abram and Isaac, Jacob and Esau, and so on [all male and female] . . . Now, as linking together several great salient points in the Biblical structure:

¹ *Beiträge zur Kenntniss*, pars II, § 9, Gustav Seyffarth, Leipsig, 1840 under *Muth*

² *op. cit.*, pp. 294-95

³ *op. cit.*, p. 295

⁴ [Cf. “Chaos to sense, latent deity to reason” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁵ Which shows the writers of the New Testament considerably skilled in the *Kabbalah* and Occult Sciences, and corroborates still more our assertion. [*H.P. Blavatsky*]

⁶ Hence also the horns of Isis — Nature, Earth, and the Moon — taken from Vāch, the Hindu “Mother of all that lives,” identified with Virāj and called in *Atharvaveda* the daughter of Kāma, the *first* desires: “That daughter of thine, O Kāma, is called the cow, she whom Sages name *Vāch-Virāj*,” who was milked by Brihaspati, the Rishi, which is another mystery. [*H.P. Blavatsky*]

⁷ Which is Aditi and Vāch. [*H.P. Blavatsky*]

⁸ *op. cit.*, pp. 295-96. [Skinner quotes Julius Fürst’s *A Hebrew and Chaldee Lexicon*, etc., under *Bohu*.]

1. As to the Old and New Testaments; with, also
2. As to the Roman Empire;
3. As to confirming the meanings and uses of symbols; and
4. As to confirming the entire explanation and reading of the glyphs;
5. As recognizing and laying down the base of the great pyramid as the *foundation square* of the Bible construction,
6. As well as the new Roman adoption under Constantine — the following is given:¹

Cain has been shown to be . . . the 360 circle of the Zodiac, the perfect and exact standard, by a squared division; hence his name of Melchizadik.² . . . It has been repeatedly stated that the object of the Great Pyramid construction was to measure the *heavens and the earth* . . . [the objective spheres as evolving from the subjective, purely spiritual Kosmos, we beg leave to add]; therefore, its measuring containment would indicate all the substance of measure of *the heavens and the earth*, or agreeably to ancient recognition, *Earth, Air, Water, and Fire*.³ (The base side of this pyramid was diameter to a circumference in *feet* of 2400. The characteristic of this is 24 feet, or $6 \times 4 = 24$, or this very Cain-Adam square.) Now, by the restoration of the encampment of the Israelites, as initiated by Moses, by the great scholar, Father Athanasius Kircher, the Jesuit priest, the above is precisely, by Biblical record and traditionary sources, the method of laying off this encampment. The *four interior squares* were devoted to

1. Moses and Aaron;
2. Kohath;
3. Gershon; and
4. Merari

— the last three being the heads of the Levites.

The attributes of these squares were the *primal* attributes of Adam-Mars and were concreted of the elements, *Earth, Air, Fire, Water*, or ים = Yam = *Water*, נור = Nour = *Fire*, רוּחַ = Rouach = *Air*, and יבשה = Iabeshah = *Earth*. The initial letters of these words are INRI. [The words translated as *Jesus Nazarenus Rex Iudæorum* — “Jesus, King of the Jews.”] This square of INRI is the *Adam square*, which was extended from, as a foundation, into four others of $144 \times 2 = 288$, to the side of the large square, and $288 \times 4 =$

¹ Had we known the learned author before his book was printed, he might have been perchance prevailed upon to add a seventh link from which all others, far preceding those enumerated in point of time, and surpassing them in universally philosophical meaning, have been derived, aye, even to the great pyramid, whose foundation square was, in its turn, the great Aryan Mysteries.

² [The geometrical and numerical demonstrations here follow.]

³ We would say cosmic Matter, Spirit, Chaos, and Divine Light, for the Egyptian idea was identical in this with the Aryan. However, the author is right with regard to the Occult Symbolology of the Jews. They were a remarkably matter of fact, unspiritual people at all times; yet even with them *Ruah* was Divine Spirit, not “air.”

115-2, = the whole circumference. But this square is the display of also circular elements and 115-2 can denote this. Put *INRI* into a circle, or read it as the letters stand in the square, as to its values of 1521, and we have



which reads 115-2 of this fact. But, as seen, Cain denotes this as, or in, the 115 of his name: which 115 was the very complement to make up the 360-day year, to agree with the balances of the standard circle, which were Cain. The corner squares of the larger square are, A = Leo, and B = Dan Scorpio; and it is seen that Cain pierces Abel at the intersection of the equinoctial with the solstice cross lines, referred to from Dan-Scorpio, on the celestial circle. But Dan-Scorpio borders on Libra, the scales, whose sign is (which sign is that of the ancient *pillow*, on which *the back of the head to the ears*¹ rested, the pillow of Jacob), and is represented for one symbol as



. . . also the badge of Dan-Scorpio is *death-life*, in the symbol . . . Now, the cross is the emblem of the *origin of measures*, in the *Jehovah* form of a *straight line ONE of a denomination of 20612, the perfect circumference*; hence Cain was this as *Jehovah*, for the text says that *he was Jehovah*. But the attachment of a man to this cross was that of 113:355 to 6561:5153 x 4 = 20612, as shown. Now, over the *head* of Jesus crucified was placed the inscription, of which the initial letters of the words have always been retained as symbolic, and handed down and used as a monogram of Jesus Chrēstos — *viz.*, *INRI*, or *Jesus Nazarenus Rex Judæorum*; but they are located on the *cross* or the cubed *form* of the circular origin of measures, which measure the substance of *Earth, Air, Fire, and Water*, or *INRI* = 1152, as shown. Here is the *man* on the cross, or 113:355 combined with 6561:5153 x 4 = 20612. These are the *pyramid-base* numbers, as coming from 113:355 as the Hebrew source; whence the Adam square, which is the pyramid base, and, the centre one to the larger square of the *encampment*. Bend *INRI* into a circle, and we have 1152, or the circumference of the latter. But Jesus dying (or Abel married) made use of the very words needed to set forth all. He says, *Eli, Eli, Lamah Shabathani* . . . read them by their power values, in *circular form*, as produced from the Adam form, as shown, and we have אֱלִי = 113, אֱלִי = 113, or 113 — 311: למה = 345, or Moses in the Cain-Adam pyramid circle: שְׁכַחַת = 710, equals Dove, or Jonah, and 710 ÷ 2 = 355 — 553; and finally, as determinative of

¹ Mr. Ralston Skinner shows that the symbol , the crossed bones and skull, has the letter P *Koph*, the half of the head behind the ears.

all, נִי, or *ni*, where נ = *Nun*, fish = 565, and י = 1 or 10, together 5651 = יהוה or the Christ value . . .

[All of the above] throws light upon the transfiguration scene on the mount. There were present there Peter and James and John with Jesus; or ים, Iami, James, *water*; יכשה, Peter, *earth*; רוח, John, *spirit, air*, and נור, Jesus, *fire, life* — together INRI. But behold Eli and Moses met them there, or אלי and למה or *Eli* and *lamach*, or 113 and 345. And this shows that the scene of transfiguration was connected with the one above set forth.¹

Assorted human mysteries, concocted by generations of Church Fathers bent upon evolving a religion of their own invention, are today's miserable substitutes of Divine Revelation.

This kabbalistical reading of the Gospel narratives — hitherto supposed to record the most important, the most mystically awful, yet most real events of the life of Jesus — must fall with terrible weight upon some Christians. Every honest trusting believer who has shed tears of reverential emotion over the events of the short period of the public life of Jesus of Nazareth, has to choose one of the two ways opening before him after reading the aforesaid: either his faith has to render him quite impervious to any light coming from human reasoning and evident fact; or he must confess that he has lost his Saviour. The One whom he had hitherto considered as the unique incarnation on this earth of the One Living God in heaven, fades into thin air, on the authority of the properly read and correctly interpreted Bible itself. Moreover, since on the authority of Jerome himself and his accepted and authentic confession, the book written by the hand of Matthew “exhibits matter not for *edification* but for *destruction*” (of Church and *human* Christianity, and only that), what truth can be expected from his famous *Vulgate? Human* mysteries, concocted by generations of Church Fathers bent upon evolving a religion of their own invention, are seen instead of a *divine* Revelation; and that this was so is corroborated by a prelate of the Latin Church. Saint Gregory of Nazianzus wrote to his friend and confidant, St. Jerome:

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

Which then of the two — the clergy, or the Occultists and Theosophists — are the more blasphemous and dangerous? Is it those who would impose upon the world's acceptance a Saviour of their own fashioning, a God with human shortcomings, and who therefore is certainly not a perfect divine Being; or those others who say: Jesus of Nazareth was an Initiate, a holy, grand and noble character, but withal human, though truly “a Son of God”?

If Humanity is to accept a so-called supernatural Religion, how far more logical to the Occultist and the Psychologist seems the transparent allegory given of Jesus by the Gnostics. They, as Occultists, and with Initiates for their Chiefs, differed only in their

¹ Skinner, *op. cit.*, pp. 296-302. By these numbers, explains the author, “Eli is 113 (by placing the word in a circle); Lāmāh being 345, is by change of letters to suit the same values משה (in a circle), or Moses, while Sabachth is John, or the dove, or Holy Spirit, because (in a circle) it is 710 (or 355 x 2). The termination *ni*, as *nuni*, or 5651 becomes Jehovah.”

renderings of the story and in their symbols, and not at all in substance. What say the Ophites, the Nazarenes, and other “heretics”? Sophia, “the Celestial Virgin,” is prevailed upon to send Christos, her emanation, to the help of perishing humanity, from whom Ialdabaōth (the Jehovah of the Jews) and his six Sons of Matter (the lower terrestrial Angels) are shutting out the divine light. Therefore, Christos, the perfect,¹

Uniting himself with Sophia [divine wisdom] descended through the seven planetary regions, assuming in each an analogous form . . . [and] entered into the man Jesus at the moment of his baptism in the Jordan. From this time forth Jesus began to work miracles; before that he had been entirely ignorant of his own mission.

Ialdabaōth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death. When Jesus was on the Cross, Christos and Sophia left His body, and returned to Their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of *æther*.²

Thenceforth he consisted merely of soul and spirit . . . During his sojourn upon earth of *eighteen* months after he had risen, he received from Sophia that perfect knowledge, that true Gnosis, which he communicated to the small portion of the Apostles who were capable of receiving the same.³

The Baptism in the Jordan is the Rite of Initiation and the final purification, when Christos and Sophia (Divine Intelligence–Wisdom) enter the Initiate by transference from Guru to Chela, leave the physical body upon death of the latter, and re-enter the Nirmanakaya, the Astral Ego of the new Adept.

The above is transparently Eastern and Hindu; it is the Esoteric Doctrine pure and simple, save for the names and the allegory. It is, more or less, the history of every Adept who obtains Initiation. The Baptism in the Jordan is the Rite of Initiation, the final purification, whether in sacred pagoda, tank, river, or temple lake in Egypt or Mexico. The perfect Christos and Sophia — divine Wisdom and Intelligence — enter the Initiate at the moment of the mystic rite, by transference from Guru to Chela,⁴ and leave the physical body, at the moment of the death of the latter, to re-enter the Nirmānakāya, or the astral Ego of the Adept.

The spirit of Buddha [collectively] overshadows the Bodhisattvas of his Church — says the Buddhist Ritual of Aryāsanga.

¹ The Western personification of that power, which the Hindus call the *Bija*, the “one seed,” or *Mahā-Vishnu* — a power, not the God — or that mysterious Principle that contains in Itself the Seed of *Avatārisim*.

² “Arise into Nervi [Nirvāna] from this decrepit body into which thou hast been sent. Ascend into thy former abode, O blessed Avatar!”

³ King, *The Gnostics and Their Remains* (2nd ed., 1887), pp. 100-1

⁴ [See T. Subba Row’s analysis of “The Idyll of the White Lotus,” in our Black and White Magic Series. — ED. PHIL.]

Says the Gnostic teaching:

When he [the spirit of Christos] shall have collected all the Spiritual, all the Light [that exists in matter], out of Ialdabaōth's empire, Redemption is accomplished and the end of the world arrived.¹

Say the Buddhists:

When Buddha [the Spirit of the Church] hears the hour strike, he will send Maitreya-Buddha — after whom the old world will be destroyed.

That which is said of Basilides by King may be applied as truthfully to every innovator, so called, whether of a Buddhist or of a Christian Church. In the eyes of Clemens Alexandrinus, he says, the Gnostics taught very little that was blameable in their mystical transcendental views.

In his eyes the latter (Basilides), was not a *heretic*, that is an innovator upon the accepted doctrines of the Catholic Church, but only a theosophic speculator who sought to express old truths by new formulæ.²

There was a Secret Doctrine preached by Jesus; and “secrecy” in those days meant Secrets, or Mysteries of Initiation, all of which have been either rejected or disfigured by the Church. In the *Clementine Homilies* we read:

And Peter said: “We remember that our Lord and Teacher, commanding us, said ‘Guard the mysteries for me and the sons of my house.’ “Wherefore also he explained to His disciples privately the Mysteries of the Kingdom of the Heavens.^{3, 4}



¹ King, *op. cit.*, p. 101

² King, *op. cit.*, p. 258

³ *Homilies*, XIX, xx

⁴ *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV pp. 137-62 [Illustration above, the Heart Seal. — ED. PHIL.]

Jesus was crucified by his own Church, not by Scripture.

First published in: *Lucifer*, Vol. II, No. 9, May 1888, pp. 243-50.

Republished in: *Blavatsky Collected Writings*, (THE CRUCIFIXION OF MAN) IX pp. 264-75.

Prometheus is the impersonated representative of Idea, or of the same power as Jove, but contemplated as independent, and not immersed in the product — as law minus the productive energy.

— S.T. Coleridge

In abstracten wie im concreten Monismus ist es Gott selbst, der als absolutes Subject in den eingeschränkten Subjecten das Weltleid trägt, wobei er sich dann auf den Satz berufen kann: Volenti non fit injuria.

— Von Hartmann

I know that I hung on a wind-rocked tree, nine whole nights with a spear wounded, and to Odin offered — myself to myself — on that tree of which no one knows from what root it springs.”

— Odin’s Rune-Song, *Edda*¹

Like Odin, the High One, I, Man —
Am offered up on the tree —
Sacrificed —
Myself to Myself,
An Ideal to Myself that Ideal,
And there hang I yet, windswept
in the forest of Time;
And shall hang long æons
in agony —
Sorrow unspeakable!

Like Prometheus
Chained to the rock,
Sun-pierced on Kavkas,
The Vulture feeds on my heart,
Myself gnawing myself
With sorrow unspeakable.

