



The Secret Doctrine

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Esoteric philosophy admits neither good nor evil per se, as existing independently in nature. The cause for both is found, as regards the Kosmos, is the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There is no devil or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness; thus LUCIFER--the spirit of Intellectual Enlightenment and freedom of Thought--is metaphorically the guiding beacon, which helps man to Find his way through the rocks and sandbanks of life, for Lucifer is the Logos in his highest, and the " Adversary" in his lowest aspect--both of which are reflected in our Ego. Lactantius, speaking of the Nature of Christ, makes the Logos, the Word, the first-born brother of Satan, the "first of all creatures." (Inst. div. book II., c. viii., " Qabbalah," 116.)

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Weber's idea that the Indo-Germanic Race preceded the Aryan Vedic Race is, to the Occultist, grotesque to the last degree.

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Recapitulating that which has been said we find: --That the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the ordinary method of generation. .

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That third and holy race, at their zenith, was described as, "towering giants of godly strength and beauty, and the depositories of all the mysteries of Heaven and Earth." Have they likewise fallen, if, then, incarnation was the Fall?

Of this presently. The only thing now to be noted of these is, that the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the deified images of these men of the Third. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in those gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity. They were the pre-Adamite and the divine Races, with which even theology, in whose sight they are all "the accursed Cainite Races," now begins to busy itself.

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Padmapani-Avalokiteswara is called esoterically Bhodhisatva (or Dhyani Chohan) Chenresi Vanchug, "the powerful and all seeing," He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapani Chenresi, the "lotus-bearer," emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas-the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as "the most perfect Buddha" in Tibet, instead of in India, where his predecessors, the great Kishis and Manus had appeared in the beginning of our Race, but now appear no longer. Even the exoteric appearance of Dhyani Chenresi is suggestive of the esoteric teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the human Races after the Third, the first complete one, and thus is represented as the culmination of the four primeval races in his eleven faced form. It is a column built in four rows, each series having three faces or heads of different complexions: the three faces for each race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces-the third face being left a blank--(a reference to the untimely end of the Atlanteans) is brown-black. Padmapani (Daksha) is seated on the column, and forms the apex.

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The knowledge of the astrological aspect of the constellations on the respective "birth-days" of these Dhyanis - Amitabha (the O-mi-to Fo of China), included: e.g., on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month, etc., etc, gives the Occultist the greatest facilities for performing what are called " magic " feats. The future of an individual is seen, with all its coming events marshalled in

order, in a magic mirror placed under the ray of certain constellations. But beware of the reverse of the medal, **SORCERY**.

P. 233-6 **HOLY SATAN - THE SHADOW OF GOD**

The true esoteric view about "Satan,"- the opinion held on this subject by the whole philosophic antiquity, is admirably brought out in an appendix, entitled "The Secret of Satan," to the second edition of Dr. A. Kingsford's " Perfect Way." No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length:---

- "1. And on the seventh day (seventh creation of the Hindus), there went forth from the presence of God a mighty Angel, full of wrath and consuming, and God gave him the dominion of the outermost sphere.
2. " Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation."
4. "Among the Gods is none like unto him, into whose hands are committed the kingdoms, the power and the glory of the worlds"
5. "Thrones and empires, the dynasties of kings; the fall of nations, the birth of churches, the triumph of Time."

For, as is said in Hermes, "Satan is the door-keeper of the Temple of the King; he standeth in Solomon's porch; he holdeth the key of the Sanctuary, that no man enter therein,. save the Anointed having the arcanum of Hermes " (v. 20 and 21).

