

# *Lucifer is Christos, Inner Light.*

**On Lucifer, the Bright Morning Star, and title of the  
London periodical launched by H.P. Blavatsky in 1887**



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### **To readers of "Lucifer" and Fellow Theosophists.**

**"Lucifer," our London periodical, has proved itself consistent to its originally declared policy.**

"Lucifer" began waving its torch before the windows of Lambeth Palace, not because of any personal feeling against His Grace of Canterbury, as an individual, but against the officialism he represents, which is at once selfish and un-Christian to the last degree. 27

Theosophical charity demands that time and space should be given to the weaker members of the Society so that they discover their ignorance and cleanse themselves of

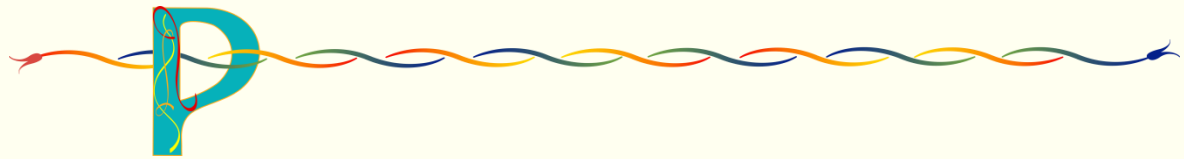
the ferocious selfishness, narrow-mindedness, and conceit which have made their playing at “the higher life” an almost comical travesty. 28

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From our Secret Doctrine’s Third Proposition Series. 32



# There is more in a name than the profane is prepared to understand, or the learned mystic to explain.

First published in *Lucifer*, Vol. I (1), September 1887, pp. 1-7.  
Republished in *Blavatsky Collected Writings*, (WHAT'S IN A NAME?) VIII pp. 5-13.

**W**HAT'S IN A NAME? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seed grain, which will either grow "to be an all-overshadowing tree" on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine — rather equivocal to the orthodox Christian ears — is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the *1<sup>st</sup> Epistle to the Corinthians*, on its title page. It is

- 1 to bring light to "the hidden things of darkness";<sup>1</sup>
- 2 to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally
- 3 to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life.

The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. "*Lucifer*" is the pale morning-star, the precursor of the full blaze of the noon-day sun — the "Eosphoros" of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother "Hesperos" — the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work — that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes *respectable* people, so-called, turn away shiveringly,

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<sup>1</sup> iv, 5

refusing to even look at it from any other aspect than the one sanctioned by public opinion. Such an endeavour then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that "*Lucifer*" is accepted by all the churches as one of the many names of the Devil. According to Milton's superb fiction, *Lucifer* is *Satan*, the "rebellious" angel, the enemy of God and man. If one analyses his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if *Lucifer* had been born in the XIX<sup>th</sup> century. This epithet of "rebellious," is a theological calumny, on par with that other slander of God by the Predestinarians, one that makes of deity an "Almighty" fiend worse than the "rebellious" Spirit himself; "an omnipotent Devil desiring to be 'complimented' as all-merciful when he is exerting the most fiendish cruelty," as put by James A. Cotter Morrison. Both the foreordaining and predestining fiend-God, and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

They date from the Mediæval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to the name of *Lucifer* — meaning no worse than "light-bringer" (from *lux*, *lucis*, "light," and *ferre*, "to bring")<sup>1</sup> — even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a *light-bringer*, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed,

. . . one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains — a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation,

— which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. "The crown of the reformer and innovator is a crown of thorns" indeed. If one would rescue Truth in all her chaste nudity from

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<sup>1</sup> "It was Gregory the Great who was the first to apply this passage of Isaiah, 'How art thou fallen from the heavens, Lucifer, son of the morning,' etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil."

the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark, gaping pit of that well. No matter how badly the blind bats — the dwellers in darkness, and the haters of light — may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

Hardly had the title been agreed upon, when the first premonitions of what was in store for us, in the matter of the opposition to be encountered owing to the title chosen, appeared on our horizon. One of the editors received and recorded some spicy objections. The scenes that follow are sketches from nature.

### Scene 1.

**A Well-known Novelist.** Tell me about your new magazine. What class do you propose to appeal to?

**Editor.** No class in particular: we intend to appeal to the public.

**Novelist.** I am very glad of that. For once I shall be one of the public, for I don't understand your subject in the least, and I want to. But you must remember that if your public is to understand you, it must necessarily be a very small one. People talk about occultism nowadays as they talk about many other things, without the least idea of what it means. We are so ignorant and — so prejudiced.

**Editor.** Exactly. That is what calls the new magazine into existence. We propose to educate you, and to tear the mask from every prejudice.

**Novelist.** That really is good news to me, for I want to be educated. What is your magazine to be called?

**Editor.** Lucifer.

**Novelist.** What! Are you going to educate us in vice? We know enough about that. Fallen angels are plentiful. You may find popularity, for soiled doves are in fashion just now, while the white-winged angels are voted a bore, because they are not so amusing. But I doubt your being able to teach us much.

### Scene 2.

**A Man of the World** (*in a careful undertone, for the scene is a dinner-party*). I hear you are going to start a magazine, all about occultism. Do you know, I'm very glad. I don't say anything about such matters as a rule, but some queer things have happened in my life which can't be explained in any ordinary manner. I hope you will go in for explanations.

**Editor.** We shall try, certainly. My impression is, that when occultism is in any measure apprehended, its laws are accepted by everyone as the only intelligible explanation of life.

**Man of the World.** Just so, I want to know all about it, for 'pon my honour, life's a mystery. There are plenty of other people as curious as myself. This is an age

which is afflicted with the Yankee disease of “wanting to know.” I’ll get you lots of subscribers. What’s the magazine called?

**Editor.** Lucifer — and (*warned by former experience*) don’t misunderstand the name. It is typical of the divine spirit which sacrificed itself for humanity — it was Milton’s doing that it ever became associated with the devil. We are sworn enemies of popular prejudices, and it is quite appropriate that we should attack such a prejudice as this — Lucifer, you know, is the Morning Star — the Light-bearer.

**Man of the World** (*interrupting*). Oh, I know all that — at least I don’t know, but I take it for granted you’ve got some good reason for taking such a title. But your first object is to have readers; you want the public to buy your magazine, I suppose. That’s in the programme, isn’t it?

**Editor.** Most decidedly.

**Man of the World.** Well, listen to the advice of a man who knows his way about town. Don’t mark your magazine with the wrong colour at starting. It’s quite evident, when one stays an instant to think of its derivation and meaning, that Lucifer is an excellent word. But the public don’t stay to think of derivations and meanings; and the first impression is the most important. Nobody will buy the magazine if you call it Lucifer.

### Scene 3.

**A Fashionable Lady Interested in Occultism.** I want to hear some more about the new magazine, for I have interested a great many people in it, even with the little you have told me. But I find it difficult to express its actual purpose. What is it?

**Editor.** To try and give a little light to those that want it.

**Fashionable Lady.** Well, that’s a simple way of putting it, and will be very useful to me. What is the magazine to be called?

**Editor.** Lucifer.

**Fashionable Lady** (*after a pause*). You can’t mean it.

**Editor.** Why not?

**Fashionable Lady.** The associations are so dreadful! What can be the object of calling it that? It sounds like some unfortunate sort of joke, made against it by its enemies.

**Editor.** Oh, but Lucifer, you know, means Lightbearer; it is typical of the Divine Spirit.

**Fashionable Lady.** Never mind all that — I want to do your magazine good and make it known, and you can’t expect me to enter into explanations of that sort every time I mention the title. Impossible! Life is too short and too busy. Besides, it would produce such a bad effect; people would think me priggish, and then I couldn’t talk at all, for I couldn’t bear them to think that. Don’t call it Lucifer — please don’t. Nobody knows what the word is typical of; what it means now is the devil, nothing more or less.

**Editor.** But then that is quite a mistake, and one of the first prejudices we propose to do battle with. Lucifer is the pale, pure herald of dawn —

**Lady** (*interrupting*). I thought you were going to do something more interesting and more important than to whitewash mythological characters. We shall all have to go to school again, or read up Dr. Smith's *Classical Dictionary*. And what is the use of it when it is done? I thought you were going to tell us things about our own lives and how to make them better. I suppose Milton wrote about Lucifer, didn't he? — but nobody reads Milton now. Do let us have a modern title with some human meaning in it.

#### Scene 4.

**A Journalist** (*thoughtfully, while rolling his cigarette*). Yes, it is a good idea, this magazine of yours. We shall all laugh at it, as a matter of course; and we shall cut it up in the papers. But we shall all read it, because secretly everybody hungers after the mysterious. What are you going to call it?

**Editor.** Lucifer.

**Journalist** (*striking a light*). Why not *The Fusée*?<sup>1</sup> Quite as good a title and not so pretentious.



The “Novelist,” the “Man of the World,” the “Fashionable Lady,” and the “Journalist,” should be the first to receive a little instruction. A glimpse into the real and primitive character of Lucifer can do them no harm and may, perchance, cure them of a bit of ridiculous prejudice. They ought to study their Homer and Hesiod's *Theogony* if they would do justice to Lucifer, “*Eosphoros and Hesperos*,” the Morning and the Evening beautiful star. If there are more useful things to do in this life than “whitewash mythological characters,” to slander and blacken them is, at least, as useless, and shows, moreover, a narrow-mindedness which can do honour to no one.