I am Jesus the gentle and lowly
Hanging high on Calvary hill,
Pierced by the spear and the thorn,
Pierced in the heart and the brain,
For three long days — three nights —
three æons
In sorrow unspeakable.

And Odin gazing sun-like
O’er earth and o’er sea said
“it will pass”:
and
Prometheus shrieked to the Vulture
“Ai! Ai! lo! I am free,
What art thou?
The evil Gods they shall pass
With their deeds,

¹ [*Hovamol*, “The Ballad of the High One,” Stanza 139]

BUDDHAS AND INITIATES SERIES
JESUS WAS CRUCIFIED BY HIS OWN CHURCH, NOT BY SCRIPTURE

And with Zeus the tyrant
be hurled down the Abyss,
Stricken by Fate
Master of Gods and of Men.
“Ai!Ai!”

And Jesus the last and the best
said
“Forgive them, they know not their deeds,
“Lo! Knowledge shall come
and
“The Comforter.”

But all three are one,
I myself offered a sacrifice even to myself
Mystery unspeakable;
Ah! when shall the end come!
Ah, When?

And the Spirit — the Comforter
said
“True! all these three are one
But I, God, am that
One;
I bear the World — Sorrow —
Self conscious in it,
Woe is me!
Suffering until the end
When the World shall return
Whence it came —
down the Abyss,
And I shall be all in all,
And ye in me
Where Time and Space are not,
but
Where Love is.”

Lucerne, 1885

A.J.C.

Prometheus, the grandest “Idea” in Grecian Mythology, represents the “Nous Agonistes” — the divine part of the human soul — that fire-spark brought down by Prometheus from Heaven — and breathed into man — individualized in Man, which slowly — gradually — but surely, through and by means of agonizing conflicts with the lower Titanic earth nature, raises itself out of the lower material world into the ideal — invisible. The lower nature is represented by the tyrannic — arbitrary Zeus, the “Nomos” or law of the phenomenal world perceived by the senses (*Jupiter est quodcunque vides*).¹ Prometheus, the New or re-born Soul, baptized in fire = spirit, is that which is the opposite of Zeus — the invisible — the unseen — the noumenal — working in the ideal world, the delights of which it is not given to the mere animal human mind to conceive.

Has God any habitation except earth, and sea, and air, and heaven, and virtue? Why do we seek the highest beyond these? Jupiter is wheresoever you look, wheresoever you move.

This Promethean soul of man come down from heaven can only be freed from the earth-chains and the Time-Vulture by the destruction of Zeus (that is, his transformation — transfiguration into the higher form), the phenomenal world, and by its elevation to a higher power, that of the ideal, the only real.

Prometheus is moreover the revolt of the enlightened Soul against all false — popular — sacerdotal — established — hierarchical forms of religion, those religions which seek for personal salvation, founded on egoism, instead of general universal good and the salvation of all sentient beings.

Prometheus is the Grecian form of the Atman of the Vedanta — the true ego, set free from incarnations in the masks (personæ) of personality and the torture wheel of Necessity and Fate, and admitted into its rest and home in the universal — immanent Cosmic Spirit, escaped from the sorrows of the world of Creation. Prometheus is the ideal “Nomos” or Law in the soul itself, the “Conscious law — the King of Kings,” the God “seated in the heaven of the heart.”

In the Agonies of this “Nous Agonistes” — the birth agonies of the race and of each individual there must ever be that Crucifixion of the ideal man represented by Odin — Prometheus — Christ; but after the Cross comes the transfiguration, in which these words of Prometheus are fulfilled, →

¹ [Quoting from Marcus Annæus Lucanus’ *Pharsalia*, Bk. IX, 578, “Jupiter est, quodcunque vides, quodcunque moveris,” i.e., Jupiter is wheresoever you look, wheresoever you move.]

“By myriad pangs and woes
Bound down, *thus* shall I ‘scape these bonds.”

Schelling¹ has a fine passage as to the myths of Prometheus and Pandora.

“Here [the myth of Pandora] the aspirations of Mankind for higher things are represented as the actual cause of human misery. In the words of Hesiod, ‘Epimetheus, befooled by the charms of Pandora, accepted her destructive gifts — gifts of the Immortals — and thereby brought misery and destruction to the human race.’ And Prometheus, who desired to raise the race, formed by himself to a resemblance to the Gods, suffers, chained to the rock, all the sufferings of man since he cherished in his bosom the desire of a higher freedom and knowledge. Here, on his rock, he represents, in his own person, the whole human race. The Vulture who gnaws his liver, which ever grows again, is an image of that eternal uneasiness and restless desire for higher things, which so tortures all mortals.”²

In the account of the Crucifixion of Jesus, he is represented as receiving five wounds; may not these wounds have an esoteric-symbolical meaning? Man’s senses by which he perceives the phenomenal world are five, and may not these wounds on the cross ending in the death of the person (mask of the higher man), signify the death of all low, earthly desires having their origin in these five senses, and the consequent coming to life in a purer and higher sphere now totally inconceivable to us, all our concepts being derived from those earth senses? Nailing the feet takes away the power of moving towards any object of earth desire, as that of the hands, the organs of acquisition — now, too, generally of greed — deprives us of the power of seizing the objects of our acquisitiveness; the wound in the side kills the heart, that is all the desires of earth, and wakens us into the Nirvāna of Buddhism.

The cross itself, to which the whole man was attached, is a well-known phallic emblem, representing the strongest form of human-earth sensuality; and that is a very symbol on which to crucify the man to death.³

It is remarkable that in this legend Prometheus is represented as crowned with the [Vitex] Agnus-Castus plant (lugos), the leaves of which formed the Crown of the Victors in the “Agonia” of the Olympic games; Christ in his Victorious Agony was crowned with the thorny acanthus. This Agnus-Castus plant was used also in the fête of the Thesmophoria, in honour of Demeter — the law — “nomos” — bringer, whose priestesses slept on its leaves as encouraging chaste desires. In Christian times this custom survived among Nuns, who used to drink a water distilled from its leaves, and Monks used knives with handles made of its wood with the same intention of encouraging chastity.

Chaucer, in his beautiful poem, “The Flower and the Leaf,” makes the Queen of the ladies of the leaf — those consecrated to spiritual love — carry branches of Agnus-Castus in her hand, and singing:

“Suse le foyle, devers moi —
Mon joly cuer est endormy.”

Her heart was asleep to earth, but entranced in Heaven.⁴

If it should be thought impious to attribute the expression of sorrow to the divine Being, it may be remarked that the Kabbala records an old tradition relating to the Shekhinah (the female — mother — brooding element in God) in which she utters the following complaint for the evil in the world, and for the separation of the primal united dual elements in humanity.

“Woe to me, I have driven away my children, and woe unto the children that they have been driven from the table of their Father!”⁵

And did not Jesus, the Christ — the divine Man — an incarnation of the Spirit and type of the next phase of human evolution, cry out in the bitterness of his agony, “Father, why hast thou forsaken me?”⁶

Inspired Mr. John Pulsford, in his work *Morgenröthe*, which contains so many intimations of the new epoch of the coming Golden Age, says:

¹ Vol. I, p. 81

² [Hesiod, *Works and Days*, 84-89; *Theogony*, 510-14. — *Boris de Zirkoff*.]

³ See Editors’ Note 1, at the end of this article.

⁴ [Considerable uncertainty exists with regard to these two lines in old French. The poem from which they are taken is of doubtful authorship, some scholars refusing to ascribe it to Chaucer. The subject of this poem is a tourney between the Knights of the Flower and the Knights of the Leaf. In the opinion of Clifford Bax (*The Distaff Muse*, London: Hollis & Carter Ltd., 1949), its approximate date would be 1450, while Chaucer died in 1400. Even the actual wording varies in the excerpt he quotes, lines 176-79 of the poem being as follows:

And she began a roundel lustily,
That *Sus le foyl de vert moy men call*,
Seen, et mon joly cuer endormi;
And then the company answered all . . .

The meaning of the italicized sentence is not at all clear. It is impossible to say where the version of these lines as they appear in the text was taken from, nor whether the line of English which immediately follows the French is part of the poem. — *Boris de Zirkoff*.]

⁵ See *Sympneumata* [L. Oliphant, p. 72]

⁶ See Editors’ notes that follow, Note 2.

“God having clothed Himself with the sorrows of creation, it must come to pass that the whole Creation shall be filled, and clothed, with His glory. None of the present anomalies of the Creation will survive under His glory. It is not enough to say that He suffers with us; we are taught rather to say that ‘we suffer with Him,’¹ assigning to Him the lion’s share of the afflictions of His creatures. He is suffering at any rate, so long as any creature suffers. To bear the sufferings of all that suffer, is a Love-necessity with Him. . . . He cannot deliver Himself from bearing griefs and carrying sorrows, so long as there are any to be borne or carried by His sons and daughters. The First Cause must be present in all effects; not as one looking on, but as One within, bearing all.”²

“The vanity, strife and misery of disordered nature have long afflicted us; but the glory of God’s perfect Goodness is about to be revealed in the new order of man, and of nature.”³

“Like Prometheus bound to a rock the impersonal Spirit is chained to a personality until the consciousness of his Herculean power awakes in him, and bursting his chain, he becomes again free.”⁴

“Der aetherische Hauch der Götter, der Funk des Prometheus ist, nach den ältesten Mythen, Princip des höhern Lebens im Menschen.”⁵

That is:

“The ethereal breath of the Gods — the Promethean fire spark is, according to the most ancient myths, the principle of the higher life in men.”

Commentary 1, by H.P. Blavatsky.

① This is one of the many semi-esoteric or mystical interpretations of *the symbolical and allegorical drama*, which has been grafted and grown upon Christendom in its dead letter sense only — the “dead letter that killeth.”

One of the *seven esoteric meanings* implied in the mystery of Crucifixion by the mystic inventors of the system — the original elaboration and adoption of which dates back into the night of time and the establishment of the MYSTERIES — is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was learned in the Wisdom of Egypt, and who adopted their numerical system from the Phoenicians, and later from the Gentiles from whom they borrowed most of their Kabbalistic Mysticism, adapted most ingeniously the Cosmic and anthropological symbols of the “heathen” nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of it today, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word-forms for MAN) and used it in conjunction with that of *Shānāh*, “lunar year,” so mystically connected with the name of Jehovah, the supposed “father” of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of “Man Crucified” in Space belongs certainly to the ancient Hindus, and E. Moor shows it in his *The Hindoo Pantheon* in the engraving that represents Vithobā — a form of Vishnu. Plato adopted it in his decussated Cross in Space, the

¹ And why “He” and not IT? Has Deity a sex? Most extraordinary custom even in monotheists — Conceit of Men, who mirror their male element in their Deity when they do not degrade the Unknown to the ridiculous and the absurd by seeking to address and speak of it as “Woman” in some cases, as “male-female,” or “Father-Mother,” in others, thus making of an impersonal absolute PRINCIPLE — a huge HERMAPHRODITE! — *H.P. Blavatsky*.

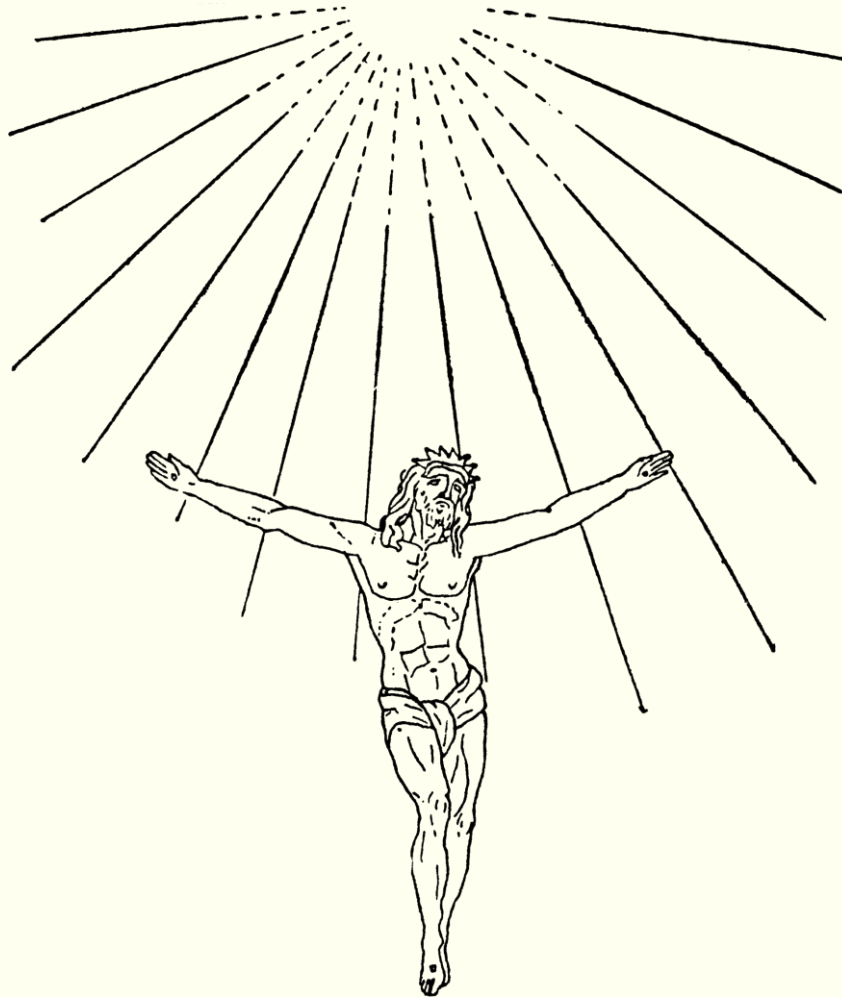
² *Morgenröthe*, p. 110 [p. 83 in ed. of 1881]

³ *op. cit.*, p. 111 [p. 84 in ed. of 1881]

⁴ Dr. Franz Hartmann, *Magic: White and Black*

⁵ Schelling, Vol. I, p. 78

X, “the second God who impressed himself on the universe in the form of the cross”; Krishna is likewise shown “crucified.”¹ Again it is repeated in the Old Testament in the queer injunction of *crucifying men* before the Lord, *the Sun* — which is no prophecy at all, but has a direct phallic significance.



Says the most suggestive work on the Kabbalistic meanings now extant — *Key to the Hebrew-Egyptian Mystery in the Source of Measures*:

In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man's extremities, and on the cross they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds, or *stigmata*, in the extremities are necessarily *four*, designative of the *square*. . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical bars], on which the man is placed; and this in turn points to the circular measure transferred onto the

¹ See Dr. J.P. Lundy's *Monumental Christianity*, pp. 173-74, fig. 72.