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the creative and generative light of the Logos (Horus, Brahma, Ahura Mazda, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ain-Soph, Parabrahm, or Zernana Akerne--Boundless Time--Kala), but the meaning is now degraded in the Kabala, The "Anointed," who has the secrets and mysteries of Hermes (Buddha, Wisdom), and who alone is entrusted with the key to the "Sanctuary," the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the "God of generation" on the lunar mountain (Sinai, the mountain of the moon,"Sin"). The "Sanctuary" has become the "Holy of Holies," and the arcanum has been anthropomorphized and phallicised and dragged down into matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the Serpent of Genesis: of the conscious god who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of desire" refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second - to Eros, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one "dark," because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter. Therefore, as continued in the APPENDIX:

12. "Many names hath God given him (Satan), names of mystery, secret and terrible."
13. "The Adversary, because matter opposeth Spirit. Time accuseth even the Saints of the Lord."

28, 29, 31 " Stand in awe of him, and sin not; speak his name with trembling . For Satan is the magistrate of the Justice of God (Karma); he beareth the balance and the sword . . . For to him are committed Weight and Measure and Number."

Compare the last sentence with what the Rabbi, who explains the Kabala to Prince Al-Chazari in the Book of that name, says; and it will be found that the Weight and Measure and Number are, in Sepher Jezirah, the attributes of the Sephiroth (the three Sephrim, or figures, ciphers) covering the whole collective number of 10; and that the Sephiroth are the collective Adam Kadmon, the "Heavenly Man" or the Logos. Thus Satan and the anointed were identified in ancient thought. Therefore,

33. " Satan is the minister of God, Lord of the seven mansions of Hades ". . .

The seven or Saptaloka of the Earth with the Hindus; for Hades, or the Limbo of Illusion, of which theology makes a region bordering on Hell, is simply our globe, the Earth, and thus Satan is called

33 " the angel of the manifest Worlds."

It is "Satan who is the god of our planet and the only god," and this without any allusive metaphor to its wickedness and depravity. For he is one with the Logos, " the first son, eldest of the gods," in the order of microcosmic (divine) evolution; Saturn (Satan), astronomically, " is the seventh and last in the order of macrocosmic emanation, being the circumference of the kingdom of which Phoebus (the light of wisdom, also the Sun) is the centre." The Gnostics were right, then, in calling the Jewish god " an angel of matter," or he who breathed (conscious) life into Adam, and he whose planet was Saturn.

34. "And God hath put a girdle about his loins (the rings of Saturn), and the name of the girdle is Death."

In anthropogony this " girdle" is the human body with its two lower principles, which three die, while the innermost man is immortal. And now we approach the " Secret of Satan."

37, 38, 39. " . . . Upon Satan only is the shame of generation. He hath lost his virginal estate (so hath the Kumara by incarnating); uncovering heavenly secrets, he hath entered into bondage . . . He compasseth with bonds and limits all things.

42, 43, 44. "Twain are the armies of God: in heaven the hosts of Michael; in the abyss (the manifested world) the legions of Satan. These are the unmanifest and the manifest; the free and the bound (in matter): the virginal and the fallen. And both are the Ministers of the Father, fulfilling the word Divine . . ." Therefore--

55. "Holy is the Sabbath of god : blessed and sanctified is the name of Angels of Havas"- Satan.

For, "The glory of Satan is the shadow of the Lord ": God in the manifested world; " the throne of Satan is the footstool of Adonai"-- that footstool being the whole Kosmos. (Vide Part II., "Is Pleroma Satan's Lair ? ")

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever incomprehensible WISDOM, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of MAN.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the historical records connected with it. We say " historical," because allegory and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel being a record of real events. Thus, the Kabala, repeating the time-honoured revelations of the once universal history of our globe and the evolution of its' races, has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation is now offered, in however imperfect a form, on these pages from the Secret Doctrine of the East; and thus the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the "Sons of Wisdom" (or angels from higher spheres, though all and each pertain to the kingdom of Satan, of Matter) revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are found to be built on fact and truth. The giants of Genesis are the historical Atlanteans of Lanka, and the Greek Titans.