To object to the title of LUCIFER, only because its “associations are so dreadful,” is pardonable — if it can be pardonable in any case — only in an ignorant American missionary of some dissenting sect, in one whose natural laziness and lack of education led him to prefer ploughing the minds of heathens, as ignorant as he is himself, to the more profitable, but rather more arduous, process of ploughing the fields of his own father's farm. In the English clergy, however, who all receive a more or less classical education, and are, therefore, supposed to be acquainted with the *ins* and *outs* of theological sophistry and casuistry, this kind of opposition is absolutely unpardonable. It not only smacks of hypocrisy and deceit, but places them directly on a lower moral level than him they call the apostate angel. By endeavouring to show the theological Lucifer, fallen through the idea that

To reign is worth ambition, though in Hell;  
Better to reign in Hell than serve in Heaven,

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<sup>1</sup> [A friction match with a large head that will stay alight in the wind; a coloured flare used as a warning signal by trucks and trains.]



they are virtually putting into practice the supposed crime they would fain accuse him of. They prefer reigning over the spirit of the masses by means of a pernicious dark LIE, productive of many an evil, than serve heaven by serving TRUTH. Such practices are worthy only of the Jesuits.

But their sacred writ is the first to contradict their interpretations and the association of Lucifer, the Morning Star, with Satan. Chapter xxii of *Revelation*, verse 16<sup>th</sup>, says "I Jesus . . . am the root . . . and the bright and morning star" (*ορθρινός*, "early rising"): hence Eosphoros, or the Latin Lucifer.<sup>1</sup> The opprobrium attached to this name is of such a very late date, that the Roman Church found itself forced to screen the theological slander behind a two-sided interpretation — as usual. Christ, we are told, is the "Morning Star," the *divine* Lucifer; and Satan the *usurpator* of the *Verbum*, the "infernal Lucifer."<sup>2</sup> "The great Archangel Michael, the conqueror of Satan, is identical in paganism<sup>3</sup> with Mercury-Mithra, to whom, after defending the Sun [symbolical of God] from the attacks of Venus-Lucifer, was given the possession of this planet, *et datus est ei locus Luciferi*."<sup>4</sup> And since the Archangel Michael is the "Angel of the Face," and "the Vicar of the *Verbum*," he is now considered in the Roman Church as the regent of that planet Venus which "the vanquished fiend had usurped!" *Angelus faciei Dei sedem superbi humilis obtinuit*, says Cornelius à Lapide.<sup>5</sup>

This gives the reason why one of the early Popes was called Lucifer, as Yonge and ecclesiastical records prove.<sup>6</sup> It thus follows that the title chosen for our magazine is as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost*. By choosing it, *we throw the first ray of light and truth* on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery." We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science — professedly its mission — to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter

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<sup>1</sup> [In some versions, however, the word used is *πρωϊνός*. — *Boris de Zirkoff*.]

<sup>2</sup> de Mirville's 2<sup>nd</sup> *Mémoire* to the Academy of France, Vol. IV, quoting Cardinal Ventura. [This reference has not been definitely identified. — *Boris de Zirkoff*.]

<sup>3</sup> Which paganism has passed long millenniums, it would seem, in *copying beforehand* Christian dogmas to come. [H.P. Blavatsky]

<sup>4</sup> [de Mirville, *Des Esprits*, etc., Vol. IV, p. 161]

<sup>5</sup> In Vol. VI, p. 229. [This reference is probably to Élysée Pélagaud's edition of the works of Cornelius à Lapide, not located as yet. The Latin sentence is quoted by de Mirville, *op. cit.*, Vol. IV, p. 163, *fn.* — *Boris de Zirkoff*.]

<sup>6</sup> [This is a rather puzzling statement. It is not easily ascertainable as to which Yonge is meant here; most probably, however Charles Duke Yonge (1812–1891), Professor of History and English Literature in Queen's College, Belfast, even though his voluminous writings are primarily concerned with Greek and Latin languages.

As to "ecclesiastical records," referred to by H.P. Blavatsky, the best known among them, bearing on the history of the Papacy, make no mention of any Pope by that name. In this connection, the student is referred to the *Liber Pontificalis*, or *Gesta Pontificum Romanorum*, consisting of the lives of the bishops of Rome from the time of St. Peter to the death of Nicholas I in 867, to which were appended supplements at a later date, continuing the series. The *Liber*, used by Bede for his *Historia Ecclesiastica*, was first printed at Mainz in 1602. The best edition is by the French scholar, Monsignor Louis Marie Olivier Duchesne (2 vols., Paris, 1886–92). No Pope by the name of Lucifer occurs in the above-mentioned work, or any other available sources.

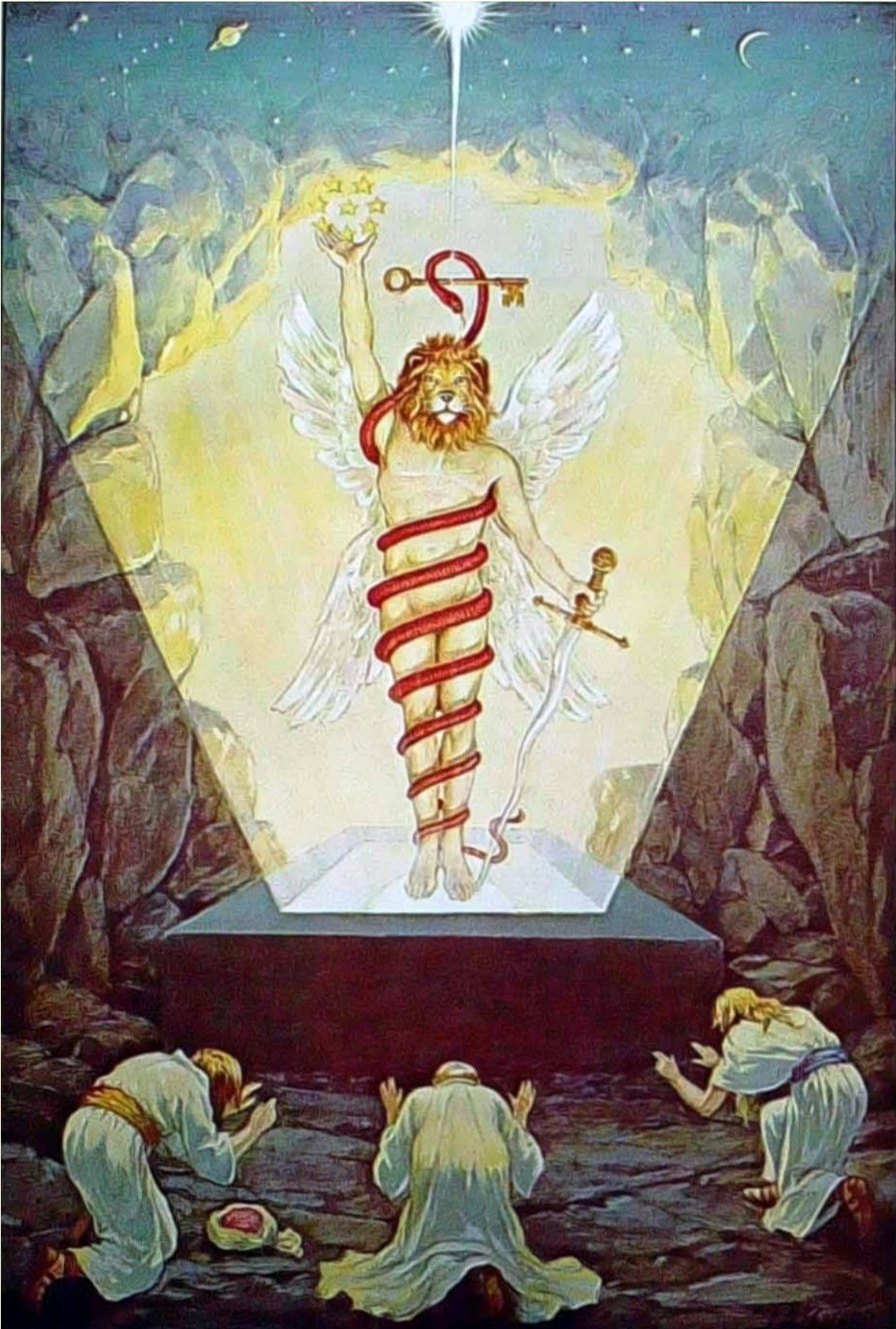
It is conceivable, however, that Blavatsky *may* have meant Lucifer, bishop of Cagliari (hence called *Caralitanus*), an ardent supporter of the cause of Athanasius, and who died in 371. He is popularly regarded in Sardinia as a saint. A number of his controversial writings are still extant. We mention him as being the only individual named Lucifer of whom there exist tangible records in the history of the Church. — *Boris de Zirkoff*.]

of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or Theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy," has proved more beneficent to the true philosopher in the study of the human heart — therefore, in the promotion of truth — than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

Those readers, however, who do not find themselves convinced that the Church had no right to throw a slur upon a beautiful star, and that it did so through a mere necessity of accounting for one of its numerous loans from Paganism with all its poetical conceptions of the truths in Nature, are asked to read our article "The History of a Planet." Perhaps, after its perusal, they will see how far Dupuis was justified in asserting that "all the theologies have their origin in astronomy." With the modern Orientalists every myth is *solar*. This is one more prejudice, and a preconception in favour of materialism and physical science. It will be one of our duties to combat it with much of the rest.