[A Philaletheians, drawing inspired by this engraving, can be found in the same series under the title “Neophyte on trial dying in the Chrëst condition,” herein inserted on page 38 of this study. — ED. PHIL.]

edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together for all, and *four* when separated, or 7 in all — another and *most holy* [and *with the Jews*] *feminine* base number.¹

Thus, while the phallic or sexual meaning of the “Crucifixion Nails” is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

② The now dogmatically accepted words, so dramatic for being uttered at the crucial hour, are of a later date than generally supposed. Verse 46 in the XXVIIth chapter of Matthew stands now distorted by the unscrupulous editors of the Greek texts of the Evangel. *Eli, Eli, Lama Sabachthani* — never meant “My God, my God, why hast thou forsaken me?” but meant, indeed, originally, the reverse. They are the Sacramental words used at the final initiation in old Egypt, as elsewhere, during the Mystery of the *putting to death of Chrēstos in the mortal body with its animal passions*, and the resurrection of the Spiritual Man as an enlightened Christos in a frame now purified (the “*second* birth” of Paul, the “twice-born” or the Initiates of the Brahmans, etc.). These words were addressed to the Initiate’s “Higher Self,” the Divine Spirit in him (let it be called Christ, Buddha, Chrishna, or by whatever name), at the moment when the rays of the morning Sun poured forth on the entranced body of the candidate and were supposed to recall him to life, or his *new rebirth*. They were addressed to the Spiritual Sun *within*, not to a Sun *without*, and ought to read, had they not been distorted for dogmatic purposes:

MY GOD, MY GOD, HOW THOU DOST GLORIFY ME!

This is well proven now in the work above quoted. Says the author:

. . . Of course, our versions are taken from the original *Greek* manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as —

'Ηλί 'Ηλί λαμά σαβαχθάνι.

They are *Hebrew words*, rendered into the *Greek*, and in Hebrew are as follows:

אלי אלי למה שבחתיני²

The Scripture of these words says, “that is to say, My God, my God, why hast thou forsaken me?” as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is *just the opposite of the one given*, and is —

¹ [Ch. II, § ii, ¶ 21, p. 52]

² [The last word of this sentence, reading from right to left, namely, *Shābahthānī*, was misspelled in *Lucifer*, giving rise to confusion. H.P. Blavatsky herself drew attention to this in the next issue of her journal (Vol. II, No. 10, June 1888, p. 295). This misspelling has been corrected in the present text. — *Boris de Zirkoff*.]

My God, my God, how thou dost glorify me!

But even more, for while *lama* is *why*, or *how*, as a verbal it connects the idea of *to dazzle*, or adverbially, it could run “*how dazzlingly*,” and so on. To the unwary reader this interpretation is enforced and made to answer, as it were, to the fulfilment of a prophetic utterance, by a marginal reference to the *first* verse of the *twenty-second* Psalm, which reads:

“My God, my God, why hast thou forsaken me?”

The Hebrew of this verse for these words is —

אלי אלי למה צוּבַתְנִי:

as to which the reference is correct, and the interpretation sound and good, *but with an utterly different word*. The words are —

Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from *falseness of rendering* on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.¹

But no blow is strong enough to kill out the viper of *blind* faith, cowardly reverence for established beliefs and custom, and that selfish, conceited element in civilized man which makes him prefer *a lie* that is his own to a universal truth, the common property of all — the *inferior races* of the “heathen” included.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas-reliefs*. One especially from the temple of Philæ, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate) when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body being placed three days earlier* on its wooden *tau*, so as to receive the rays). Then appeared the Hierophants-Initiators and the sacramental words were pronounced, visibly, to the Sun-Osiris, addressed in reality to the Spirit-Sun within, enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities — from the highest antiquity. Let him examine the tomb of Beit-Oualy, in the reign of Ramses II, and find on it the crosses in every shape and position. Again, the same on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III, preserved in the National Library of Paris, and which represents the adoration of Bakhan-Alenré.

¹ *Key to the Hebrew-Egyptian Mystery*, etc., pp. 300-1. [This subject has been explained at length in *The Esoteric Tradition*, Vol. I, pp. 72-75, where the author, Dr. G. de Purucker, gives the esoteric background of this scriptural puzzle. — Boris de Zirkoff.]

In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient papyri mention these as the “hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves*.” A quantity of such cruciform “couches” on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy, ignorant Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus, and other ex-initiates, knew better. *But they preferred to keep silent.*¹

The Occultist, however, ought to ever bear in mind the words said by Ammian, that if “Truth is violated by falsehood,” it may be and is “*equally outraged by silence.*”²

[As the subject of the above Editorial Notes is of considerable importance from the standpoint of scholarship, it has been thought advisable to incorporate at this point material which was published somewhat later in the year, and which contains a closing Note from the pen of H.P. Blavatsky — *Boris de Zirkoff*.]³

Is this an error? asks Euphrates.

First published in: *Lucifer*, Vol. II, No. 12, August 1888, pp. 492-95.

Republished in: *Blavatsky Collected Writings*, (IS THIS AN ERROR?) IX pp. 275-80.

In the Editors’ notes to the article on “The Crucifixion of Man,” in the May number of *Lucifer*, a quotation is given from the *Key to the Hebrew-Egyptian Mystery in the Source of Measures*. I have not seen this work and do not know the name of its author, but, judging from this specimen of his writings, he is very far from being a safe guide. From his way of treating the subject of the quotation, he is evidently not aware that the two Evangels in which the exclamation has been preserved reproduce the Chaldee translation or Targum of *Psalms xxii*, 1. This would have been more familiar than the Hebrew original to a Jew of the period in the habit of mixing with and teaching the people, and might well have fallen from the lips of such an one dying under such circumstances. To confront the Chaldee with the Hebrew here, and claim that the one is a falsification of the other is to make an unwarranted statement. But there is a still greater mistake even than this in the quotation, for, to get the reading, “My God, my God, how thou dost glorify me!” out of the Chaldee translation, the author

¹ [The latter two whole paragraphs may be found verbatim, in *The Secret Doctrine*, Vol. II, pp. 558-59. It is probable that the name Bait-Oxly, as printed in the original edition of that work, is a misprint for the French form Beit-Oualy, or Beit el-Ouali. This is the same as Beit el-Wāli, in its present English rendering, and is the site of a temple of Rameses II, about fifty kilometres south of the First Cataract, on the west bank of the Nile, just south of the town of Kalabsha in Nubia. It is an Arabic name which means “The House of the Saint.” However, no tombs are known to exist at this site, and so it is difficult to say what is meant by the above reference to a tomb.

This passage, as found in *The Secret Doctrine*, spells the second name as Bakhan-Alearé. The Hall of the Ancestors was taken from the Temple of Carnac generations ago to Paris, and was later moved from the Bibliothèque Nationale to the Louvre. It depicts Thutmose (or Totmes) III worshipping his royal ancestors, those former kings of Egypt whom he deemed specially worthy of such worship. None of these kings has a name resembling Bakhan-Alenré or the other form of this name, and no such name is listed in the complete surveys of royal names of Egypt (such as Henri Gauthier, *Le Livre des rois de l’Égypte*, Cairo, 1908-17), in any catalogue of Egyptian names (such as Hermann Ranke, *Die ägyptischen Personennamen*, Glückstadt, 1935 ff.), or any listing of ancient Egyptian gods and goddesses. So we are at a loss to understand what is meant by the above remarks on this subject. — *Boris de Zirkoff*.]

² [This refers to Ammianus Marcellinus’ *History*, Bk. XXIX, i, 15. — *Boris de Zirkoff*.]

³ *Blavatsky Collected Writings*, (THE CRUCIFIXION OF MAN) IX pp. 264-75

substitutes שבהתני for שבקתני by so doing, himself falsifies the accepted utterance. When it is realized that the exclamation handed down by the Evangelist is a Chaldee version of a Hebrew original, it cannot but be admitted that the meaning of the Chaldee is determined by that of the Hebrew, of which it is a translation. This unquestionably is “My God, my God, why hast thou forsaken me?” In the attributed rendering of the author, the Hebrew word he has adopted, to support preconceived views, only signifies “glorify” in the sense by singing the praises (and not by the illumination) of the glorified subject.

I have never met with an example of the use of the Hebrew formula referred to in the sense “My God, my God, how thou dost glorify me!” Will the learned Editors of *Lucifer*, or any of its readers, who may have been more fortunate in this regard, kindly point one out to me?

EUPHRATES

8th June 1888

[The above having been sent to the U.S.A. for the author of *The Source of Measures* to reply to his critic, the following is his answer. — Editor, *Lucifer*.]

No error! replies Ralston Skinner.

The paper of “Euphrates” finds me in the country without books of reference. The reason of the novel translation of the words “eli eli, lama sabachthani” is as follows:

The record of the New Testament must stand as its own original authority, for it has no other authentic source. We are bound, therefore, to take, accept, and follow, its own statements for what they appear. A Greek sentence, lettering Hebrew words, must be rendered into the Hebrew agreeably to the equivalents of the letters in the Greek text. For instance, and in this case, there are two words in the Hebrew square letter, of the same sound but of different letters and meaning. One is the Chaldee שבק and the other is the Hebrew שבת. The first is, *anglicé*, “shābāk,” meaning *to forsake*, and the other is *shābāch*, meaning *to glorify*. These words are the ones supposed to be substituted for the word used in the Psalm, *azabthani*, the pure word for “*forsaken me*.” If in the Greek text, which is the *only* guide and authority we have, the word is found as *σαβax*, it cannot properly be rendered otherwise in the Hebrew, or square letter, than by שבח, or, *anglicé*, *shābāch*. The real word of the Greek text is *σαβaxθani*, or in proper conversion שבחתני, or *shābāchthani*, which does mean “*glorify me*,” and nothing else. Any change from this must and can be only by perversion, and by way of *correction* of the text of the New Testament. As used in the climacteric sentence of the whole symbolic fabricated drama, it was taken from the Mysteries, and never had any reality whatever. The matter has been referred to very learned Jews, and surprise has been expressed that in such a manifest difference between the indicated word and the correction adopted, *no comment* should exist of the fact of discrepancy, probably because it was thought best to slur, rather than lay the symbolic jugglery bare to the unthinking, ignorant herd.

Difficulties arising from some fatal obstacle to the conversion of a fixed and necessary symbolic real reading, and some plausible popular rendering to cover the symbolism, are not infrequent either in the Hebrew or Greek. Such an one is in the Hebrew sentence descriptive of the first child born into the world, wherein the child is said to be Jehovah himself, and where the vulgar are thrown off by the interposition of the word “*from*,” so as to be read: “a child *from*, or the gift of, Jehovah.” A singular instance of a deceptive reading is as follows:

Margoliouth, a very learned Jew, calls attention to the fact that the wearing of the “*fringes*” is alluded to in the New Testament — in the case of the woman troubled with an issue of blood, who thought that if she should but touch the “*hem of his garment*” she would recover. Here he says the Greek word is “*Craspedon*,” meaning, literally, if she could but touch the “*fringes*” of his garment. The wearing of the *fringes* had been commanded, to keep one in mind of the laws and ordinances, to obey them, but in lapse of time the custom had merged into a superstitious use, and the fringes were thought of as possessing a potent magical virtue, in, and of themselves. By this the woman thought that she could be cured by the magical virtue if she but touched them. Then it is that perceiving that virtue had gone out of him, the Master said the woman was right, and thus endorsed the *fetish* and its curative property. But by the same reception *the garment* on which the fringes were worn was esteemed to be a much stronger *fetish*, and possessed of magical virtues far more potent than the fringes themselves. This garment had a name, and was specifically called the “*Talith*.” Now in the Gospel of Mark the narrative is such as to set forth the conviction of the magical properties of both the *fringes* and the *Talith* on which they were worn. While the woman having the issue of blood is being cured by her touch of the fringes, the ruler enters the crowd with information that his daughter is dead, and then follows the recital. He takes the girl by the hand and says “*Talitha cumi*,” which, being interpreted, is “*Damsel, I say unto thee, arise*.” The word “*Talith*,” is from the Hebrew *tālāl*, meaning, *to clothe*, and means “*a garment*,” and that garment on which the *fringes* were worn. It has no such meaning as “*damsel*.” The sentence seems only proper as a command to a person addressed by a proper name, as “*Talitha arise!*” But in the connection, to mention the word itself, was to give the whole symbolism away as embracing the *Talith* and the *Fringes* worn on it, as a favourite *fetish*, therefore the word was given to those who understood, and the paraphrase of “*Damsel, I say unto thee, arise*,” was made for the vulgar and the unlearned. It was an easy and cheap piece of innocent cheat. “*Cheap John*” miracles were performed with just as much ease as the fabrication of a nursery story to cover a corner puzzle or conundrum. It was of a piece with the story of boys making mud pies and birds, as to which the birds of one of the boys flew away. In another passage of the Greek we read “*why are ye baptized for the dead?*” where the broad unmeaning *επι* is placed in the margin for the real word of the text *υπερ* meaning “*for the salvation of*”; the real significance having reference to a custom of vicarious baptism by placing the dead unbaptised on a bench, with a live person underneath. The question was asked of the corpse: “*Wilt thou be baptised?*” with answer of proxy “*I will*,” and the live man was baptised *υπερ των νεκρων*, *in place of*, or *for the benefit or salvation of the dead*. So transparent a fraud would not do for an average public, although it might tend to lead the stupid towards “*High Church*.”

But one of the most interesting and instructive pieces of imposition is one recorded outside the sacred record, by a shepherd of the flock. It is contained in the rare history of that king of butchers Constantine, and of that chief theological diplomatist Eusebius. Constantine was a worshipper of Mithras, the Sun-God, whose priests were the Magi, who observed the natal day of that God every 25th of December or Christmas day, and whose mode of religion embraced *baptism, a eucharistic feast, confession, resurrection from the dead, and angelology with hell*: so running on all fours with the Christianity which Constantine co-adapted with his Mithraic observance, that the Christian fathers had to claim, to save themselves from the charge of theft, that the Devil with his usual cunning and astuteness had prophetically anticipated the whole business, to make a claim of priority when the *time should come* to ply his little game of thimble rig. Constantine was either for Mithras or the other, agreeably to circumstances, standing as he did half-way betwixt with the difference only of *a name to call the thing by*. His coin bore on the reverse, “*To the invincible Sun, my guardian,*” while the other “*first called Christians at Antioch,*” was lord of the *eighth* day, or the day of that same invincible Sun, called Sunday. Now the time came for this goody-goody to die, and he wished to make the work of his statesmanship complete, in the consolidation of the empire by the cementing influence of a new form of a very old Persian and Hebrew religion, to be enforced by the strong hand of the civil government. For this purpose he is baptised with great pomp and ceremony on Whitsun Sunday. And as to this, that arch-fraud Eusebius comments as follows:

“*And on the Pentecostal Sunday itself, the seventh Lord’s day from Easter, AT THE NOONTIDE HOUR of the day, BY THE SUN, Constantine was received up to HIS GOD.*” Let us paraphrase the “lay” of our “Now you see it and now you don’t.” The sun being in the South as the beauty and glory of the day — *at high noon — on the meridian*, the soul of our *brother* Constantine ascended in a *plumb line* directly to his God; and so says the master of the Lodge, Amen.”