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Now the Vatican MSS. of the Kabala--a single copy of which (in Europe) is said to have been in the possession of Count St. Germain - contains the most complete exposition of the doctrine, including the peculiar version accepted by

the Luciferians and other Gnostics; and in that parchment the Seven Suns of Life are given in the order they are found in the Saptasurya. Only four of these, however, are mentioned in the editions of the Kabala which are procurable in the public libraries, and that even in a more or less veiled phraseology. Nevertheless, even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyana-Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Aryans.

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Puranic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulae, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms - far more correct than Europeans have even now - for chronological and other purposes, were known in India to perfection. If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajapati, and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Aryans - the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Panini's, of the Sankhya and Vedanta systems, and a moral code (Buddhism), proclaimed by Max Muller the most perfect on earth--such fools, or children, as to lose their time in writing fairy tales; such tales as the Puranas now seem to be in the eyes of those who have not the remotest idea of their secret meaning! . . .

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The Kabalistic axiom: "A stone becomes a plant ; a plant a beast ; a beast a man ; a man a God," holds good throughout the ages.

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For the evolution of Spirit into matter could never have been achieved nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the noumenoi of the actual and the future Elements, just as the Angels of the Seven Powers of nature - the grosser effects of which are perceived by us in what Science is pleased to call the " modes of motion" the imponderable forces and what not - are the still higher noumenoi of still higher Hierarchies.

It was the "Golden Age" in those days of old, the age when the "gods walked the earth, and mixed freely with the mortals." Since then, the gods departed (i.e., became invisible), and later generations ended by worshipping their Kingdoms - the Elements.

It was the Atlanteans, the first progeny of semi-devine man after his separation into sexes--hence the first-begotten and humanly-born mortals - who became the first "Sacrificers" to the god of matter. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into self-worship, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve became matter, or furnished the soil, Cain and Abel--the latter the life-bearing soil, the former " the tiller of that ground or field."

Thus the first Atlantean races, born on the Lemurian Continent, separated front their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within

himself - or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest Gibborim, "the mighty men of renown in those days" (Gen. vi.); who become with the Fifth Race the Kabirim: Kabiri with the Egyptians and the Phoenicians, Titans with the Greeks, and Rakshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god. At the same time this sexual religion was closely allied to, based upon and blended, so to say, with astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors (the Hyperborean Continent); the Atlanteans, toward the Southern Pole, the pit, cosmically and terrestrially whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two poles were denominated, by the ancients, Dragons and Serpents hence good and bad Dragons and Serpents, and also the names given to the " Sons of God " (Sons of Spirit and Matter): the good and bad Magicians. This is the origin of this dual and triple nature in man. The legend of the " Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the angle-iron on which hinges his entire life-cycle; -the history of his evolution and growth.

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In the same work above cited of the Abbe Pegues, the author wonders why in Bible and tradition the *Gibborim* (Giants, the mighty ones) *the Rephaim*, or the specters (Phantoms), the *Nephilim*, or the fallen ones - (*irruentes*) are shown "as if identical, though they are all *men* since the Bible calls them the primitive and the mighty ones" e.g., Nimrod. The "Doctrine" explains the secret. These names, which belong by right only to the four preceding races and the earliest beginning of the Fifth, allude very clearly to the first two *Phantom* (astral) races; to the fallen one the Third; and to the race of the Atlantean Giants the Fourth, after which " men began to decrease in stature."

P. 281 **THE SEVEN VIRGIN YOUTHS**

The Lord Chang-ty (a king of the *divine* dynasty) saw that his people had lost the last vestiges of virtue. Then he commanded Tehong and Lhy (two lower Dhyans Chohans) to cut away every communication between heaven and earth. Since then, there was no more going up and down!" and down " means an untrammelled communication and intercourse between the two worlds. Not being in a position to give out a full and detailed history of the Third and Fourth Races, as many isolated facts concerning them as are permitted must be now collated together; especially those corroborated by direct as well as by inferential evidence found in ancient literature and history. As the "coats of skin" of men thickened, and they fell more and more into physical sin, the intercourse between physical and ethereal divine man was stopped. The veil of matter between the two planes became too dense for even the inner man to penetrate. The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man, or hero worship. Alone a handful of primitive men - in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes - remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumaric* condition from the beginning and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy which never died since that period.