**Lucifer is the first radiant beam  
that destroys the lethal darkness of night.**



## Stars teach as well as shine.

**When named Venus, the bright planet-star becomes the symbol of dawn, the chaste Aurora. Lucifer-Venus, the sister planet of our Earth, was sacrificed to the ambition of our little globe to show the latter as the “chosen” planet of the Lord.**

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No star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus — not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For,

“Stars teach as well as shine,”

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are “a beauty and a mystery,” verily. But “where there is a mystery, it is generally supposed that there must also be evil,” says Byron. Evil, therefore, was detected by evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our Earth,<sup>1</sup> was sacrificed to the ambition of our little globe to show the latter the “chosen” planet of the Lord. She became the scapegoat, the *Azazel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family — the clergy — who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies back at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents — the ancient gods of poetical paganism — the sun, the moon, the elements, and the entire host of incalculable worlds — those at least which happened to be known to the Church Fathers —

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<sup>1</sup> “Venus is a second Earth,” says Reynaud, in *Terre et Ciel* (p. 74), “so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky, *like two sisters*. Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe.”

[Quoted in de Mirville, *Des Esprits*, etc., Vol. IV, p. 164. — *Boris de Zirkoff*.]

shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology — built on and constructed out of old pagan materials — the only right and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and “redeemed” from original sin and the Satanic element of heathenism, only after the year 1 A.D. Scholastics and scholiasts, the spirit of whom “spurned laborious investigation and slow induction,” had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan — a poor compliment to God — before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Āryan gods into Semitic devils, and finally into “divine attributes of the *seven eyes* of the Lord,” is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterized by Pythagoras as the *sol alter*, a second Sun, on account of her magnificent radiance — equalled by none other — was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in pre-Hesiodic Theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers — Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astraios and Eos, the starry heaven and the dawn, as also of Kephalos and Eos.<sup>1</sup> Preller, quoted by Decharme, shows Phaëton identical with Phosphoros or Lucifer.<sup>2</sup> And on the authority of Hesiod he also makes Phaëton the son of the latter two divinities — Kephalos and Eos.

Now Phaëton or Phosphoros, the “luminous morning orb,” is carried away in his early youth by Aphrodite (Venus) who makes of him the night guardian of her sanctuary.<sup>3</sup> He is the “beautiful morning star”<sup>4</sup> loved for its radiant light by the Goddess of the

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<sup>1</sup> [Hesiod] *Theogony*, 378-82; Hyginus, *Poeticōn Astronomicōn*, II, xlii.

[Caius Julius Hyginus — also Hygenus, Yginus and Iginus — was a celebrated grammarian, said by Suetonius to have been a native of Spain, and to have been brought to Rome after its capture by Cæsar. He was a freedman of Augustus and was placed by him at the head of the Palatine Library. He was on intimate terms with Ovid and other literary men of the day. There are numerous references to his various works in Pliny, Gellius, Macrobius and others, evidencing that he was held in great respect; most of his works have perished. We have, however, two pieces in prose, nearly entire, which bear the name of Hyginus, but which, on account of their inferior language, may have been put together by someone else. These are: *Fabularum liber*, containing mythological legends and the genealogy of divinities; and *Poeticōn Astronomicōn* in four books, treating of the asterisms, the definition of astronomical terms, the constellations and the mythological legends attached to them. The best editions of both works are those in the *Mythographi Latini* of Muncker, Amsterdam, 1681, and in the *Myth. Lat.*, of van Staveren, Lugd. Bat. and Amst., 1742. — *Boris de Zirkoff*.]

<sup>2</sup> *Griechische Mythologie*, I, 365. [2-vols. Leipzig: Weidman, 1854; in the 2<sup>nd</sup> ed., of 1860-61, the passage can be found in Vol. II, p. 335. — *Boris de Zirkoff*.]

<sup>3</sup> [Hesiod] *Theogony*, 986-91

<sup>4</sup> See St. John's *Revelation* xxii, 16

Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros “issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light.”<sup>1</sup> He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, “the most splendid of the stars that shine on the celestial vault.”<sup>2</sup> He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalamoi* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads the nuptial *cor-tège* and delivers the bride into the arms of the bridegroom.<sup>3</sup>

So far, there seems to be no possible *rapprochement*, no analogy to be discovered between the poetical personification of a star, a purely astronomical myth, and the *Satanism* of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the Greek Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of *Genesis*. But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek *euhemerisations*, Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-*Anadyomene*, the foam-born Goddess, the “Divine Mother,” and one with the Phœnician Astarte, or the Jewish Astôreth. They were all called “The Morning Star,” and the Virgins of the Sea, or *Mar* (whence Mary), the Great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phœnician mariners carried, fixed on the prow of their ships, the image of the goddess Astarte (or Aphrodite, Venus Erycina) and looked upon the evening and the morning star as *their* guiding star, “the eye of their Goddess mother,” so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the “Virgin of the Sea.” The accepted patroness of Christian sailors, their star, “*Stella Del Mar*,” etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the “Queen of Heaven,” and the “Morning Star” just as they were.

Whether this can explain anything, is left to the reader’s sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called *Lucifer*, it is the “light-bringer,” the first radiant beam which destroys the lethal darkness of night. When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora.<sup>4</sup> Professor Max Müller rightly conjectures that Aphrodite, born of

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<sup>1</sup> *Iliad*, XXIII, 226; *Odyssey*, XIII, 93-94; Virgil, *Aeneid*, VIII, 589; Decharme, *Mythologie de la Grèce Antique*, p. 247.

<sup>2</sup> *Iliad*, XXII, 317-18

<sup>3</sup> Decharme, *op. cit.*, p. 248

<sup>4</sup> [Look up “Plotinus on the Dual Aphrodite,” in our Mystic Verse and Insights Series. — ED. PHIL.]

the sea, is a personification of the Dawn of the Day, and the most lovely of all the sights in Nature<sup>1</sup> for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes Lakshmi. She is that Nature before whose majestic and fair face, “the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile.”<sup>2</sup> When referred to as the Syrian goddess Astarte, the Astōreth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one out-stretched hand a torch, in the other, a crooked staff in the form of a cross.<sup>3</sup> Finally, the planet is represented astronomically, as a globe *poised above the cross* — a symbol no devil would like to associate with — while the planet Earth is a globe with a cross *over it*.



But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata*, the attribute of Isis (who is Venus, and Aphrodite, Nature, also) or ♀ the planet; the fact that the Earth has the *crux ansata* ♂ reversed, having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the “dreadful association”? The Church believes in the devil, of course, and could not afford to lose him. “*The Devil is one of the chief pillars of the Faith*” confesses unblushingly an advocate of the *Ecclesia Militans*.<sup>4</sup>

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<sup>1</sup> *Lectures on the Science of Language*. [II, pp. 408-09, in 6<sup>th</sup> ed., London: Longmans, Green & Co. 1871]

<sup>2</sup> [This passage is from Lucretius’ *De rerum natura*, lib. I, 6-9, the Latin text of which is as follows:  
te, dea, te fugiunt venti, te nubila cæli  
adventumque tuum, tibi suavis dædala tellus  
summittit flores, tibi rident æquora ponti  
placatumque nitet diffuso lumine cælum.

This may be rendered in English somewhat as follows: “From thee, o goddess, from thee the winds flee away, the clouds of heaven from thee and thy coming; for thee the wonder-working earth puts forth sweet flowers; for thee the vast stretches of the ocean laugh, and heaven, grown peaceful, pours torrents of light.” — *Boris de Zirkoff*.]

<sup>3</sup> See Lucian’s *De Dea Syria*, and Cicero’s *De Natura Deorum*, lib. III, cap. xxiii.

[This short essay, attributed to Lucian by some scholars, contains no such description of Astarte, and the passage from Cicero has a mere mention of this goddess. There may be some error in the references given. — *Boris de Zirkoff*.]