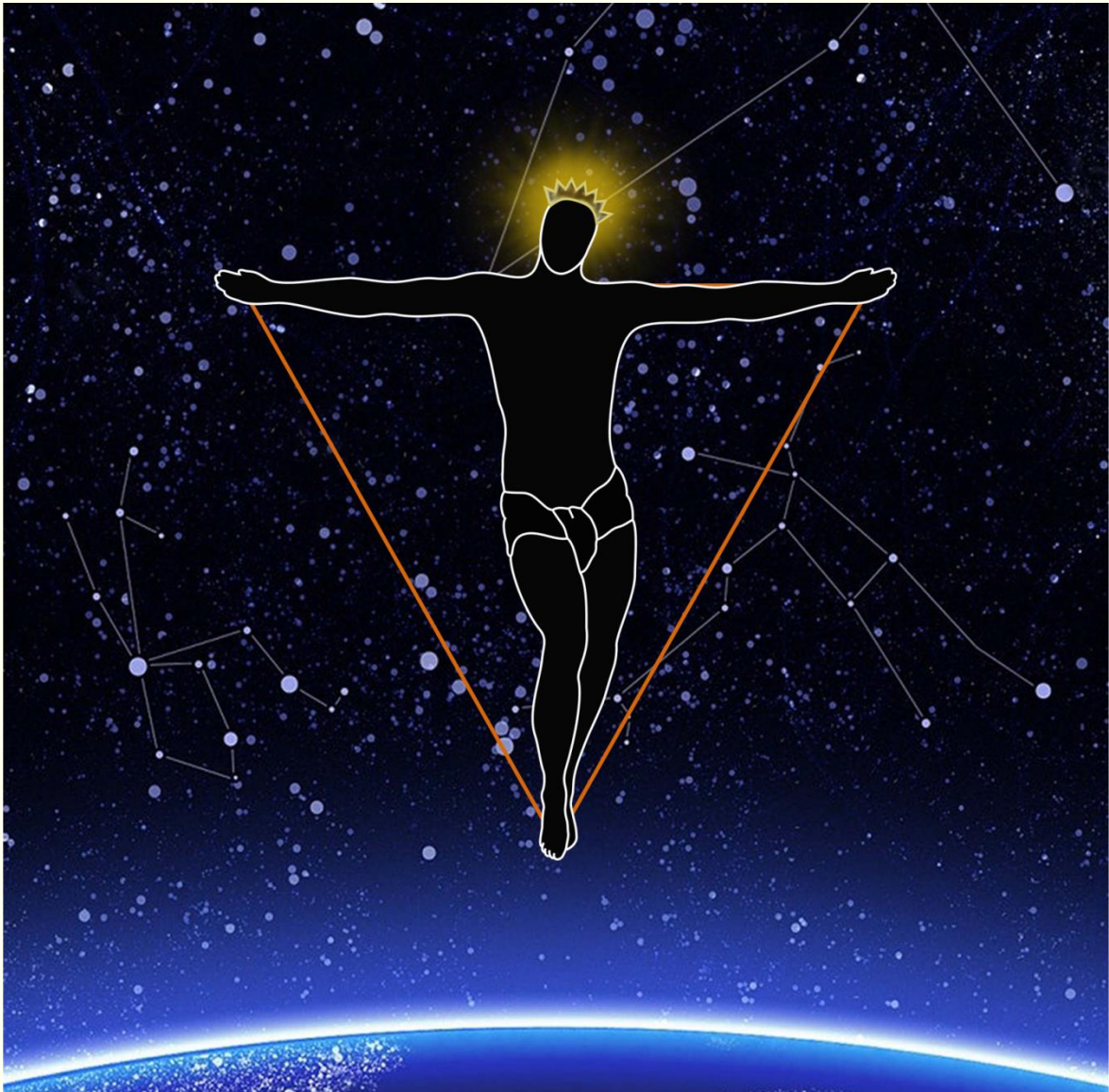
Let us, to close, refer to a bare-faced interpolation in the sacred record, serving by deceiving locution the commendable purpose of a chain to bind the edifice of the Church of Constantine and Eusebius more firmly and compactly together. When the Master says to Peter: “Thou art Peter the stone and on this stone I will found my *Church*, and the gates of Hell,” etc., there was nothing known but the Temple and Synagogue. The word Synagogue meant the *Congregation*, whereas it was long after, that the faction or split or separation was formed which was called *Ecclesia*, Church, or *Separatists* or *Come-outers*. Peter must have had an exceedingly stupid vacant look as he listened to this Hottentot statement. Now a very learned divine, who caught on to the difficulty, said that this was evidently an expression used *prophetically*, which by the assistance of the power of the Holy Spirit Peter was enabled to understand by *clairvoyance*. But “Go to! Go to!” It displays irreverence to look too closely into the make-up of the sacred text, for its composition. We should accept the broad ideal without any vain and prurient curiosity.¹

¹ [Signed J.R.S. <J. Ralston Skinner>, Cincinnati.]

Commentary 2, by H.P. Blavatsky.

“Euphrates” certainly appears to assume a good deal. For why should there be introduced an entirely *imaginary* Chaldee version, of which no one ever heard before? It is generally held that the dialect of Galilee in the time of Jesus was Aramaic or Syriac. Euphrates’ substitution of the Chaldee ρ (*koph*) for the Hebrew η (*cheth*) simply makes the whole passage inscrutably unintelligible.

The Editors of *Lucifer* regret that they cannot give Euphrates chapter and verse in support of the words in question being a sacramental formula used in initiations, since such details can be found only in *secret* books. But *one* of the said Editors can give her personal assurance that these words *are* so given in the *secret* works on initiation, and that she has herself seen them. Moreover, they were common to all the greater Mysteries — those of Mithra and India, as well as the Egyptian and the Eleusinian. It is not improbable that a careful examination of the old Hindu works, and especially of the Egyptian papyri, may afford evidence of their use in the rites.



Neophyte on trial dying in the Chrēst condition

The key to the hitherto unfathomable mystery of Jesus is hidden in the paronomasia of Chrestos and Christos.

He who will not ponder over and master the great difference between the meaning of the two Greek words, Χρηστός and Χριστός, must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of lip-Christianity.

The mystic meaning of the injunction, “Verily, verily, I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves” [John, vi, 53], can never be understood or appreciated at its true *occult* value, except by those who [182] hold some of the *seven keys*, and yet care little for St. Peter.¹ These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three* keys — one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Āryans, Sabceans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say

¹ The existence of these *seven keys* is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of *Esoteric Buddhism* — unfortunately misunderstood by him in almost every respect — in his Lecture on “The Seven Souls of Man and their Culmination in Christ,” he writes (p. 21):

“ . . . this system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt at least seven thousand years ago, as we learn from certain allusions to Atum [the god ‘in whom the fatherhood was individualised as the *begetter of an eternal soul*,’ the *seventh principle* of the Theosophists] found in the inscriptions lately discovered at Sakkarah. I say in various aspects *because the Gnosis of the Mysteries was at least sevenfold in its nature* — it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar, and Spiritual — and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determine the which and the what, as we try to follow the symbolical Seven through their several phases of character.*”

[Note 9 by Boris de Zirkoff, p. 221:] This and other Lectures of Gerald Massey are bound together in a volume available at the British Museum (Press Mark 4018.i.12, 1-9). The words within square brackets, and the italicizing of various portions of the present quotation, are H.P. Blavatsky’s own.

Massey’s lectures were all printed privately, and most of them bear the imprint: Villa Bordighiera, New Southgate, London, N.; they are very difficult to get in their original editions, as separate pamphlets. See Biographical Index, s.v. MASSEY, for a comprehensive account of his life, and a list of his works and lectures.

that, in its purely [183] metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies*¹ is right; the mystery of Christos — now supposed to have been taught by Jesus of Nazareth — “was identical” with that which *from the first* had been communicated “to those who were worthy,” as quoted in another lecture.² We may learn from the Gospel according to Luke, that the “worthy” were those who had been initiated into the mysteries of the Gnosis, and who were “accounted worthy” to attain that “resurrection from the dead” *in this life* . . . “those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection.” In other words, they were the great adepts of *whatever religion*; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality — the “Son” — with the “Father,” their individual divine Spirit, *the God within* them. This “resurrection” can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man*. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens* — baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms *Chrēstos* and *Christos*. The former means certainly more than merely “a good,” an “excellent man,” while the latter was never applied to anyone living man, but to every Initiate at the moment of *his*

¹ [Note 10 by Boris de Zirkoff, pp. 221-22:] The Clementine or Pseudo-Clementine literature is a name generally given to certain writings which at one time or another have been attributed to Pope Clement I (88-97 A.D.), known also as Clemens Romanus, and who is supposed to have been the first of the Apostolic Fathers. He was regarded as a disciple of St. Peter. This authorship is very much in question.

Chief among these writings are: 1. The so-called Second Epistle of Clement to the Corinthians. 2. Two Epistles on Virginité. 3. The *Homilies* and *Recognitions*, with which may be classed the Epistle of Clement to James. 4. The *Apostolic Constitutions*. 5. Five Epistles forming part of the forged *Decretals*.

The Clementine literature throws light upon a very obscure phase of Christian development, that of Judeo-Christianity. Especial prominence was given to the *Homilies* and *Recognitions* by the Tübingen School which considered them of primary importance for the history of the first stage of Christianity. The Greek original of these two Scriptures has been lost, but can be placed by conjecture somewhere about the beginning of the 3rd century. We have only a Latin translation by Rufinus of Aquileia (b. ca. 345 A.D. — d. 410 A.D.) a rather unreliable character as far as scholarship is concerned. These works are generally admitted to have emanated from the Ebionitic party of the early Church, once the purest form of primitive Christianity. They are most likely based on older Petrine writings, such as the *Preaching of Peter* (*Κύρηγμα Πέτρου*) and the *Travels of Peter* (*Περίοδοι Πέτρου*). The Judaistic and Ebionitic character of the lost originals can be inferred from the existing 3rd and 4th century orthodox versions.

The *Homilies* purport to contain letters from Peter and Clement to James of Jerusalem and some twenty sermons preached by Peter while Clement was travelling with him. The *Recognitions* use similar material in another setting. They contain discussions between Peter and Simon the Magician — who may have been St. Paul himself — regarding the identity of the true Mosaic and Christian religions. They show a very decided animus against Paul who is denounced as an impostor.

² “Gnostic and Historic Christianity.”

[Note 11 by Boris de Zirkoff, p. 222:] This Lecture of Gerald Massey is also contained in the bound volume of Lectures mentioned in Note 9 [p. 221]: This and other Lectures of Gerald Massey are bound together in a volume available at the British Museum (Press Mark 4018.i.12, 1-9). The words within square brackets, and the italicizing of various portions of the present quotation, are H.P. Blavatsky's own.

Massey's lectures were all printed privately, and most of them bear the imprint: Villa Bordighiera, New Southgate, London, N.; they are very difficult to get in their original editions, as separate pamphlets. See Bio-Bibliographical Index, s.v. MASSEY, for a comprehensive account of his life, and a list of his works and lectures.

*second birth and resurrection.*¹ He who finds Christos within himself and recognises the latter as his only “way,” becomes a follower and an *Apostle of Christ*, though he may have never been baptised, nor even have met a “Christian,” still less call himself one.²

Jesus was Chrēstos, a virtuous man in his trial of life and candidate to initiation. Not yet Christos, as he had not passed the third degree of initiation to become Epoptes.³ Chrēstos, the neophyte, is admitted into the Christos condition at the end of his last incarnation when Manas is fully merged with Buddhi.⁴ His real temple is the awakened soul in the sanctuary of the heart.

Thus Jesus, whether of Nazareth or Lüd,⁵ was a Chrēstos, as undeniably as that he never was entitled to the appellation of *Christos*, during his life-time and before his last trial. It may have been as Higgins thinks, who surmises that “the first name of Jesus may have been χρείζός, the second χρηζός, and the third χριζός. The word

¹ “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (*John* iii, 5). Here the birth *from above*, the spiritual birth, is meant, achieved at the supreme and last initiation.

² *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – I) VIII, pp. 181-84

³ [See “The holy rites of Eleusis were Archaic Wisdom Religion dress in Greek garb,” in our *Buddhas and Initiates Series*. — ED. PHIL]

⁴ Cf. “The chief object of our struggles and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the fifth, sixth and seventh rounds. But this is a mystery.” *Mahatma Letter* 13 (44) p. 77; 3rd Combined ed. [Note to students: see *Blavatsky Collected Writings*, XIV (SOME REASONS FOR SECRECY) pp. 48-49 and (THE OBJECTS OF THE MYSTERIES) pp. 276-77, for comments on Ecstasy, Epopteia, and Theophania.]

⁵ Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian *Gemara*, called *Sēpher Toldoth Jeshu*, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannæus and his wife Salome, who reigned from the year 106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lüd. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of *Sotah* and *Sanhedrin*, p. 19, *Book of Jechiel*. See *Isis Unveiled*, II, 201; Arnobius [*Adv. Gentes*, I, 43]; Éliphas Lévi’s *La Science des Esprits* [pp. 23-40], and “The Historical Jesus and Mythical Christ,” a lecture by G. Massey.

[Note 24 by Boris de Zirkoff, p. 224:] The passages of the *Talmud* to which allusion is made are to be found in the treatises known as *Sotah* (chap. ix, 47a) and *Sanhedrin* (chap. xi, 107b). The complete existing evidence on this controversial subject has been fully discussed by G.R.S. Mead in his valuable work, *Did Jesus Live 100 B.C.?* (London and Benares: Theos. Publ. Society, 1903).