* Remember the same statement in the Book of Enoch, as also the ladder seen by Jacob in his dream. The "two worlds" mean of course them "two planes of Consciousness and Being." A seer can commune with beings of a higher plane than the earth, without quitting his arm-chair.

. . . his weak body as the means of procreation, that body will pay the penalty for this wisdom, carried from heaven down to the earth; hence the corruption of physical purity will become a temporary curse.

The mediæval Kabalists knew this well, since one of them did not fear to writes " The Kabala was first taught by God himself to a select Company of Angels who formed a theosophic school in Paradise. After the FALL the Angels most graciously communicated this heavenly doctrine to the disobedient child of Lariat, to furnish the protoplasts with the means of returning to their pristine nobility and felicity" (Quoted by Christian Ginsburg from the Kabala. This shows how the events the Sons of God, marrying and imparting the divine Secrets of Heaven to the daughters of men allegorically told by Enoch and in the sixth chapter of Genesis an as interpreted by the Christian Kabalists. The whole of this period may be regarded as the *pre-human* periods that of divine man, or as plastic Protestant theology now has it the *pre-Adamite* period. But even Genesis begins its real history (Chap. VI.) by the giants of " those days" and the "Sons of god" marrying and teaching their wives - the daughters of man.

P. 285 **THE TIBETAN LILITH.**

This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began lay the worship of the human body that "miracle of miracles," as an English author calls it—and ended by that of its respective sexes. The worshippers were giants in stature; but they were giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their Science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing PRINCIPLE knew at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the matter in which the Principles had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the others blunt and even extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen victims to their animal natures and bred "monsters" *i.e.*, men of distinct varieties from themselves.

Speaking of the Giants, Creuzer describes them well in saying that:

" Those children of Heaven and Earth were endowed at their birth by the *Sovereign Powers*, the authors of their being, with extraordinary faculties both moral and physical. They commanded the Elements, knew the secrets of heaven and the earth, of the sea and the whole world, and read futurity in the stars. It seems, indeed, as though one has to deal, when reading of them, not with men as we are but with Spirits of the Elements sprung from the bosom of Nature and having full sway over her . . . All these beings are marked with a character of magic and sorcery . . . "

And so they were, those (now) legendary heroes of the pre-historic, still, once really existing races. Creuzer was wise in his generation, for he did not charge with deliberate deceit, or dullness and superstition, an endless series of recognized philosophers who mention these races and assert that, even in their own time, they saw their fossils. There were skeptics in days of old - no fewer and as great as they are now. But even a Lucian, a Democritus and an Epicurus yielded to the evidence of facts and showed the discriminating capacity of really great intellects, which can distinguish fiction from fact, and truth from exaggeration and fraud. Ancient writers were no more fools than our modern wise men are; for, as well remarked by the author of some " Notes on Aristotle's Psychology in Relation to Modern Thought" (in Mind):--

"The common division of history into ancient and modern is . . . misleading. The Greeks in the 4th century, B.C. were in many respects moderns;" especially, we may add, in their skepticism. They were not very likely to accept fables so easily"

Yet the "Lemurians" and the Atlanteans, " those children of Heaven and Earth," were indeed marked with a character of SORCERY; for the Esoteric doctrine charges them precisely with that, which, if believed, would put an end to the difficulties of science with regard to the origin of man, or rather, his anatomical similarities to the Anthropoid Ape. It accuses them of having committed the (to us) abominable crime of breeding with so-called " animals," and thus producing a truly pithecoïd species, now extinct. Of course, as in the question of spontaneous generation—in which

Esoteric Science believes, and which it teaches the possibility of such a cross-breed between man and an animal of any kind will be denied. But apart from the consideration that in those early days, as already remarked, neither the human Atlantean giants, nor yet the "animals," were the physiologically perfect men and mammalians that are now known to us, the modern notions upon this subject those of the physiologists included are too uncertain and fluctuating to permit them an absolute denial a priori of such a fact.