<sup>4</sup> Thus saith Des Mousseaux, *Mœurs et pratiques des démons*, p. x — and he is corroborated in this by Cardinal de Ventura. The Devil, he says,

“ . . . is one of the great personages whose life is closely allied to that of the Church; and without him . . . the fall of man could not have taken place. If it were not for him [the Devil], the Victor over death, the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross a real insult to good sense.” →

All the Alexandrian Gnostics speak to us of the fall of the Æons and their Plērōma, and all attribute that fall to *the desire to know*,

writes another volunteer in the same army, slandering the Gnostics as usual and identifying *the desire to know* or occultism, magic, with Satanism.<sup>1</sup> And then, forthwith, he quotes from Schlegel's *Philosophie de l'Histoire* to show that the seven rectors (planets) of Pomander,

. . . commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,<sup>2</sup> came to admire themselves with such intensity that owing to this proud self-adulation they finally *fell*.<sup>3</sup>

Perversity having thus found its way amongst the angels, the most beautiful creature of God “revolted against its Maker.” That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following speculation. The three principal heroes of the great sidereal catastrophe mentioned in *Revelation* are, according to the testimony of the Church fathers — “the Verbum, Lucifer his usurper [see editorial] and the grand Archangel who conquered him,” and whose “palaces” (the “houses,” astrology calls them) are in the Sun, Venus-Lucifer and Mercury. This is quite evident, since the positions of these orbs in the Solar system correspond in their hierarchical order to that of the “heroes” in Chapter xii of *Revelation*, “their names and destinies” (?) being closely connected in the theological (exoteric) system “with these three great metaphysical names.”<sup>4</sup>

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostasy. Called upon to reconcile this statement with that other fact, that the metaphor of “the morning star” is applied to both Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the “stars” of the seven planetary spirits worshipped by the Roman Catholics<sup>5</sup> under new names, the defenders of the Latin dogmas and beliefs answer as follows:

Lucifer, the jealous neighbour of the Sun [Christ] said to himself in his great pride: “I will rise as high as he!” He was thwarted in his design by Mercury, though the brightness of the latter [who is St. Michael] was as much lost in the

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And if so, then we should feel thankful to the poor Devil.

<sup>1</sup> de Mirville. “No Devil, no Christ,” he exclaims.

<sup>2</sup> This is only another version of Narcissus, the Greek victim of his own fair looks.

<sup>3</sup> [Schlegel's work is probably some French translation of his German *Philosophie der Geschichte*, Vienna, 1829. — *Boris de Zirkoff*.]

<sup>4</sup> de Mirville's *Mémoire* to the Academy of France, on the rapping Spirits and the Demons, Vol. IV, pp. 159-60.

<sup>5</sup> The famous temple dedicated to the Seven Angels at Rome, and built by Michael-Angelo in 1561, is still there, now called the “Church of St. Mary of the Angels.” In the old Roman Missals printed in 1563 — one or two of which may still be seen in Palazzo Barberini — one may find the religious service (*officio*) of the seven angels, and their *old* and occult names. That the “angels” are the pagan Rectors, under different names — the Jewish having replaced the Greek and Latin names — of the seven planets is proven by what Pope Pius V said in his Bull to the Spanish Clergy, permitting and encouraging the worship of the said seven spirits of the stars.

“One cannot exalt too much these *seven rectors* of the world, *figured by the seven planets* as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights*, and of these *seven stars* reassuming all its lustre in the Christian republic.”

(de Mirville, *Des Esprits*, etc., 2<sup>nd</sup> Mémoire addressed to the Academy; chapter “Les Sept Esprits et l'histoire de leur culte,” Vol. II, pp. 357-58)



blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun.<sup>1</sup>

Guards of “dishonour” now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian *legends*, between the fable about Mercury and Venus, and the *historical truths* told of St. Michael — the “angel of the face” — the terrestrial double, or *ferouer* of Christ. He points them out saying:

. . . like Mercury, the archangel Michael, is the *friend* of the Sun, his *ferouer*, his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons*.<sup>2</sup>

This is demonstrated by the book of the *Nabatheans* recently discovered (by Chwolsohn), in which the Zoroastrian Mitra is called the “*grand enemy of the planet Venus*.”<sup>3</sup>

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of *borrowing* from every pagan source. It is curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

Mitra [says Döllinger] possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus.<sup>4</sup>

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<sup>1</sup> de Mirville, *op. cit.*, Vol. IV, p. 160

<sup>2</sup> [*ibid.*]

<sup>3</sup> de Mirville, *op. cit.*, p. 160. Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.

[This refers to the researches of Dr. Daniel Avraamovich Chwolsohn, the Russian-Jewish Orientalist and Semitologist, who translated into German three Arabic manuscripts which exist in the library of the University of Leyden. They are: *The Book of the Nabathean Agriculture*; *The Book of Poisons*; and *The Book of the Babylonian Tenkeluschā*, with fragments of a fourth work entitled, *The Book of the Mysteries of the Sun and Moon*. They were translated into Arabic by Ibn-Wa'hschijjah, a descendant of the ancient Babylonians who determined to rescue from oblivion those ancient works of his forefathers.

Dr. Chwolsohn published his researches under the title of: *Über die Überreste der Altbabylonischen Literatur in arabischen Übersetzungen* (in *Mémoires des savants étrangers*. Vol. VIII, St. Petersburg: Imperial Academy of Sciences, 1859; Russian translation in the *Russkij Vestnik* of 1859).

The author of *The Book of the Nabathean Agriculture* is supposed to be Qūtāmī, possibly in collaboration with others. It has been conservatively ascribed by various scholars to a period antedating the eighth century B.C., and is in all likelihood based on traditions dating from a very remote antiquity. Under the guise of agriculture, many occult beliefs are explained, and various magical secrets of nature hinted at.

H.P. Blavatsky devotes several pages of *The Secret Doctrine* (Vol. II, pp. 452-57) to various aspects of Chwolsohn's work, and the nature and contents of the *Nabathean Agriculture*. She speaks of it as being “no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national symbols, for the purpose of ‘cloaking’ the tenets. . . .” She plainly states that “the Doctrines of Qū-tāmy, the Chaldean, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race.” — *Boris de Zirkoff*.]

<sup>4</sup> *Paganisme et Judaïsme*, Vol. II, p. 109 [H.P. Blavatsky quotes this passage from de Mirville, *Des Esprits*, etc., Vol. IV, p. 160, where reference is given to a French translation of Döllinger's original German work entitled *Heidenthum und Judenthum*. In the latter, the subject of Mithra occurs on pp. 383-90 of Part I, and the above quote seems to be only a paraphrase of various statements found therein. — *Boris de Zirkoff*.]

In the Christian tradition, adds the learned Marquis,

. . . St. Michael is apportioned in Heaven the throne and the palace of the foe he has vanquished. Moreover, like Mercury, during the palmy days of paganism, which made sacred to this [demon-] god all the promontories of the earth, the Archangel is the patron of the same in our religion.<sup>1</sup>

This means, if it does mean anything, that *now*, at any rate, Lucifer-Venus is a sacred planet, and no synonym of Satan, since St. Michael has become his legal heir.

The above remarks conclude with this cool reflection:

It is evident that paganism has utilised [*beforehand*], and most marvellously, all the features and characteristics of the *prince of the face of the Lord* [Michael] in applying them to that *Mercury*, to the Egyptian *Hermes-Anubis*, and the *Hermes-Christos* of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus*.<sup>2</sup>

Which title, with all its attributes, became that of Michael. The good Fathers, the Master Masons of the temple of *Church* Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian *cartouches*, pointed out by Rosellini,<sup>3</sup> to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words “sole” and “solis custode, o sostegno, dei dominanti . . . il forte, grande dei vigilanti,” “watchman of the sun, sustainer of dominions, and the strongest of all the vigilants.” All these titles and attributes are now those of the Archangel Michael, who has inherited them from the *demons* of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find

. . . in his lion's head, and the eagle's wings, those of the courageous Seraph, the master of space [Michael]; in his caduceus, the spear, in the two serpents coiled round the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludit et recludit*.<sup>4</sup>

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon the various myths and allegories of the pagan world, and that it is no *revealed* dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's assessors, or the *cynocephali* of the Egyptians and *the watch-dogs of the Sun*, literally, the other was *Eosphoros*, the most brilliant of the planets, “*qui mane*

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<sup>1</sup> [de Mirville, *op. cit.*, Vol. IV, pp. 160, 162, somewhat paraphrased. — Boris de Zirkoff.]

<sup>2</sup> [Who is like God, a literal translation of the name Michael. — ED. PHIL. de Mirville, *op. cit.*, Vol. IV, p. 160]

<sup>3</sup> *Égypte*, Vol. I, p. 283. [de Mirville, *op. cit.*, p. 162, where reference is evidently to Ippolito Rosellini's work entitled: *I Monumenti dell' Egitto e della Nubia, diseguate della spedizione scientifico-letteraria toscana in Egitto*. Pisa: Presso N. Capurro e.c., 1832-44. 9-vols. 8-vo. (British Museum: 559.b.2). — Boris de Zirkoff.]

<sup>4</sup> de Mirville, *op. cit.*, Vol. IV, p. 162

*oriebaris*,”<sup>1</sup> the early rising, or the Greek *ορθριως*. It was identical with the *Amon-ra*, the light-bearer of Egypt, and called by all nations “the *second born* of light” (the first being Mercury), the beginning of his (the Sun’s) ways of wisdom, the Archangel Michael being also referred to as the *principium viarum Domini*.<sup>2</sup>

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the “Word” or Jesus, God and Michael (with the Virgin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abaddon on the other: the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the “Dragon-Conqueror,” in Christian legend, why should they when called Apollo-Abaddon, the “King of the Abyss,” Lucifer, Satan, or Venus — become forthwith devils and demons? If we are told that the “conqueror,” or “Mercury-Sun,” or again St. Michael of the *Revelation*, was given the spoils of the conquered angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified? Lucifer is now the “Angel of the Face of the Lord,”<sup>3</sup> because “that face is mirrored in it.” We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbological aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn, is rank nonsense. But to connect this with the horns of “The Mystic Dragon” in *Revelation* — “one of which was broken”<sup>4</sup> — as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century — is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is a purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The “horns” were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram’s horns of Amon, of Bacchus, and of Moses on ancient medals, and the cow’s horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the “chosen people” as much as by the

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<sup>1</sup> [(You) who rose in the (early) morning.]