Éliphas Lévi, writing in *La Science des Esprits* (ed., of 1909, Paris, Félix Alcan, p. 37), speaks of a book which he calls the *Disputation of Rabbi Jechiel*. This is the *Disputacio R. Jechielis cum quodam Nicolao*, which is the second volume of a work by Johann Christoph Wagenseil (1633–1708) entitled: *Tela ignea Satanæ* (Altdorfi Noricorum, 1681. 4to.). It is a very rare work which can be consulted in the British Museum. The same work contains also the Hebrew text of the *Sepher Toldoth Jeshu* (see Bibliography of Oriental Works, for further data).

Jehiel Ben Joseph of Paris, tosafist and controversialist, was born at Meaux towards the end of the twelfth century. His French name was Sir Vives. In rabbinical literature he is variously designated as Jehiel of Paris, Jehiel the Holy, Jehiel the Pious, and Jehiel the Elder. He was one of the most distinguished disciples of Judah Sir Leon, whom he succeeded in 1224 as head of the Talmudistic School of Paris. This School was attended under him by upward of 300 disciples, among whom were well-known rabbis of the thirteenth century. Jehiel was held in great esteem even by non-Jews, and was favourably received at court. He was forced into many controversies with Christians, the main disputation having been the one he had to sustain, together with several other rabbis, on June 25-27, 1240, in the presence of Saint Louis and the court, against the Jewish apostate Nicholas Donin. The latter denounced the *Talmud* as containing blasphemies against Christianity. In spite of Jehiel’s great courage and dignity, this disputation resulted in the condemnation of the *Talmud*, after which the state of the Jews in France grew worse, and Jehiel was forced to leave with his son for Palestine, where he died in 1286. He was the author of several tosafot on various Talmudistic treatises. The passage from Arnobius *Adversus Gentes*, I, 43, runs as follows (See *The Ante-Nicene Fathers*, Vol. VI, p. 425):

My opponent will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a Magian [*magus*]; He affected all these things by secret arts. From the shrines of the Egyptians He stole the names of angels of might, and the religious system of a remote country . . .

χρειζός was used before the H [cap. *eta*] was in use in the language.”¹ But Rev. R. Taylor (in his answer to Pye Smith, p. 113) is quoted saying “The complimentary epithet CHREST . . . signified nothing more than a good man.”^{2, 3}

¹ [Note 25 by Boris de Zirkoff, pp. 224-26:] Speaking of the celebrated acrostic embodying the pronouncement of the Erythræan Sibyl, Godfrey Higgins writes as follows (*Anacalypsis*, I, 568):

“ . . . It will not be denied that this is among the very earliest of the records of Jesus Christ, whether it be a forgery or not, and it is very important, as it proves to every Greek scholar that the name of Christ does not necessarily come from the Greek word *χρῖω* to anoint, but may come from the word *χρηζός* *benignus, mistis*; for it is here written in the manner which was common in very ancient times, but in the later times disused, when the *ei* became changed into the *η* — as in *σωτῆρα*, which became *σωτηρία*. [See Payne Knight’s *History of the Greek Alphabet*, p. 105.] Thus *χρειζός* became *χρηζός*. The *η* constantly changed into the *ι*, but I believe seldom or ever did the *ι* change into the *η*. This I say with diffidence, not professing to be learned enough in the Greek language to give a decided opinion on so nice a point, or to say that in all the Greek writers the change never occurs. However, no Greek scholar will deny that it *may* as readily have changed from the *ει* to the *η* as to the *ι*, and that any word which was written in ancient times with the *ει*, like *σωτῆρα*, may have changed, like it, into *σωτηρία*.

“The first name of Jesus may have been *χρειζός*, the second *χρηζός*, and the third *χριζός*. The word *χρειζός* was used before the H was in use in the language.”

It should be noted that Higgins spells the words *Chreistos* and *Chrēstos*, as well as *Christos*, with the archaic letter *sigmatau* in the middle of these words, standing for the sound *st*. He has the following to say on the subject of this letter and its later changes (*op. cit.*, I, 580-81):

“If we turn to Scapula we shall find that *χρηζις* and *χρησις* have precisely the same signification, and are convertible terms. In short, it is evident that they are used indiscriminately for one another. It is not to be supposed that in the very early times, perhaps before the invention of letters, when the names of places first took their rise, the same strictness in the pronunciation, or at first, after the invention of letters, the same strictness in the writing of them, took place, as was observed by the Greeks when they became, in regard to their language, the most fastidious people in the world. It has been shown that the Tau in the ancient languages was constantly written by a cross. For reasons which will appear hereafter, I think the root of the *χρης* has been ΤΡΕ-ΧΡΕ. It was the constant practice of the Greeks to soften the harsh sounds of their language. Thus Pelasgos became Pelagos, Casmillos Camillos, Nesta Nessa, Cristos Crissos; where a strong consonant comes after the *σ*, it is often dropped. *Αγνωστος* became *ignotus*, the island of *χρηζός*, *χρητός*, the country of Crestonia had its capital Crisa and its port *Crysos*. . . .

“ . . . With the Chaldeans the Sigma and Tau were convertible, as in Tur and Sur, and in Assyria called Aturia, as Dion Cassius has observed. I suspect it was from the indiscriminate use of these two letters that at last the *sigmatau* arose. The S was not only in Chaldaic and Syriac, but also in Greek so frequently changed into the T, that Lucian composed a dialogue upon it. In the Latin language, in old manuscripts, the c and the t are often written indiscriminately; as, for instance, *initiale* with a c. From this, I think, came the French ç, which is really in figure nothing but the *sigmatau* of the Greeks. But though I have met with an assertion that the sigma and the *sigmatau* were used indiscriminately by the early Greeks, I rather believe the change was from *χρηζός* to *χρησός*, and *χριζός* to *χρισός*, conformably to the practice of softening. . . . The sigma has something very particular about it, it is neither a mute, liquid, nor aspirate; therefore it has been called *solitarium*. It partakes something of the sound of the *Theta*. . . . This, I think, in part accounts for the indiscriminate use of the Sigma and the Tau, and the rise of the *Sigmatau*.”

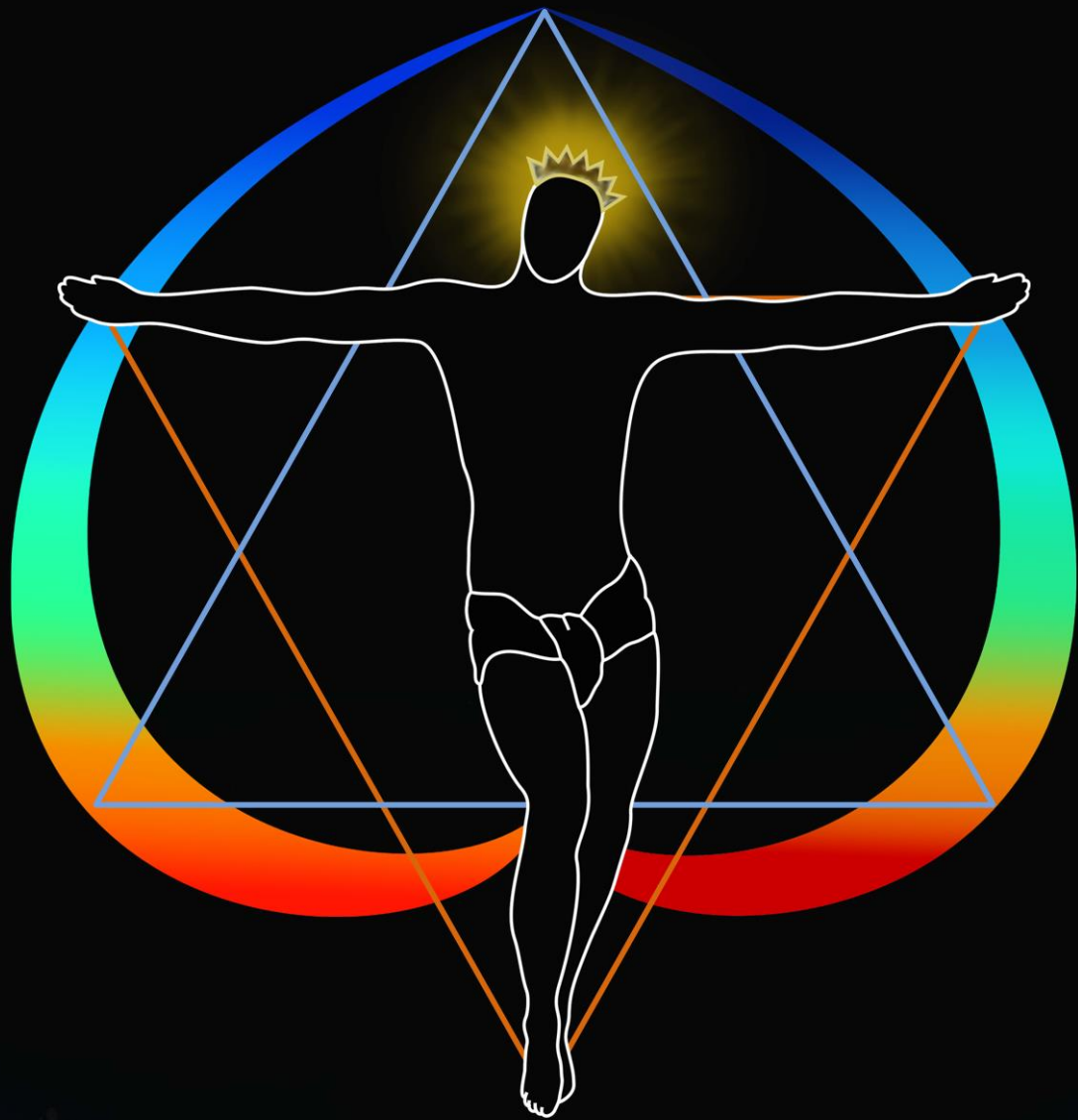
² [Note 2 by Boris de Zirkoff, pp. 217-18:] This refers to G. Higgins’ *Anacalypsis*, I, 568, where he quotes the Rev. Robert Taylor (1784–1844). The full title of Taylor’s work is: *Syntagma of the evidences of the Christian religion: Being a vindication of the Manifesto of the Christian evidence society, against the assaults of the Christian instruction society, through their deputy, J.P.S., commonly reported to be Dr. John Pye Smith . . . London: Printed for the author, 1828. Reprinted by W. Dugdale [no date]. It is a small book of some 128 pages. The entire passage, as quoted by Higgins, is:*

“The complimentary epithet CHREST (from which by what is called the Ioticism, or change of the long E into I, a term of respect grew into one of worship), signified nothing more than a good man. Clemens Alexandrinus, in the second century, found a serious argument on this paronomasia, that (Lib. III, Cap. Xvii, p. 53, et circa — *Psal.* 55, D) all who believed in Chrēst (*i.e.*, in a good man) both are, and are called, *Chrēstians*, that is, *good men*.” (*Stromata*, Lib. II)

The word “Christian” occurs three times in the New Testament, namely, in *Acts* xi, 26; xxvi, 28; and *1 Peter* iv, 16. Its spelling differs, however, in the three most ancient MSS. known, as appears in the following table:

	“Received text” (modern)	Codex Alexandrinus	Codex Vaticanus	Codex Sinaiticus	
<i>Acts</i> xi, 26	<i>χριστιανούς</i>	<i>χριστιανους</i>	<i>χρειστιανους</i>	<i>χρηστιανους</i> *	
<i>Acts</i> xxvi, 28	<i>χριστιανόν</i>	<i>χριστιανον</i>	<i>χρειστιανον</i>	<i>χρηστιανον</i>	
<i>1 Peter</i> iv, 16	<i>χριστιανός</i>	<i>χριστιανος</i>	<i>χρειστιανος</i>	<i>χρηστιανος</i>	* (corrected text)

³ *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII, p. 189; [see *ibid.* pp. 184ff for in-depth analysis of the terms. Also see “Jesus Ben Pandira, the historical Christ” in our Buddhas and Initiates Series. — ED. PHIL.]



Death of senses and flesh of the long-suffering Chrēstos and resurrection of his spiritual Ego, the Initiate reborn in the world spiritually, the Christos in each one of us.

The real Christ is the Serpent or Dragon of Wisdom falling from on high into the hearts and minds of men.

Christos is a Ray of Logos: Passive Wisdom in Heaven and Self-Active, Conscious Wisdom on Earth. Though the two are one, the permanent can never merge with the impermanent.

In Indian exotericism, these angels (*Asuras*) are also denounced as “the enemies of the gods”; those who oppose sacrificial worship offered to the latter. In Christian theology they are broadly referred to as the “Fallen Spirits,” the heroes of various conflicting and contradictory legends about them, gathered from Pagan sources. The *coluber tortuosus* “the tortuous snake,” a qualification said to have originated with the Jews, had quite another meaning before the Roman Church distorted it: among others, *a purely astronomical meaning*.

The “Serpent” fallen from on high, “*deorsum fluens*,” was credited with the possession of the Keys of the Empire of the Dead, *του θανατου αρχη*, to that day, when Jesus saw it “falling like lightning from heaven,”¹ the Roman Catholic interpretation of *cadebat ut fulgur* to the contrary, notwithstanding; and it means indeed that even “the devils are subject” to the *Logos* — who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of, those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity — if it can be so called in its animal, senseless state — was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents* and *Dragons of Wisdom*. On the other hand, regarded in the light of the LOGOS, the Christian Saviour, like Krishna, whether as man or Logos, may be said to have saved those who believed in the secret teachings from “eternal death,” to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *Logos* is Christos, that principle of our inner nature which develops in us into the Spiritual Ego — the Higher-Self — being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the fifth principle.² “The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,” we are taught.

¹ Luke x, 17, 18

² It is not correct to refer to Christ — as some theosophists do — as the sixth principle in man — *Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.

It is only when the impermanent begins loving the permanent sufficiently to give up its ephemeral self and being, that a spiritual union of the “Heavenly man” with the “Virgin of the World” is accomplished¹ and a new Saviour of Humanity is born here on earth but “without sin.”²

It is the Marriage of “Heavenly man” with the “Virgin of the World” — Nature, as described in *Poimandrēs*; the result of which is their progeny — immortal man. It is this which is called in St. John’s *Revelation* the marriage of the lamb with his bride.³ That “wife” is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be fine and white *outwardly* (like the “whitened sepulchre”), but that the rottenness she is inwardly filled with, is not “the righteousness of Saints,”⁴ but rather the blood of the Saints she has “slain upon the earth.”⁵ Thus the remark made by the great Initiate⁶ — one that referred allegorically to the ray of Enlightenment and reason, *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept⁷ — was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas.⁸

Alas, few are they who are fit to join that Holy Brotherhood where each, in order to gain admittance, must be at one with the Christ within him.