<sup>2</sup> [Beginning of Lord’s creation; cf. *Job* xl, 19]

<sup>3</sup> “Both in Biblical and pagan theologies,” says de Mirville, “the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury [Mitra], and its Lucifer-Venus [or Ahriman], taken away from its ancient master, and now given to its conqueror.” (*op. cit.*, p. 164.) Therefore, Lucifer-Venus is quite *holy* now.

<sup>4</sup> In *Revelation* there is no “horn broken,” but it is simply said in Ch. xiii, 3, that John saw “one of his heads, as it were, wounded to death.” John knew naught in his generation of “a horned” devil.

Gentiles. In Chapter iii, 3-4,<sup>1</sup> that prophet speaks of the “Holy One from Mount Paran,” of the Lord God who “came from Teman,” and whose “*brightness was as the light,*” and who had “*horns coming out of his hand.*”

When one reads, moreover, the Hebrew text of *Isaiah*, and finds that no Lucifer is mentioned at all in Chapter xiv, 12, but simply הילל *Hillel*, “a *bright star,*” one can hardly refrain from wondering that *educated* people should be still ignorant enough at the close of our century to associate a radiant planet — or anything else in nature for the matter of that — with the DEVIL!<sup>2</sup>



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<sup>1</sup> [of Revelation]

<sup>2</sup> The literal words used, and their translation, are: “*Aik Naphalta Mi-Shamayim Hillel Ben-Shahar Nigdata La-Aretz Cholesch Al-Goim,*” or,

How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations.

Here the word, translated “Lucifer,” is הילל, *Hillel*, and its meaning is “shining brightly or gloriously.” It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean “to howl,” hence by an easy derivation, *hillel* may be constructed into “howler,” or a devil, a creature, however, one hears rarely, if ever, “howling.” In his *Hebrew and English Lexicon*, Art. הל, John Parkhurst says:

The Syriac translation of this passage renders it הילל *howl*, and even *Jerome* on the place observes, that it literally means *howl*. . . . “Therefore,” says *Michaelis*, “I translate, *Howl, Son of the morning, i.e., thou star of the first magnitude.*”

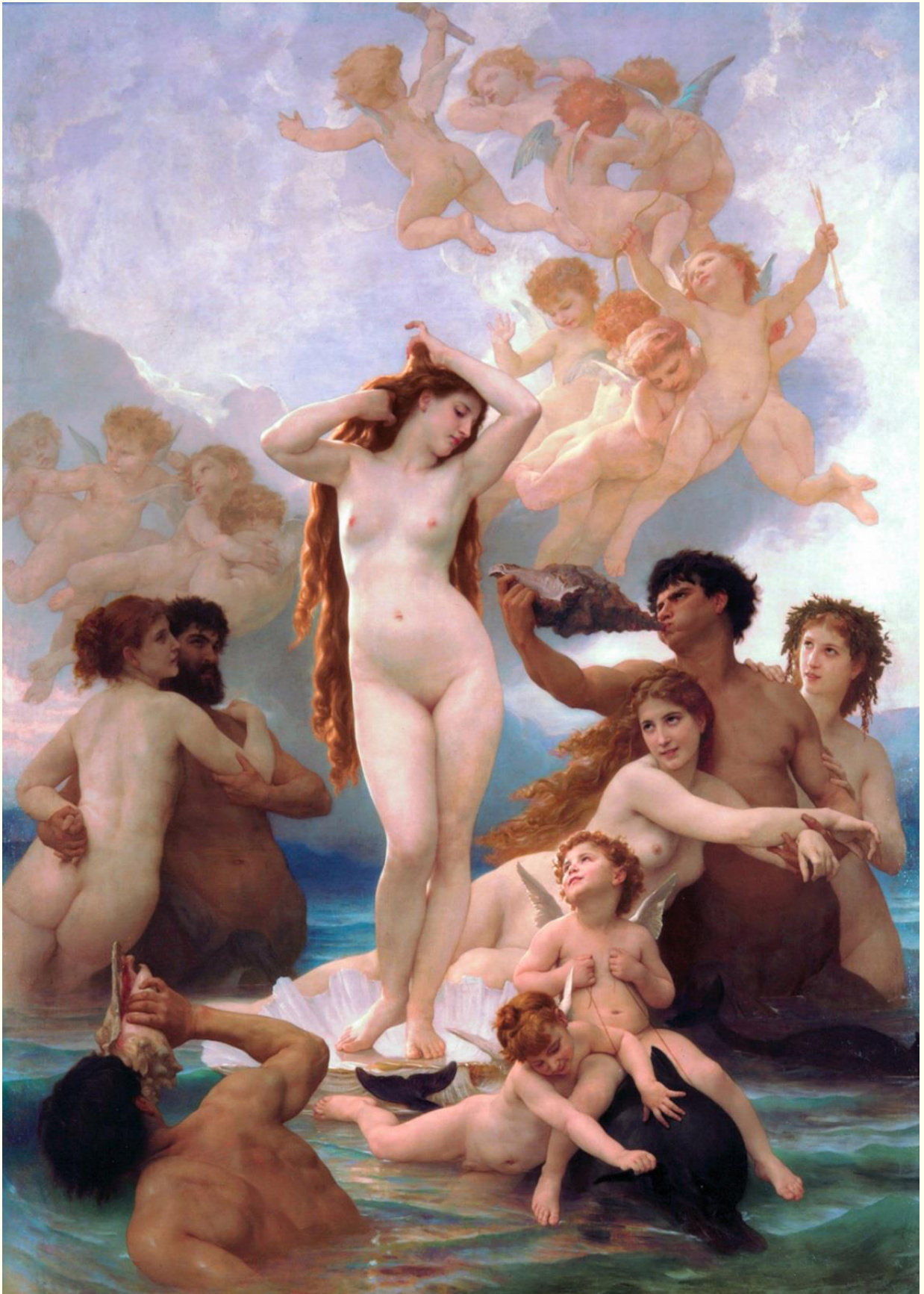
But at this rate, *Hillel*, the great Jewish-sage and reformer, might also be called “howler,” and connected with the devil!

[There exist divergent views among scholars concerning the Hebrew term which is sometimes spelt *hillel*, and sometimes *hēlēl* and even *hailal*, according to the interpretation of the vowel-points. The Hebrew expression in *Isaiah* xiv, 12, *hēlēl bēn shāhar*, appears in the Greek *Septuagint* as ο Εωσφόρος ο πρωϊ ανατέλλων and in the Latin *Vulgate* as *Lucifer qui mane oriebaris*, conveying the idea of “early rising,” both in Greek and in Latin. The Hebrew expression *bēn shāhar* definitely means “son of the dawn.” The *Vulgate* translates by the word *Lucifer* the Hebrew term *bōqer*, “light of dawn” (*Job* xi, 17), the expression *mazzārōth*, “the Signs of the Zodiac” (*Job* xxxviii, 32), and even *shāhar*, “the dawn” (*Psalms* cx, 3). Besides using the word *Lucifer* in connection with the King of Babylon, in the above-mentioned passage from *Isaiah*, the same term is used by the *Vulgate* in connection with the High-Priest Simon, son of Onias (*Ecclesiasticus* 1, 6), and is applied to the “glory of Heaven” (*Apocalypse* ii, 28), and even to Jesus Christ himself (*2 Peter* i, 19; *Apocalypse* xxii, 16). In the *Exultet* (liturgy of Holy Saturday), the Church uses the title of *Lucifer* in connection with its Saviour, and expresses the hope that this “early morning *Lucifer*” will find the Easter-candle burning bright, he who knows no decline and who, returning from Hell, sheds his brilliant light upon mankind.

*Hēlēl* is derived from *hālal*, “to shine” (Arabic, *halal*; Assyrian, *elēlu*). The Syriac version of the Old Testament and the version of *Aquila* derive it from *yālal*, “to lament,” and St. *Jerome* agrees with this derivation (*Commentariorum In Isaim Prophetam Libri Duodeviginti*, v, 14, in: *Migne, Patrologia Latina*, xxiv, 161), making of *Lucifer* the principal fallen angel who is supposed “to lament” the loss of his original glory, bright as the morning star. Other Fathers of the Church maintain that *Lucifer* is not the proper name of the “devil,” but denotes only the state from which he has fallen (*Petavius, De angelis*, III, iii; 4). Present-day scholars agree with H.P. Blavatsky that the supposed derivation from *yālal*, “to wail,” “to howl or lament,” is untenable.

The passage in *Isaiah* xiv, 12, discussed by Blavatsky, is transliterated as follows by present-day standards: *Aik nafaltah mi-shamayim failal ben-shāhar nig'datah la-ares holesh 'al-goyim*. The translation of this verse, according to King James' Bible is, however, “How art thou fallen, O *Lucifer*, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” Some scholars translate “cast lots over nations,” instead of “weaken.” — *Boris de Zirkoff*.]

**Lucifer and Venus are the Twin-Stars of the “First Day.”**



## Aphrodite-Venus is dual.

### The dawn Aphrodite is daughter of Ouranos or Heaven:

**Her dusk counterpart, who presides over earthly unions, is the daughter of Zeus and Dione.<sup>1</sup>**

### The morning planet is also dual:

**Lucifer-Venus was dedicated to the Great Mother and symbolized by the Golden Calf, a heifer of either sex, that was male at rising and female at sunset, the Twin-Stars of the "First Day."**

First published in *Lucifer*, Vol. I (4), December 1887, pp. 329-34.  
Republished in *Blavatsky Collected Writings*, (LITERARY JOTTINGS) VIII pp. 306-10.

*The Jewish World* enters bravely enough<sup>2</sup> on its new character of professor of symbology and History. It accuses in no measured terms one of the editors of *Lucifer* of ignorance; and criticises certain expressions used in our October number, in a footnote inserted to explain why the "Son of the Morning," LUCIFER, is called in Mr. G. Massey's little poem, "Lady of Light." The writer objects, we see, to Lucifer-Venus being called in one of its aspects "the Jewish Astōreth"; or to her having ever been offered cakes by the Jews. As explained in a somewhat confused sentence: "There *was no Jewish Astōreth*, though the Syrian goddess, Ashtoreth, or Astarte, often appears in Biblical literature, the moon goddess, the complement of Baal, the Sun God."

This, no doubt, is extremely learned and conveys quite *new* information. Yet such an astounding statement as that the whole of the footnote in *Lucifer* is "pure imagination and bad history" is very risky indeed. For it requires no more than a stroke or two of our pen to make the whole edifice of this denial tumble on the *Jewish World* and mangle it very badly. Our contemporary has evidently forgotten the wise proverb that bids one to let "sleeping dogs lie," and therefore, it is with the lofty airs of superiority that he informs his readers that though the Jews in Palestine lived surrounded with (? *sic*) this pagan form of worship, and *may, at times* (?!), have wandered towards it, they HAD NOTHING IN THEIR WORSHIP IN COMMON WITH CHALDEAN OR SYRIAN BELIEFS IN MULTIPLICITY OF DEITIES. (!!)

This is what any impartial reader might really term "bad history," and every Bible worshipper describe as a *direct lie* given to the Lord God of Israel. It is more than

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<sup>1</sup> [Look up "Plotinus on the Dual Aphrodite" in our Mystic Verse and Insights Series.

*Note to Students:* Esoterically, not astronomically, Aphrodite-Venus was created before the sun and moon: for the same reason that the moon appeared before the sun. Also, according to the *Symposium*, Eros was not a child of Aphrodite but was born on the day of Aphrodite's birth. Reflect! — ED. PHIL.]

<sup>2</sup> In its issue of the 11<sup>th</sup> November 1887.

*suppressio veri, suggestio falsi*,<sup>1</sup> for it is simply a cool denial of facts in the face of both Bible and History. We advise our critic of the *Jewish World* to turn to his own prophets, to Jeremiah, foremost of all. We open "Scripture" and find in it: "the Lord God" while accusing *his* "backsliding Israel and treacherous Judah" of following in "the ways of Egypt and of Assyria," of drinking the waters of Sihor, and "serving strange Gods," enumerating his grievances in this wise:

. . . according to the number of thy cities are thy gods, O Judah. . . .<sup>2</sup>

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them. . . .<sup>3</sup>

. . . according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.<sup>4</sup>

So much for Jewish *monotheism*. And is it any more "pure imagination" to say that the Jews offered cakes to their Astōreth and called her "Queen of Heaven"? Then the "Lord God" must, indeed, be guilty of more than "a delicate expansion of facts" when thundering to, and through, Jeremiah:

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

The children gather wood, and the fathers kindle the fire, and the women knead their dough, TO MAKE CAKES to the queen of heaven, and to pour out drink offerings unto other gods. . . .<sup>5</sup>

"The Jews *may* AT TIMES" only (?) have wandered towards pagan forms of worship but "had *nothing in common* in it with Syrian beliefs in multiplicity of deities." Had they not? Then the ancestors of the editors of the *Jewish World* must have been the victims of "suggestion," when, snubbing Jeremiah (and not entirely without good reason), they declared to him:

As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven<sup>6</sup> . . . as we have done, we, AND OUR FATHERS, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. . . .<sup>7</sup>

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<sup>1</sup> [Suppression of truth is (equivalent to) the suggestion of what is false.]

<sup>2</sup> *Jeremiah* ii, 28

<sup>3</sup> xi, 10

<sup>4</sup> xi, 13

<sup>5</sup> *Jeremiah* vii, 17-18

<sup>6</sup> Astōreth-Diana, Isis, Melita, Venus, etc., etc.

<sup>7</sup> *Jeremiah* xlv, 16-18

Thus, according to their own confession, it is not “at times” that the Jews made cakes for, and worshipped Astōreth and the strange gods, but constantly: doing, moreover, *as their forefathers*, kings and princes *did*.

“Bad history”? And what was the “golden calf” but the sacred heifer, the symbol of the “Great Mother,” first the planet Venus, and then the moon? For the esoteric doctrine holds (as the Mexicans held) that Venus, the morning star, was *created before the sun and moon; metaphorically*, of course, not astronomically,<sup>1</sup> the assumption being based upon, and meaning that which the *Nazars* and the Initiates alone understood among the Jews, but that the writers of the *Jewish World* are not supposed to know. For the same reason the Chaldeans maintained that the moon was produced before the sun.<sup>2</sup> The morning star, Lucifer-Venus was dedicated to that Great Mother symbolized by the heifer or the “Golden Calf.” For, as says Mr. G. Massey in his lecture on “The Hebrew and other Creations Fundamentally Explained”:<sup>3</sup>

This [the Golden Calf] being of either sex, it supplied a twin type for Venus, as Hathor or Ishtar [Astoreth], the double Star, that was male at rising and female at sunset, and therefore the Twin-Stars of the “First Day.”

She is the “Celestial Aphrodite,” *Venus Victrix*, *Νικηφόρος*, associated with *Ares*.<sup>4</sup>

We are told that “happily for them [the Jews] there was no Jewish Astōreth.” The *Jewish World* has yet to learn, we see, that there would have been no Greek Venus Aphrodite; no *Ourania*, her earlier appellation; nor would she have been confounded with the Assyrian Mylitta<sup>5</sup> had it not been for the Phœnicians and other Semites. We say the “Jewish Astōreth,” and we maintain what we say, on the authority of the *Iliad*, the *Odyssey*, of Renan, and many others. Venus Aphrodite is one with the Astarte, Astōreth, etc., of the Phœnicians, and she is one (as a planet) with “Lucifer” the “Morning Star.” So far back as the days of Homer, she was confounded with *Kypris*, an Oriental goddess brought by the Phœnician Semites from their Asiatic travels.<sup>6</sup> Her worship appears first at Cythera, a Phœnician settlement depôt or trade-establishment.<sup>7</sup> Herodotus shows that the sanctuary of Ascalon, in Syria, was the most ancient of the fanes of Aphrodite Ourania;<sup>8</sup> and Decharme tells us<sup>9</sup> that whenever the Greeks alluded to the origin of Aphrodite they designated her as *Ourania*, an epithet translated from a *Semitic word*, as Jupiter *Epouranios* of the Phœnician in-

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<sup>1</sup> Because the stars and planets are the symbols and houses of Angels and Elohim, who were, of course, “created,” or evolved before the physical or cosmic sun or moon. “Hence the sun-god was called the child of the moon-god Sin, in Assyria, and the lunar god, Taht, or Tehuti, is called the father of Osiris, the sun-god, in Egypt.” (G. Massey, “The Hebrew and other Creations, etc.,” pp. 15-16)

<sup>2</sup> See *Babylon — Account of Creation*, by George Smith. [This is most likely *The Chaldean Account of Genesis*, by George Smith. Chapter V, “Babylonian Legend of the Creation,” p. 65, new and rev. ed., 1880. — *Boris de Zirkoff*.]

<sup>3</sup> p. 16

<sup>4</sup> See Pausanias, *Periēgēsis*, I, viii, 4; II, xxv, 1.

<sup>5</sup> Herodotus, *History*, I, 199; Pausanias, *Periēgēsis*, I, xiv, 7; Hesychius, *Μυληταν, την Ουρανίαν Ασσύριοι*.