On P-S 239: “. . . And when they shall have brought him to the Virgin of Light (1), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him . . .”

In the Chaldean cosmogony, Ana signifies the “invisible heaven,” the Heavenly Mother of the terrestrial *sea*: or esoterically Ākāśa the mother of the Astral Light. Now Anaitis is one of the names of Kali, the female aspect, Śakti or Syzygy of Siva. She is

¹ That is, the “marriage” of Heaven with Earth, of the Adept with Sophia, of Simon with Helena (his epinoia or thought), of Nous (Ātma-Buddhi) with Manas. See more examples in “Marriage made in Heaven” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.

² [The practicalities of Devotional Love or the Path of Renunciation have been summarised by Nārada. See “Nārada Bhakti Sutra” and “The Story of Nārada and the Supremacy of Bhakti” in our Higher Ethics and Devotion Series. — ED. PHIL.]

³ xix, 7

⁴ xix, 8

⁵ xviii, 24

⁶ *Luke* x, 18

⁷ To make it plainer, anyone who reads that passage in *Luke*, will see that the remark follows the report of the *seventy*, who rejoice that “even the devils [the spirit of controversy and reasoning, or the opposing power, since Satan means simply “adversary” or opponent] are subject unto us through thy name” (*Luke* x, 17). Now, “thy name” means the name of Christos, or Logos, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning — the HIGHER SELF in short. And when Jesus remarks to this that he has “beheld Satan as lightning fall from heaven,” it is a mere statement of his clairvoyant powers, notifying them that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation*. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly “No man knoweth who the Son is, but the Father; and who the Father is, but the Son” as added by Jesus then and there (*Luke* x, 22) — the Church “of Christ” less than anyone else. The Initiates alone understood the secret meaning of the term “Father and the Son,” and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation*. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matthew* x, 5), and repeated to his disciples that the “mysteries of Heaven” were for them alone, not for the multitudes (*Mark* iv, 11).

⁸ *Secret Doctrine*, II pp. 230-21

also called the Annapūrṇa and Kanyā, the “Virgin of Light.” Her mystery name is Umā-Kanyā, the “Virgin of Light.”¹

In the Egyptian and other cosmogonies, the first septenary group of emanating potencies is called the “Virgins of Light” and is represented collectively by the six-pointed star; this star “refers to the six Forces or Powers of Nature. the six planes, principles, etc., all synthesized by the seventh, or the central point in the Star.”²

On reference to Table VI in the Commentary, it will be seen that there are *seven* Virgins of Light, all aspects of the one Virgin. Now there are, as of everything else, seven aspects, planes or principles of virgin matter, corresponding to the seven principles of man, from the pure, divine Ākāśa, to the terrestrial Astral Light, the sin-laden atmosphere of our earth. These are the septenary leaves of the Book of the Recording Angel, *Le Livre de la Conscience*, whither are instantly transferred the deeds, *words* and THOUGHTS of every minute of our lives, the Karmic record of each imprisoned soul. In the early portion of our text, we learned how the Initiate donned the spotless Vesture of Light containing the Five Words of Glory, and how they were potent to open all the portals and traverse all the Regions of the Rulers. So also with every man. Each has his own vesture, reflecting his Karmic record, and “uttering the words” that will acquit or condemn him before the jealous guardians of nature’s inmost realms. Yes; each of us has a vesture woven by his own hands, but few are they who are clad in a “wedding garment” and fit to join in the Marriage Feast, when the *King’s Son* is united to his *Heavenly Bride*; in other words, to join that holy Brotherhood where each, to gain admittance, must be *at one with* the Christos within him. He who seeks admission in sin-soiled robes must, like the man in the parable³ be cast forth into the “outer darkness” of earth-life, until he has learnt by the experience of suffering to weave for himself a garment worthy of the “Church (Assembly) of the Mystic Christ.”⁴



¹ *Secret Doctrine*, I pp. 91, 92

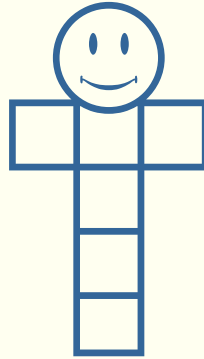
² *ibid.*, I p. 125

³ *Matthew* xxii

⁴ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII pp. 75-76

Deity in Man is symbolised by Tau, a double glyph.

From *Blavatsky Collected Writings*, (PSYCHOLOGY OF ANCIENT EGYPT) X pp. 59-61, 62.



This is the representation of *man*. The circle or handle which surmounts the *tau* is a human head. It is the *man crucified in space* of Plato, or the *Vithobā* of the Hindus.¹ In Hebrew the word *man* is rendered by *Anosh*, and, as Seyffarth says:

“It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by *anthropos* (man), and this very word is alphabetically written (Egyptian) *ank*. Hence we have the Coptic *ank*, *vita*, properly *anima*, which corresponds with the Hebrew אנוש, *anosh*, properly meaning *anima*. This אנוש is the primitive אנוך for אנכי (the personal pronoun I). The Egyptian *Anki* signifies *my soul*.”

It is curious that this Hebrew equivalent, *Anosh*, for “man,” by Mr. Seyffarth, reads numerically² 365 – 1, which could be intended to mean either 365 + 1 = 366, or 365 – 1 = 364, or the time phases of the solar year, thus shadowing forth the astronomical connection.³

We see, then, that the solar year, or rather the number of its days, is found to correspond with the septenary man, or *twice* septenary, for we have the psychic man of seven principles or etheric planes, and the physical man whose division is the same. This makes 14 and corresponds to the three digits 3, 6, 5 = 14. Let us see if the nocturnal eye of Osiris, the Moon or the symbol of the Hebrew Jehovah, corresponds to that. It is said in an unpublished and very Kabbalistic manuscript:

“The Ancients have always made mysterious use of the numbers 3 and 4, composing the number 7. One of the chief properties of this number thus divided,

¹ See Edward Moor’s *Hindoo Pantheon*. [The Plate in Edward Moor’s work referred to is reproduced in Volume VII, p. 296, of the present Series. — *Boris de Zirkoff*. Herein inserted on page 31 of this study. — ED. PHIL.]

² We remind our readers that in the Kabbalah we have to take notice of the numerical value of the letters: *ψ* or *sh* equals 3, *l*, or *o* equals 6, etc.

We ask pardon from Kabbalists for this rather naïve note, but we are doing our best to make it clear to readers who are novices in such matters — Editor, *Le Lotus*.

³ [J.R. Skinner, *Source of Measures*, p. 53]

is that, if we multiply 20612¹ by 4/3 the product will give us a base for the determination of the mean revolution of the Moon, and if we multiply this product again by 4/3 we shall have a base to find the exact period of the mean solar year.”²

Now, examine well the esoteric ansated cross of the Egyptians. The cross is the unfolded cube whose six faces give us the septenary, for we have 4 on a vertical and 3 on a horizontal line, which makes 7, the middle space being common to both lines. The 4 and the 3 are the most esoteric numbers, because 7 is the number of life, the number of nature herself, as it is easy to prove in relation to the vegetable and animal kingdoms; 3 is spirit; 4 is matter. But in the symbol in question which is purely phallic, since it represents living and septenary man, it is the 4 which corresponds to the male line; it is, in fact, the *Tetragrammaton*, the *Tetractys* on the lower plane, “the heavenly Man” or Adam-Kadmon, the male-female (*i.e.*, Jah-vah or Jehovah); or again Hokhmāh and Bīnāh (wisdom and intelligence, the divine Hermaphrodite), on our cosmic and terrestrial plane. The horizontal line of the three faces of the cube is the feminine principle. It is *Jehovah-Eve* of the pre-Adamic race, which, like Brahmā-Vāch, is separated into two sexes. This Eve which was the *Sophia* or Holy Ghost³ of the Gnostics, gave birth to Cain-Abel, the male and the female on earth of the race of Adam.^{4, 5}

[Most valuable information, not otherwise easily accessible, concerning occult sciences in ancient Egypt, may be found in two other essays from the pen of Franz Lambert: “Hypnotismus und Electricität im alten Ägypten” (*Sphinx*, Vol. V, January 1888; *tr.* into English in *The Theosophist*, Vol. XIV, December, 1892, pp. 161-71, with interesting drawings), and “Weisheit der Ägypter” (*ibid.*, Vol. VII, January, February, April, and June, 1889). The article of Georgia Louise Leonard, in the *Open Court* (September and October, 1887), on “The Occult Sciences in the Temples of Ancient Egypt,” is also full of interesting data. — *Boris de Zirkoff*.]



¹ This number is the numerator of 20612/6561 which gives π , the relation of the diameter to the circumference — Editor, *Le Lotus*.

² [From an hitherto unpublished MS. of J. Ralston Skinner in the Adyar Archives, comprehensive information about which may be found on page 63 of this study. — *Boris de Zirkoff*.]

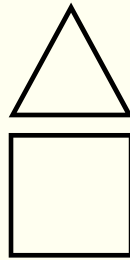
³ See “The Apocryphal (?) Gospel of the Hebrews,” where the author makes Jesus say: “My Mother, the Holy Ghost, took me by a hair of my head and transported me unto Mount Thabor.” I translate from the original. [This passage is quoted by Origen in his *Comm. in Evang. Joannis*, tom. II, p. 64, thus: “Modo accepit me Mater mea Sanctus Spiritus, uno capillorum meorum, et me in montem magnum Thabor portavit.” — *Boris de Zirkoff*.]

⁴ See my notes on Cain and Abel in *The Secret Doctrine*. [It is somewhat uncertain what particular passages in her *magnum opus* H.P. Blavatsky had in mind in making this statement. It should be borne in mind that when this article was written, *The Secret Doctrine* had not yet been published, and it may well be that further changes were made in the MSS. of this work after July, 1888. However, the latter portion of page 127, in Volume II of *The Secret Doctrine* bears a close analogy to the subject under discussion. Consult the Index of this work for the many other references to Cain and Abel. — *Boris de Zirkoff*.]

⁵ *Blavatsky Collected Writings*, (PSYCHOLOGY OF ANCIENT EGYPT) X pp. 59-61, 62

Tau is formed from the figure 7 and the Greek letter Γ, symbols of divine and earthly life, respectively.

The T, or τ (tau), formed from the figure 7, and the Greek letter Γ (*gamma*), was the symbol of life and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*Gaia*);¹ and of “life eternal,” because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being:



— a triangle and a quaternary, the symbol of *septenary* MAN.²

In its terrestrial attachment, Tau is the Sun shorn of his beams.

Vithobā — an aspect of Krishna and Vishnu — is therefore the “man crucified in space,” or the “cube unfolded,” as explained.³ It is the oldest symbol in India, now nearly lost, as the real meaning of *Viśvakarman* and *Vikartana* (the “sun shorn of his beams”) is also lost. It is the Egyptian *ansated cross*, and *vice versa*, and the latter — even the *sistrum*, with its cross-bars — is simply *the symbol of the Deity as man* — however phallic it may have become later, after the submersion of Atlantis.⁴

¹ Hence the Initiates in Greece called the *Tau* Γαῖῆος, son of *Gaia*, “sprung from earth,” like *Tityos* in *Odyssey* VII, 324.

² *Secret Doctrine*, II pp. 590-91; [on Saptaparna, a seven-leaved plant, which is the occult name for Man.]

³ See Edward Moor’s *The Hindoo Pantheon*, for Vithobā. [The facsimile of the picture in E. Moor’s valuable work is reproduced herewith from its first edition (plate 98), published in London in 1810. The “New Edition,” edited by the Rev. W.O. Simpson, and published in 1864, fails to reproduce it, and the Reverend Editor says in a footnote (p. 283) that “this subject, a crucifix, is omitted in the present edition, for very obvious reasons,” leaving the reader to surmise what such “reasons” may have been. In speaking of the same picture elsewhere, H.P. Blavatsky refers the student to page 174 (fig. 72) of Dr. J.P. Lundy’s *Monumental Christianity*, where a facsimile of it can be found. Dr. Lundy says (p. 173):

“I do not venture to give it a name, other than that of a *crucifixion in space*. It looks like a Christian crucifix in many respects, and in some others it does not. The drawing, the attitude, and the nail-marks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were? Can it be Plato’s second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered, have his eyes burnt out; and lastly, having suffered all manner of evils, *would be crucified?*” (*Republic*, c. ii, p. 52, Spens’ tr.)

Edward Moor wrote regarding this subject:

“A man, who was in the habit of bringing me Hindu deities, pictures, etc., once brought me two images exactly alike: one of them is engraved in Plate 98, and the subject of it will be at once seen by the most transient glance. Affecting indifference, I inquired of the Pundit what *Deva* it was; he examined it attentively, and after turning it about for some time, returned it to me, professing his ignorance of what *Avatāra* it could immediately relate to; but supposed, by the hole in the foot, that it might be Vithobā.”

Moor himself thought it to be of Christian origin, while Godfrey Higgins (*Anacalypsis*, I, pp. 145-46) considered it to be a genuine Vithobā. — *Boris de Zirkoff*.]

⁴ *Blavatsky Collected Writings*, (CLASSIFICATION OF “PRINCIPLES”) VII pp. 295-97

In Greek Mythology, Tau is the iron lathe of Procrustes, the Attican Vishvakarman.

Procrustēs, a mountain-dwelling giant smith, was forcing travellers along the Sacred Way between Eleusis and Athens to fit an iron bed¹ by either stretching out or cutting off their limbs.

Procrustēs, the “Stretcher,” (*Προκρουστής*, from *v. προκρουω*, to beat out, to stretch), was also known as:

- Damastēs,² the “Tamer,” (*Δαμαστής*, subduer, one who masters his own desires);
- Polypēmōn, the “Injurious,” (*Πολυπημων*, from *πολυ*, much, many, and *πημα*, misery, calamity, thus causing manifold woe);
- Procoptēs, the “Progressive,” (*Προκοπτής*, from *v. προκοπιω*, to cut one’s way forward, thus making progress).

The blows of the Procrustean iron hammer are the hard blows of Karman which, by tormenting Viśvakarman-Christos on the cruciform lathe of the man of flesh, help out the latter to gain mastery over his lower nature, and to progress as Neophyte or Vikartana-Chrēstos.

Procrustēs was finally slain by Theseus who “fitted” him to his own, infamous bed. Theseus is Arjuna, the hero of the *Bhagavad-Gita*.³ But why the Neophyte should “kill” his Hierophant and Initiator? Look up “Blavatsky on the Trials and Triumph of Initiation,” in the same series, for the answer.