<sup>6</sup> *Iliad*, V, 330, 422, 458

<sup>7</sup> *Odyssey*, VIII, 362; F.G. Welcker, *Griechische Götterlehre*, I, 666

<sup>8</sup> I, 105

<sup>9</sup> In his *Mythologie de la Grèce Antique*, p. 195



scriptions, was the *Samemroum* of Philo of Byblos, according to Renan.<sup>1</sup> Astōreth was a goddess of generation, presiding at human birth (as Jehovah was *god of generation*, foremost of all). She was the moon-goddess, and a planet at the same time, whose worship originated with the Phœnicians and Semites. It flourished most in the Phœnician settlements and colonies in Sicily, at Eryx. There hosts of *Hetæræ* were attached to her temples, as hosts of *Kadeshim*, called by a more sincere name in the Bible, were, to the house of the Lord, “where the women wove hangings for the grove.”<sup>2</sup> All this shows well the Semitic provenance of Astoreth-Venus in her capacity of “great Mother.” Let us pause. We advise sincerely the *Jewish World* to abstain from throwing stones at other peoples’ beliefs, so long as its own faith is but a house of glass. And though Jeremy Taylor may think that “to be proud of one’s learning is the greatest ignorance,” yet, in this case it is but simple justice to say that it is really desirable for our friends the Jews that the writer in *Lucifer* of the criticised note about Astōreth *should know less* of history and the Bible, and her unlucky critic in the *Jewish World* learn a little more about it.



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<sup>1</sup> *Mission de Phénicie*

<sup>2</sup> *Kings xxiii, 7*

## To readers of "Lucifer" and Fellow Theosophists.

First published in *Lucifer*, Vol. II (11), July 1888, p. 347. Republished in *Blavatsky Collected Writings*, (TO THEOSOPHISTS AND READERS OF LUCIFER) X pp. 11-12.

**T**HE EDITORS of *Lucifer* feel it right that this number, the first published at the new offices and by the actual owners of the magazine, should contain some statement as to the reasons which have led to this change being made. [12]

The first reason was the desire to form a fresh centre of Theosophical work, a meeting place for students, and a mechanism for the publication and distribution of the literature of mysticism, which should be entirely free from all considerations of personal gain or profit.

That this has been the spirit animating the founders and proprietors of *Lucifer* throughout, is proved by the fact that, although nearly all the copies of the magazine printed have been sold, yet the first year's experience has shown that it is impossible to carry on the magazine at its present price without incurring considerable loss.

Therefore, in establishing these new offices, the editors and proprietors have been also influenced by the hope of effecting some reduction in the expense by taking the publication into their own hands, and they hope that their readers and subscribers will continue to give them their hearty support, in spite of the necessity which has arisen of raising the price of single numbers of the magazine to eighteen-pence and the annual subscription to fifteen shillings, commencing with the September number.

Our supporters may feel sure that their help will be used to further the cause of Theosophy, and will subserve no personal ends; for the proprietors have bound themselves to devote any eventual profits which may accrue to the furtherance of the cause in the interests of which *Lucifer* was founded.

The new offices, at No. 7, DUKE STREET, ADELPHI, will be open to members of the T.S. and the T.P.S.<sup>1</sup> and their friends, as well as to all enquirers and persons desiring information about the Society or the subjects which it was founded to study, on TUESDAY and SUNDAY evenings from 8:30 to 10:30 pm and on FRIDAY afternoons from 3:30 till 6. These days have been chosen purposely, so as not to conflict with the Wednesday evenings — the meeting-days of the London Lodge of the Theosophical Society, at 15, York Street, Covent Garden.

It is hoped that many will avail themselves of these opportunities for meeting other students and for mutual instruction and discussion.

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<sup>1</sup> [Theosophical Society and Theosophical Publishing House]

## **“Lucifer,” our London periodical, has proved itself consistent to its originally declared policy.**

First published in *Lucifer*, Vol. II (13), September 1888, pp. 1-3. Republished in *Blavatsky Collected Writings*, (OUR THIRD VOLUME) X pp. 92-93.

With the present number our magazine enters the second year of its career, and the torch of our Flame-Bearer is lighting the second milestone of our progress. The path has been devious and difficult — at times, skirting as well the verge of precipices, as running over smooth levels; yet, always in the direction of its declared objective point.

**“Lucifer” began waving its torch before the windows of Lambeth Palace, not because of any personal feeling against His Grace of Canterbury, as an individual, but against the officialism he represents, which is at once selfish and un-Christian to the last degree.**

It would be the height of folly to say that all readers have been equally satisfied: the editor who attempts to cater to every taste, ends by satisfying none, least of all himself. We have received protests almost as liberally as compliments. We have sometimes thought it would be an amusing experiment to send the former letters to the dissident third parties, that each might see how the articles they praise excite the ire of fellow-readers, and those they condemn are regarded by others as most interesting and meritorious. It is one of the stock-situations of the dramatist to thus contrive that letters shall fall into the wrong hands. But we have not yet heard of the joke being played by an editor, though the temptation to do so must be sometimes great. We think it may be fairly claimed that *Lucifer* has proved itself consistent to its originally declared policy. It has been the reverse of boneless. To the extent of its ability it has struck fairly and from the shoulder at the obstacles in the way. The aim it set itself was to shed light upon questions of deep moment affecting man and the constitution of [93] Society, which had become thoroughly obscured. Making no pretence to float a single new idea in philosophy, religion, or science, but only to revive and popularize the knowledge of the ancients upon these major human problems, it has played the part of the interpreter, not that of the iconoclast. Absolutely tolerant with respect to the several faiths of Humanity, its equal endeavour has been to uncover the ruin-encumbered universal foundation of religion upon which all rest alike.

Toward Science its feeling has been and ever shall be reverent, in the degree of the right of the latter to homage. At the same time, the hatred and antagonism of the Founders of our magazine have been unqualified against scientific and sectarian dogmatism and intolerance. *Lucifer* began by waving its torch before the windows of Lambeth Palace, not because of any personal feeling against His Grace of Canterbury, as an individual, but against the officialism he represents, which is at once selfish and un-Christian to the last degree.<sup>1</sup> And so, if *Lucifer* has sometimes lit with its celestial flame the laboratory fires behind the back of the scientific obscurantists, it was under the inspiration of a fervent loyalty to that true scientific research whose axiom of impartiality and courageous quest throughout nature was formulated axio-

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<sup>1</sup> [Consult “Open Letter to the Archbishop of Canterbury,” in our Blavatsky Speaks Series. — ED. PHIL.]

matically by Arago in his famous apothegm that outside of pure mathematics the word "impossible" must never be pronounced.

We have not the vanity to suppose that we have done even a tithe of what was possible within the editorial field of our chosen labour. We have doubtless in many cases failed to expound our subjects clearly and exhaustively; perhaps, too, our sins of commission may have been as grievous as those of omission. But asking indulgence for all shortcomings, we appeal to that inborn love of fair play, which is the boast of our times, to give us credit for good intent and fearless defence of our ideals.

The most mischievous tendency of society is to confound general principles with individual merit, and to excuse oneself for disloyalty to these ideals on the score of shortcomings in individual representatives of those aspirations. [94] In no movement of modern times has this been more viciously evident than in that which *Lucifer* and its sister-magazines represent. Frequently the aims and objects of the Theosophical movement have been quite ignored when it was a question of the merit or demerit of its conductors. Of course it would be but a waste of time to point out the inconsistency of those who would stretch it upon this bed of Procrustes, while ready to protest indignantly against the same test being applied to religious movements and scientific advancement. The immorality or virtue of a theosophical leader no more affects the truth of theosophical ideas, than the mendaciousness and dishonesty of Francis, Lord Bacon, do the intellectual value of the contents of his *opus magnum*. Theosophists are all aware of the fact that the birth and development of our Society trace back to alleged hidden springs of influence and surveillance. Yet the vitality of such a source neither adds to, nor depreciates in the smallest degree the value of the ideas, principles and facts which have been spread throughout the world within the past fifteen years through various literary channels, of which *Lucifer* is one. That our magazine has not been partial, is shown in the fact that as occasion required we have criticized our own colleagues and co-members. In fact one of our editors has not hesitated to censure the policy of the *ad interim* conductors of her own magazine, *The Theosophist* of Madras.

**Theosophical charity demands that time and space should be given to the weaker members of the Society so that they discover their ignorance and cleanse themselves of the ferocious selfishness, narrow-mindedness, and conceit which have made their playing at "the higher life" an almost comical travesty.**

If she has not held the torch nearer to certain American, French, English, German and Hindu members of the Society, it is because the sweet spirit of theosophical charity demands that time should be given to these well-wishers but weak-doers to discover their ignorance and cleanse themselves of the ferocious selfishness, narrow-mindedness, and conceit which have made their playing at "the higher life" an almost comical travesty. With time and experience, most of the Pharisaism of our worthy colleagues, the self-appointed censors of contemporary morals, will fade out, and they will acquire safer standards by which to judge outsiders and especially their own colleagues. [95]

**Unrelenting charity toward the shortcomings of one's neighbour, and untiring charity with regard to the needs of one poorer than oneself, is the focus and scope of all theosophical teachings, the synthesis of all and every virtue.**

If there is one thing that *Lucifer* proposes to preach and enforce throughout the next year, more than any other subject, it is — CHARITY; unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may. We think with a certain philosopher that

. . . it is proper that charity should flow out of a little purse, as well as out of a great sack,

and with another writer, that one ought not to defer his charities till death. For

He who does so is rather liberal of another man's substance than his own, says Bacon. And how true and great these words of the eminent American poet, Joaquin Miller:

ALL YOU CAN HOLD IN YOUR COLD DEAD HAND,  
IS WHAT YOU HAVE GIVEN AWAY . . .

Apart from this — the future lines of *Lucifer* will be but a prolongation of those of the Past. We do not wish to persuade a single additional subscriber to register himself under any promise of occult teaching that is barred by the rules of mystical training. We shall not utter the last or even the penultimate word of mystery, nor give any pocket *Vade Mecum*<sup>1</sup> which shall serve as a super-terrestrial Bradshaw<sup>2</sup> to excursionists in the Astral Light. Whosoever would

. . . trace

The secrets of that starry race

— must travel first along the lines of true Theosophy; and then only can he expect to break through the region of Mystery and the Supreme Knowledge.

We stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us, it is to utter the cry of warning and the word of encouragement; *he that hath ears to hear, let him hear* — AND BE WISE.



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<sup>1</sup> [Handbook or enchiridion kept constantly at hand for consultation]

<sup>2</sup> [Referring to Bradshaw's Guide, a series of railway timetables and travel guide books published by W.J. Adams and later by Henry Blacklock, both of London. They are named after founder George Bradshaw, who produced his first timetable in October 1839.]

## An appeal to the readers of “Lucifer” and all True Theosophists.

First published in *Lucifer*, Vol. V (26), October 1889, pp. 144-45. Republished in *Blavatsky Collected Writings*, (AN OPEN LETTER TO THE READERS OF “LUCIFER” AND ALL TRUE THEOSOPHISTS) XI pp. 453-55.

As *Lucifer* was started as an organ of the T.S.<sup>1</sup> and a means of communication between the senior editor and the numerous Fellows of our Society for their instruction; and as we find the *great* majority of Subscribers are not members of the T.S., while our own Brothers have apparently little interest in, or sympathy with the efforts of the few real workers of the T.S. in this country — such a state of affairs can no longer be passed over in silence. The following lines [454] are therefore addressed *personally* to every F.T.S.,<sup>2</sup> as to every reader interested in Theosophy — for their consideration.

“Lucifer” is far more appreciated by the public and large than by Fellows of the Theosophical Society.

I ask, is *Lucifer* worthy of support or not? If it is not — then let us put an end to its existence. If it is, then how can it live when it is so feebly supported? Again, can nothing be devised to make it more popular or theosophically instructive? It is the earnest desire of the undersigned to come into closer relation of thought with her Theosophist readers. Any suggestion to further this end, therefore, will be carefully considered by me; and as it is impossible to please all readers, the best suggestions for the general good will be followed out. Will then every reader try and realize that his help is now personally solicited for this effort of solidarity and Brotherhood? The monthly deficits of *Lucifer* are considerable, but they would cheerfully be borne — as they have been for the last year by only two devoted Fellows — if it were felt that the magazine and the arduous efforts and work of its staff were appreciated and properly supported by Theosophists, which is not the case. To do real good and be enabled to disseminate theosophical ideas broadcast, the magazine has to reach ten times the number of readers that it does now. Every Subscriber F.T.S. has it in his power to help in this work: the rich subscribing for the poor, the latter trying to get subscriptions, and every other member making it his duty to notify every Brother Theosophist of the present deplorable state of affairs, concerning the publication of our magazine. It needs a fund, which it has never had; and it is absolutely necessary that a subscription list should be opened in its pages for donations towards such a publication fund of the magazine. Names of donators, or their initials and even pseudonyms — if they so desire it — will be published each month. It is but a few hundred pounds which are needed, but without these — *Lucifer* will have to cease.

It is the *first* and last time that I personally make such an appeal, as any call for help, even for the cause so dear to us, has always been unutterably repugnant to me. But in the present case I am forced to sacrifice my personal feelings. Moreover what do we see around us? No appeal for any [455] cause or movement that is considered good by its respective sympathisers, is ever left without response. The Englishman

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<sup>1</sup> [Theosophical Society]

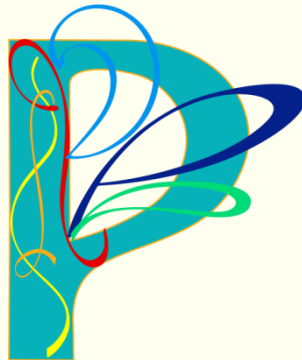
<sup>2</sup> [Fellow of the Theosophical Society]

and the American are proverbially generous. Let “General” Booth clamour in his *War-Cry* for funds to support the Salvation Army, and thousands of pounds pour in from sympathetic Christians. Let any paper open a subscription list for any mortal thing, from the erection of an Institute for the inoculation of a virus, with its poisonous effects on future generations, the building of a church or statue, down to a presentation cup — and the hand of some portion of the public is immediately in its pocket. Even an appeal for funds for a “Home” for poor stray dogs, is sure to fill the subscription lists with names, and those who love the animals will gladly give their mite. Will then *Theosophists* remain more indifferent to the furtherance of a cause, which they must sympathise with, since they belong to it — than the general public would for street dogs? These seem hard words to say, but they are true, and justified by facts. No one knows better than myself the sacrifices made in silence by a few, for the accomplishment of all the work that has been done since I came to live in London two and a half years ago. The progress accomplished during this time by the Society in the face of every opposition — and it was terrible — shows that these efforts have not been made in vain. Yet, as none of these “few” possesses the purse of Fortunatus, there comes necessarily a day when even *they* cannot give what they no longer possess.

If this appeal is not responded to, then the energy that supports *Lucifer* must be diverted into other channels.

Fraternally yours,

H.P. BLAVATSKY



## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's Third Proposition Series.

- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
- ARDHANARISHVARA, SYMBOL OF THE HERMAPHRODITE THIRD RACE.JPG
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- BLAVATSKY ON THE HOLY UNION OF HIGH OCCULTISTS
- COLOURS OF OUR SEVEN PLANETS AND ROOT-RACES.JPG
- CROWNING ACHIEVEMENT OF THE GREAT SACRIFICE
- DIAGRAM 1 - ROOT-RACES IN THE FOURTH ROUND.PNG
- DIAGRAM 2 - THE FORCE OF THE MINERAL MONAS.PDF
- EVOLUTION OF THE HUMAN LIFE-WAVE ON EARTH
- GREAT GENIUS AND COUNTERFEITS
- HIGHER CONSCIENCE IS HEROIC; LOWER CONSCIENCE, COWARDLY
- INSIGHTS TO THE FIRST CHAPTER OF GENESIS
- MENTALITY AND FREEDOM BY WILLIAM ARMSTRONG FAIRBURN (1917)
- NATURE UNAIDED FAILS
- PAST AND FUTURE ARE HERE AND NOW
- PRESENTATION ON MARRIAGES MADE IN HEAVEN.PPT
- PROPOSITION 3 - BORN FROM THE PORES OF THE SKIN
- PROPOSITION 3 - COLOURS OF THE SEVEN ROOT-RACES
- PROPOSITION 3 - CREATION IN TEN OCCULT APHORISMS
- PROPOSITION 3 - CYCLE OF NECESSITY
- PROPOSITION 3 - DIAGRAM.JPG
- PROPOSITION 3 - DIAGRAM NOTES
- PROPOSITION 3 - MARRIAGE MADE IN HEAVEN
- PROPOSITION 3 - MIND IS THE MAN

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 1 and 2. — ED. PHIL.



**SECRET DOCTRINE'S THIRD PROPOSITION SERIES  
SUGGESTED READING FOR STUDENTS**

- PROPOSITION 3 - PROMETHEUS, INDIAN TITAN AND HIEROPHANT
- PROPOSITION 3 - RISE AND DEMISE OF ATLANTIS
- PROPOSITION 3 - SEVEN WARS IN HEAVEN AND ON EARTH
- PROPOSITION 3 - SONS OF THE FIRE-MIST
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES (APPENDICES)
- PROPOSITION 3 - THE LAST THREE ROOT-RACES
- PROPOSITION 3 - THE LAST THREE ROOT-RACES (APPENDIX)
- PROPOSITION 3 - THE NOUS OF THE GREEKS
- PROPOSITION 3 - THE SEVEN CREATIONS
- PYGMALION-GALATEA IS AN ALLEGORY OF EARLY MAN'S SEMI-DIVINE SOUL
- THE CROSS AND THE PYTHAGOREAN DECAD
- THE DOG SYMBOLISES OUR SPIRITUAL CONSCIENCE
- THE FOUR ADAMS OF THE KABBALAH
- THE FUTURE OF THE AMERICAN CONTINENT AND ITS PEOPLES
- THE VISIBLE SUN IN OUR SOLAR SYSTEM IS A BALL OF ELECTROMAGNETIC FORCES,  
GLOWING BUT NOT BURNING
- THERE IS NOTHING GREATER THAN THE DIVINING STRAWS AND THE TORTOISE
- VITALITY AND DISSOLUTION IN THE GRAND CYCLES OF EXISTENCE