SERIES EDITOR



¹ Though the legends do not mention the *shape* of the bed, reason suggests that it must have been a T- or perhaps an X-shaped iron “bed.” Iron stands for *kāma*-desire.

² Damastēs comes from Damastium (*Δαμασιον*), a settlement five miles north of Epirote Dodona in prehistoric Greece. The former tribe represented the Buddhistic sect, *i.e.*, Archaic Wisdom-Religion, much older than Buddhism; the latter, the Brāhmanical sect. Cf. “About five miles to the north of Dodon, was a remarkable town of these priests — its name given at a correlative time with that of the oracle Bodān (Bodōn), *i.e.*, ‘the Boodhists’; hence, it is clear, that ‘Dodon’** once represented the Brāhmanical, and Bodon the Boodhistic sect. This town appearing in Greek as ‘Damastium,’ is ‘Dham,’ ‘asti,’ (Saint’s Town), or ‘All Saints.’ It was to Dodon and to these ‘Dhammos’*** that the Hyperboreans sent their offerings.” — *India in Greece*, Ch. xi (DODONA AND THE HYPERBOREANS) p. 129; see also “Graikos, Hellene, Hellas” in our Confusing Words Series. — ED. PHIL.

* Persian plural form of Boodha. See Appendix, Rule 7.

** I have not the slightest doubt that the Dodan of Cashmir, and consequently the Dodan of Epirus, were a Brāhmanical tribe. *Deva-deva*, God of gods, is the name of Brahma. Its euphonic changes will be Deodeo, then Do-do. I have traced to great extent the common substitution of “ω” for “v” Sanskrit. The general principle is noticed in Bopp.

*** *Dhammo*, righteousness, is the Pali form of *Dherma*; Dhammo is a favourite prefix to the names of Bud’hist Theros, or Priests. As in the case of Dhammāsōkō, the great Bud’hist emperor of India. See Mahawanso, *passim*.

³ Cf. “Theseus is the son of Ægeus, or a prince of the family name of Arjuna. Ægeus or Arjuna, is again described as being the son of Pandion.” *India in Greece*, Ch. xx p. 337; [on DHEES-YUJ or Theseus, the “Intellectual Sage.”]

Dove, the Gnostic symbol of Christos, is equivalent to the Egyptian winged globe.

On P-S 1 (4): [Jesus teaching his Disciples] . . . of the First Mystery, the Mystery within the Veil, . . . which is before all Mysteries, the *Father in the likeness of a Dove*.

The “baptism” or Initiation of Jesus stands for the “descent” of the Higher Self or Soul (Atma-Buddhi) on Manas, the Higher Ego.¹ And the union of Christos with Chrēstos establishes a conscious communication of the Universal Individuality with the transcendent personality (Theophania)² — the Adept.

Compare: “Thou art the First Mystery looking within, thou hast come from the spaces of the Height and the Mysteries of the Kingdom of Light and thou hast descended on the Vesture of Light, which thou didst receive from Barbēlō, which vesture is Jesus, our Saviour, on which thou didst descend as a Dove.”³ Now, the *Second Space* of the *First Mystery* corresponds in Esoteric parlance to the second plane of consciousness from within or above, on which plane is *Buddhi* (the Spiritual Soul), the vehicle of *Ātman* (Universal Spirit), the “First Mystery,” which is also “the last Mystery” in the endless cycle of emanation and reabsorption. In Egyptian Esotericism the “dove symbol” of the Gnostics was represented by the glyph of the *winged globe*. The dove, that descends on “Jesus” at his baptism is typical of the conscious “descent” of the “Higher Self” or Soul (*Ātma-Buddhi*) on Manas, the Higher Ego; or in other words, the union during initiation of the *Christos*, with *Chrēstos*, or the imperishable “Individuality” *in the All*, with the transcendent Personality — the Adept.⁴



¹ Look up “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.

² Cf. The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neo-Platonists ‘Theophania.’ In its generally-accepted meaning this is ‘communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse.’ Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual — howbeit temporary — incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man — its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (*Ātma-Buddhi*), only over-shadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics — who erroneously call that Over-soul the ‘Guardian Angel’ — would say, ‘It stands outside and watches.’ But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or ‘ecstasy,’ which Plotinus defined as

“The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,”

this sublime condition is very short. The human soul, being the offspring or emanation of its God, the ‘Father and the Son’ become one, ‘the divine fountain flowing like a stream into its human bed.’ In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle — ‘the temple of God,’ as Paul says.” *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 48-49

³ Page 128 of Schwartze’s Coptic

⁴ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 8

Dove is the A and Ω, equivalent to the Eternal Swan.

On P-S 127: (1) “. . . Thou art the First Mystery, Looking-without . . . thou hast come upon the Vesture of Light, which thou didst receive from Barbēlō, which (Vesture) is Jesus, our Saviour, on which thou didst descend as a Dove.”

See P-S 1 (4). In the system of Marcus,¹ the Dove is said to correspond to A and Ω, for the explanation of which see P-S 125 (1). In the system of Cerinthus,² we read:

“Cerinthus, who was practiced in the training of the Egyptians, said that the world was not made by the first God, but by a certain power which was separated from the authority which was over the universe, and it knew not the deity which was over all. He laid down, moreover, that Jesus was not born of a Virgin, but that a son was born to Joseph and Mary like all other men, but that he was more righteous and wise (than the rest). And after his baptism, the Christos descended upon him from the principle which is absolute over all, in the *form of a dove, and then he preached the unknowable father, and perfected his powers*; but towards the end, the Christos flew away from Jesus; and Jesus suffered and rose again, whereas the Christos remained untouched by suffering, for it was essentially of a spiritual nature.”

Christos is the eternal, real Individuality or Universal Altruism, whereas Jesus-Chrēstos is the ephemeral, false individuality or Egotism.

The Christos is the *glorified* individuality, *i.e.*, Manas-Taijasa, or the Higher Manas with the glory of Buddhi upon it, whereas Jesus is the perishable personality of the Lower Manas.³

A much older cosmogonical bird is the Eternal Swan or Kalahamsa.⁴

It will be useful in this connection to compare what *The Secret Doctrine* says of “the mythical white swan, the swan of Eternity or Time, the Kalahamsa.”⁵ Hamsa or “Hamsa is equal to ‘*aham-sa*’, three words meaning ‘I am he’ (in English), while divided in still another way it will read ‘*so-ham*’, ‘he (is) I’ — *soham* being equal to *sah*, ‘he,’ and *aham*, ‘I’, or ‘I am he.’ In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahamsa (or hamsa), and the name given to Brahma, neuter (later on, to the male Brahmā) of ‘Hamsa-Vahāna’, he who uses the Hamsa as his vehicle. The same word may be read ‘Kal-aham-sa’ or ‘I am I’ in the eternity of Time, answering to the Biblical, or rather Zoroastrian ‘I am that I am.’”^{6, 7}

¹ *Philos.*, VI, § 47

² *ibid.*, VII, § 33

³ [Not of the common man but of the neophyte on his trial and imminent new birth by spiritual regeneration. — ED. PHIL.]

⁴ See “Bestride the Bird of Life” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

⁵ I p. 78

⁶ *Secret Doctrine*, I p. 78

⁷ From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 55

Anointed by the Great Breath, Christos is crucified between two thieves.

He who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him. The “Son of Man” is no child of the bond-woman or flesh, but verily of the free-woman, i.e., the Spirit of Truth imprisoned in the heart of every human being.

“Our Father in Heaven” or Atman, the Husbandman, reveals Ple-roma to Christos or everyman’s Spiritual Soul, the Vine.

Christ, or the fourth Gospel at any rate, teaches re-incarnation as also the annihilation of the personality, if you but forget the dead letter and hold to the esoteric Spirit. Remember verses I and 2 in chapter xv of St. John. What does the parable speak about if not of the *upper triad* in man? *Ātma* is the Husbandman — the Spiritual Ego or *Buddhi* (Christos) the Vine, while the animal and vital Soul, the *personality*, is the “branch.”

“I am the *true* vine, and my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away . . . As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the Vine — ye are the branches. If a man abide not in me he is cast forth as a branch, and is *withered* and cast into the fire and burned.”

Now we explain it in this way. Disbelieving in the hell-fires which theology discovers as underlying the threat to the *branches*, we say that the “Husbandman” means *Ātma*, the Symbol for the infinite, impersonal Principle,¹ while the Vine stands for the Spiritual Soul, *Christos*, and each “branch” represents a new incarnation.²

What is Atman?

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or *Ātma*. As this can neither be located nor limited in philosophy, being simply that which is in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a “human” principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *māyā*; but then for ourselves, as for other personal Egos, we are a reality dur-

¹ During the *Mysteries*, it is the Hierophant, the “Father,” who planted the Vine. Every symbol has Seven Keys to it. The discloser of the *Plerōma* was always called “Father.”

² *Key to Theosophy*, § X (THE NATURE OF OUR THINKING PRINCIPLE) p. 52; [on the Doctrine taught in St. John’s Gospel. See “Blavatsky and Mead on the Gospel according to John” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

ing that fit of illusion called life, and we have to take ourselves into account, in our own fancy at any rate, if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls this *seventh* principle the synthesis of the sixth, and gives it for vehicle the *Spiritual* Soul, Buddhi.¹

Atman is Karman!

“As said by me in S.D. *Ātma* is Karma, so all results flowing from sincere work will be right, if you are detached,” said Master M.²

That is why the Christos or Buddhi-Manas of each man is not quite an innocent and sinless god.

I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and mission of Jesus, as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experiences of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, his own Karma in previous Manvantaras, who takes upon himself voluntarily though unwillingly the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos (Buddhi-Manas) of each man is not quite an innocent and sinless God, though in one sense it is the “Father,” being of the same essence with the Universal Spirit, and at the same time the “Son,” for Manas is the second remove from the “Father.” By incarnation the Divine Son makes himself responsible for the sins of all the personalities which he will inform. This he can do only through his proxy or reflection, the Lower Manas. This, then, is what happens when it has to break off from the personality. It is the only case in which the Divine Ego can escape individual penalty and responsibility as a guiding principle, because matter, with its psychic and astral vibrations, is then, by the very intensity of its combinations, placed beyond the control of the EGO. “Apophis, the Dragon,” having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernacle, breaks finally asunder from the psycho-animal Soul.³

It is from a Pyramid of Heavenly Stars that Wisdom emanates to the inferior worlds.

“It is from the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres. . . . In the system of the ancient priests [Hierophants and Adepts] all things without exception, gods, the genii, *manes* (souls), the whole world, are conjointly developed in Space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of Spirits. . . .”⁴

¹ *Key to Theosophy*, § VII (ON THE VARIOUS POST-MORTEM STATES) p. 119

² Quoted by W.Q. Judge in: *Echoes of the Orient*, I p. lvi

³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 635; [cf. “Woe (for the living dead)” in our Constitution of Man Series. — ED. PHIL.]

⁴ *Secret Doctrine*, II p. 367; [quoting Creuzer; cf. J.D. Guigniaut, *Religions de l'Antiquité*, Paris 1825, “Religions de l'Égypte,” livre III, pp. 441 ff.]

Messiah is Christos surrounded by twelve subordinate powers.

Stanza I.1 THE LHA WHICH TURNS THE FOURTH (*Globe, or our Earth*) IS SERVANT TO THE LHA(S) OF THE SEVEN (*the planetary Spirits*) . . .

This expression shows in plain language that the Spirit-Guardian of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits. As already explained, the ancients had, in their “Kyrielle” of gods,¹ seven chief Mystery-gods, whose chief was, *exoterically*, the visible Sun, or the eighth, and, *esoterically*, the *second Logos*, the Demiurge. The seven (who have now become the “Seven Eyes of the Lord” in the Christian religion) were the regents of the seven *chief* planets; but these were not reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real *Mysteries*, and included neither the sun, the moon, nor the earth. The sun was the chief, *exoterically*, of the twelve great gods, or zodiacal constellations; and, *esoterically*, the Messiah, the Christos (the subject *anointed* by the Great BREATH, or the ONE) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven “Mystery-gods” of the planets.²

Christos is Prometheus, a personification of the Great Logioic Sacrifice.

[Prometheus] the *Crucified* Titan is the personified symbol of the collective Logos, the “Host,” and of the “Lords of Wisdom” or the HEAVENLY MAN, who incarnated in Humanity.³

On sending out its personal ray, Christos or Higher Manas becomes “crucified between two thieves”: the lower, impure tendencies that after death dissipate in Kama-Loka, and the higher aspirations that survive death and reascend the cyclic arc.

This figure⁴ represents the human consciousness, which may be on any of the planes or sub-planes of Prakriti. The names represent the correspondences of the human principles, so called, with the Prakritic and the macrocosmic States of Consciousness. The numbers in all the figures are added merely for convenience or reference, and for no other reason, as has been explained already so many times.

Special attention should be paid to the triangle with its apex in the Mānasic state and its base in the Kāma-Mānasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes “crucified between two thieves.” For the personal Ray is partly pure, partly impure, dragged down by Kāma on the one side and reaching up towards the Higher Manas on the other. It is the double-faced

¹ [Rhyming couplets or quatrains that is part of many Christian liturgies.]

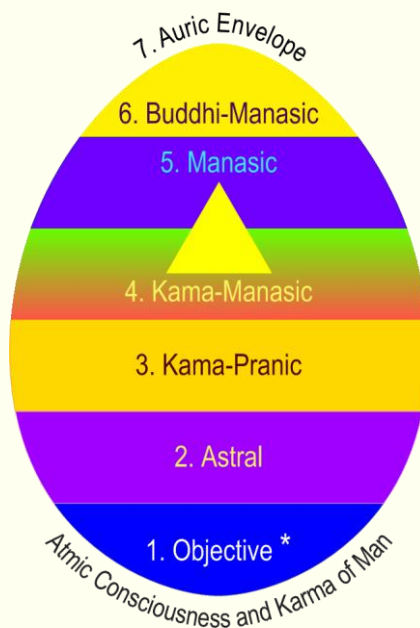
² *Secret Doctrine*, II pp. 22-23

³ *ibid.*, II p. 413

⁴ [*i.e.*, Figure C, “Microcosmic or human states of consciousness on every prakritic plane,” being the third part of Diagram IV, “States of Consciousness,” on page 658 of *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) Vol. XII. It has been redrawn by Philaletheians GR and reproduced herein overleaf. The entire Diagram IV, complete with explanatory notes, can be found under the title “Drawing 1 - Forces and States of Consciousness,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

entity. One “thief,” the pure part of the Lower Manas, repents and goes with the Christos to Paradise, *i.e.*, becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kāma, and is dissipated with it in Kāma-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kāmic Ego is dissipated in Kāma-Loka; the Mānasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism, whereof more will be said hereafter.¹

**Microcosmic Planes
Human States of Consciousness
on every Prakritic Plane**



* The Forth Globe [D]
of every Planetary Chain.

Vishvakarman, the creator and “carpenter” of gods and men, crucifies Vikartana on a lathe and, cutting off the eighth part of his rays, deprives his head of its effulgence and creates round it a dark aureole.

As shown by [J. Ralston Skinner], the cube unfolded becomes in display a cross of the *tau*, or the Egyptian, form; or again, “the circle attached to the *tau* gives the an-sated cross” of the old Pharaohs. They had known this from their priests and their “Kings Initiates” for ages, and also what was meant by “the attachment of a man to the cross,” which idea “was made to co-ordinate with that of the origin of human life, and hence the *phallic form*.” Only the latter came into action æons and ages after the idea of the carpenter and artificer of the Gods, Viśvakarman, crucifying the “Sun-Initiate” on the cruciform lathe. As the same author writes: “*the attachment of a man to the cross . . . was made use of in this very form of display by the Hindus*”; but,

¹ Blavatsky Collected Writings, (E.S. INSTRUCTION No. IV) XII pp. 659-60

made “to co-ordinate” with the idea of the new rebirth of man by *spiritual*, not physical regeneration. The candidate for initiation was attached to the *tau* or astronomical cross with a far grander and nobler idea than that of the origin of mere *terrestrial* life.

On the other hand, the Semites seem to have had no other or higher purpose in life than that of procreating their species. . . .¹

Sūrya . . . the Sun, worshipped in the *Vedas*. The offspring of Aditi (Space), the mother of the gods. The husband of Sañjñā, or spiritual consciousness. The great god whom Viśvakarman, his father-in-law, the creator of the gods and men, and their “carpenter,” crucifies on a lathe, and cutting off the eighth part of his rays, deprives his head of its effulgency, creating round it a dark aureole. A mystery of the last initiation, and an allegorical representation of it.²

Christos is the “Man-God” of Plato, who crucifies himself for an eternity in the darkness of matter for the redemption of the Spirit of Light from the Kingdom of Darkness.

Let us not forget that in the human system — even according to those philosophies which ignore our septenary division — the EGO or *thinking man* is called the *Logos*, or the Son of King of Soul and Queen of Spirit. “Manas is the adopted Son of King * * * and Queen * * * ” (esoteric equivalents for Ātma and Buddhi), says an occult work. He is the “man-god” of Plato, who crucifies himself in *Space* (or the duration of the life cycle)³ for the redemption of MATTER. This he does by incarnating over and over again, thus leading mankind onward to perfection, and making thereby room for lower forms to develop into higher. Not for one life does he cease progressing himself and helping all physical nature to progress; even the occasional, very rare event of his losing one of his personalities, in the case of the latter being entirely devoid of even a spark of spirituality, helps toward his individual progress.⁴

As Deity and Man are One . . .

But the two, the higher and the lower, Manas are one. Are they not?

They are, and yet they are not — and that is the great mystery. The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, “the Father and Son” *are one*, and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions — both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation.

¹ *Secret Doctrine*, II pp. 542-43

² *Theosophical Glossary*: Sūrya; [“the Sun, worshipped in the *Vedas*. The offspring of Aditi (Space), the mother of the gods. The husband of Sañjñā, or spiritual consciousness.” *ibid.* Cf. the Attican Viśvakarman above.]

³ [i.e., eternity. — ED. PHIL.]

⁴ *Key to Theosophy*, § X (ON THE NATURE OF OUR THINKING PRINCIPLE) pp. 188-89

The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype¹ of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of Viśvakarman over again, practically demonstrated. Viśvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by *sacrificing himself to himself*, to save the worlds. The mystic name of the “Higher Ego” is, in the Indian philosophy, *Kshetrajña*, or “embodied Spirit,” that which knows or informs *Kshetra* “the body.” Etymologize the name, and you will find in it the term *aja*, “first-born,” and also the “lamb.” All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype² — of Christ-*Kshetrajña*, the “God-Man,” the First-born, symbolized as the “lamb.” *The Secret Doctrine* shows that the Mānasaputras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that Eternal Self; or the Ego (the one in three and three in one), is the “Charioteer” or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the *Christos* within us. But let us return to dreams.³

Man is Deity on Earth, whose body is the cross of flesh, on, through, and in which he is ever crucifying and putting to death Christ, the Divine Logos, who is his benefactor and true friend.

The phenomenal world receives its culmination and the reflex of all in MAN. Therefore he is the mystic square — in his metaphysical aspect — the *Tetractys*; and becomes the *Cube* on the creative plain. His symbol is the cube unfolded⁴ and 6 becoming 7, or the ☩, *three* crossways (the female) and *four* vertically; and this is man, the culmination of the deity on Earth, whose body is the cross of flesh, *on, through, and in* which he is ever crucifying and putting to death the divine Logos or his HIGHER SELF.⁵

¹ [Considering the highly metaphysical nature of the teaching involved, this word could be used here in the sense of “prototype,” and would then be spelled “antetype.” We leave it unaltered, as the meaning is somewhat uncertain. — *Boris de Zirkoff*.]

² [*ibid.*]

³ *Blavatsky Collected Writings*, (DREAMS) X pp. 254-55; [See “Real dreams are actions of the true Self,” in our Constitution of Man Series. — ED. PHIL.]

⁴ See *Sources of Measures*, pp. 50-52, and also Vol. II, Part II.

⁵ *Secret Doctrine*, II p. 36

Chrēst is a Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity. That Centre is the real Christ, crucified as a body of flesh and bones.

The great mystery is at last unravelled: Christos, incarnating in Chrēstos, becomes for certain purposes a willing candidate for a long series of tortures, mental and physical.¹

Therefore, the time is still far distant when “all the people of the universe will form one flock under one shepherd.” Human nature will have to be completely modified before it occurs. We will have to attain the Seventh Race, according to the prophecy of the Book of *Dzyan*,² because it is then that the “Christos” — designated by his various pagan names, as well as those of the Gnostics “heretics” — will reign in the soul of every individual, in the soul of all those who shall have first accepted the *Chrēst* — I do not say simply those who will *have* become *Christians*, which is quite another thing.

[Chrēst is a] . . . word which is neither the *Krest* (cross) of the Slavs, nor the crucified “Christ” of the Latins. The Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity, the *Christos*, crucified as a body of flesh and bones!!!³

. . . so Christ is the God in Space and Man’s Saviour on Earth.

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on Earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom.⁴

Chrēst is the mortal man who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, is reborn Immortal and leaves the animal-man behind him tied on the Cross of Initiation like an empty chrysalis. Then, his Higher Soul becomes as free as a butterfly.

Now, the primordial system, the double glyph that underlies the idea of the Cross, is not “of human invention,” for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no *higher than a phallic symbol*.⁵

¹ Cf. *Secret Doctrine*, II p. 573

² A Tibetan word, the Sanskrit *Jñāna*, occult wisdom, *knowledge*.

³ *Blavatsky Collected Writings*, (ON ABBÉ ROCA’S “ESOTERICISM OF CHRISTIAN DOGMA”) VIII pp. 379-80

⁴ *Secret Doctrine*, II p. 483; [on the Gods of Light proceeding from the Gods of Darkness.]

⁵ *ibid.*, II pp. 561-62

The real meaning of “the coming of Christ” is the presence of Christos in a regenerated world, not the actual coming of Jesus “Christ.” The true Christ is no “man” but the same Divine Spark of Light in the heart of every man, regardless of whether he is a Christian or not.

“Tell us, when shall these things be? and what shall be the sign of *thy presence*, and of the consummation of the age?”¹ asked the Disciples of the MASTER, on the Mount of Olives.

The reply given by the “Man of Sorrow,” the *Chrēstos*, on his trial, but also on his way to triumph, as *Christos*, or Christ,² is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:

Take heed that *no man* lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail . . . And many false prophets shall arise, and shall lead many astray . . . then shall the end come . . . when therefore ye see the abomination of desolation which was spoken through Daniel . . . Then if any man shall say unto you, *Lo, here is the Christ*, or there; believe him not . . . If therefore they shall say unto you, Behold, he is in the wilderness, go not forth: Behold, he is in the inner chambers; believe them not. For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the *presence* of the Son of man, etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text:

- (a) “the coming of Christ,” means *the presence* of CHRISTOS in a regenerated world, and not at all the actual coming in body of “Christ” Jesus;
- (b) this Christ is to be sought neither in the wilderness nor “in the inner chambers,” nor in the sanctuary of any temple or church built by man; for Christ — the true esoteric SAVIOUR — *is no man*, but the DIVINE PRINCIPLE in every human being.

He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the “sepulchre” of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*.³ The “Son of Man” is no child of the bond-woman⁴ — *flesh*, but verily of

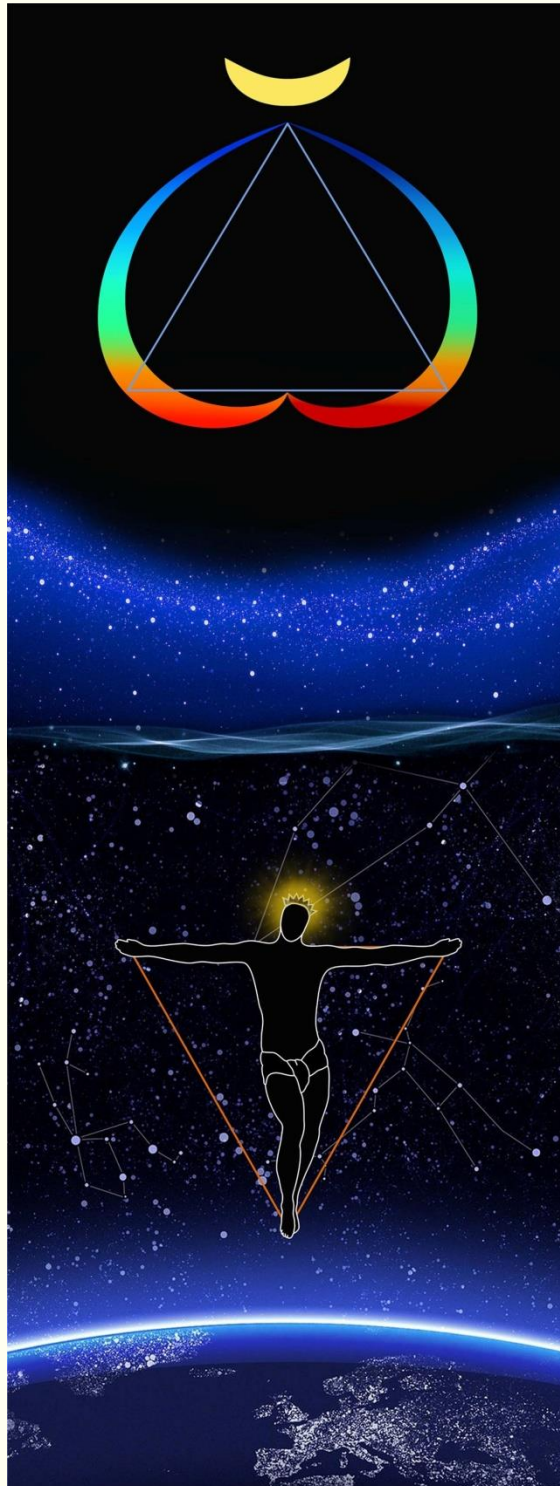
¹ *St. Matthew* xxiv, 3, *et seq.* The sentences italicised are those which stand corrected in the New Testament after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word “presence,” for “coming,” and “the consummation of the age,” now standing for “the end of the world,” have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

² He who will not ponder over and master the great difference between the meaning of the two Greek words — *χρηστός* and *χριστός* must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip*-Christianity.

³ “For ye are the temple [“sanctuary” in the revised N.T.] of the living God.” (*2 Corinthians* vi, 16)

⁴ [A young woman slave <παιδίσκη>, bound to serve without wages. Paraphrasing *Galatians* iv, 30]

the free-woman — *Spirit*,¹ the child of man's own deeds, and the fruit of his own spiritual labour.²



¹ Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sēphirōth *Bināh* (the *female* Jehovah of the Kabbalists), are feminine principles — “Divine Spirit,” or *Rūach*. “*Achat Ruach Elohim Chayyim*,” “One is *She*, the Spirit of the Elohim of Life,” is said in *Sepher Yetzārāh*. [Ch. i, § 9]

² *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – I) VIII pp. 172-73; [First published in: *Lucifer*, Vol. I, No. 3, November 1887, pp. 173-80.]

Boris de Zirkoff on J.R. Skinner's unpublished manuscript.

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

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

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

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

Towards the end of the MSS the author has written:

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

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

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

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

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

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

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

² Vol. I, pp. 308-9

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

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

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

“The covenant of Jehovah”;

“The Parker ratio and the British inch”;

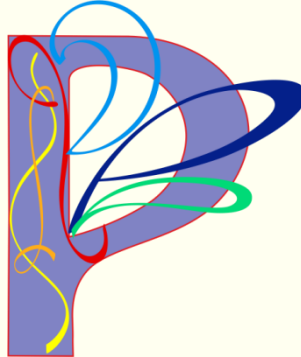
“The Garden of Eden”;

“The Flood”;

“The Measures of the Great Pyramid,” etc.

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

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



Suggested reading for students.¹



- 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

¹ Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine's First Proposition Series. Also, C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2021; 3rd electronic edition, v. 05.88, our First Major Work. — ED. PHIL.

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- EMERSON ON PLUTARCH'S MORALS
- 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 HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- 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 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.

- THE NUMBER OF THE BEAST IS THE NUMBER OF MAN
- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD

— *in our Planetary Rounds and Globes Series.*

- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- HOW THE HEAVENLY SNAILS CLOTHED THEMSELVES IN THE FABRIC OF DARKNESS, UNDER THE TITLE PROPOSITION 1 - DIAGRAM NOTES
- SQUARING THE CIRCLE IN HEAVEN, OR SPHERING THE CUBE ON EARTH?
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE HOLY FOUR OF PYTHAGORAS IS LOGOS IN ITS LATENT STATE
- THE INEFFABLE NAME
- THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- THE ROPE OF THE ANGELS

— *in our Secret Doctrine's First Proposition Series.*

- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- KEYS TO THE MYSTERY LANGUAGE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE

— *in our Theosophy and Theosophists Series.*