A careful perusal of the Commentaries would make one think that the Being that the new "incarnate" bred with, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember Stanza VII. and what is said in its first verse (24th): that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully, others projected into the forms only a shanty, while some of the shadows were left over from being filled and perfected, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the natural separation of the sexes. It is these who committed the first crossbreeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve were supposed, with Cain and Abel, to be the only human family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently one race only was supposed perfect enough to be called human; and, even in our own day, while the Singhalese regard the Vedddhas of their jungles as speaking animals and no more.

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As physico-astral man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-ethereal man find among the graceful, shapely orders issuing from the air-plane, one or more which will be developed for his successive embodiments when procreated forms are giant - a process which will include all mankind only very gradually. The (pre?) Adamic and post-Adamic races were giants; their ethereal counterparts may possibly be Lilliputians, beauteous, luminous, diaphanous - but will assuredly be giants in mind " (p. 67I, art. by Visconde de Figaniere, F.T.S.).

P. 377 **THE FALLACIES OF THE TWO CHURCHES.**

It is the symbolical representation of the great struggle between divine wisdom, nous, and its earthly reflection, *Psuche*, or between Spirit and Soul, in Heaven and on Earth. In Heaven - because the divine MONAD had voluntarily exiled itself therefrom, to descend, for incarnating purposes, to a lower plane and thus transform the animal of clay into *an immortal god*. For, as Eliphaz Levi tells us, "the angels aspire to become men; for the perfect man, the man-god, is above even angels." On Earth - because no sooner had Spirit descended than it was strangled in the coils of matter.

Strange to say, the Occult teaching reverses the characters; it is the anthropomorphous archangel with the Christians, and the man-like God faith the Hindus, which represent matter in this case; and the Dragon, or Serpent, Spirit. Occult symbolism furnishes the key to the mystery; theological symbolics conceal it still more. For the former explains many a saying in the Bible and even in the New Testament which have hitherto remained incomprehensible. While the latter, owing to its dogma of Satan and his rebellion, has belittled the character and nature of its would-be infinite, absolutely perfect god, and created the greatest evil and curse on earth—belief in a personal Devil. This mystery is opened with the key to its metaphysical symbolism now restored; while that of theological interpretation shows the gods and the archangels standing as symbols for the dead letter or dogmatic religions, and as arrayed against the pure truths of Spirit, naked and unadorned faith fancy

Many were the hints thrown out in this direction in "Isis, Unveiled," and a still greater number of references to this mystery may be found scattered throughout these volumes. To make the point clear once for all: that which the clergy of every dogmatic religion—pre-eminently the Christian—points out as Satan, the enemy of God, is in reality the highest

divine Spirit—(occult Wisdom on Earth) in its naturally antagonistic character to every worldly, evanescent illusion, dogmatic or ecclesiastical religions included. Thus, the Latin Church, intolerant bigoted and cruel to all who do not choose to be its slaves; the Church which calls itself the bride of Christ, and the trustee at the same time of Peter, to whom the rebuke of the Master " get thee behind me Satan " was justly addressed; and again the Protestant Church which, while calling itself Christian, paradoxically replaces the New Dispensation that the old "Law of Moses" which Christ openly repudiated: both these Churches are fighting against divine Truth, when repudiating and slandering the Dragon of esoteric (because divine) Wisdom. Whenever anathematizing the Gnostic Solar Chnouphis - the Agathodæmon—Christos, or the theosophical Serpent of Eternity, or even the Serpent of Genesis they are moved by the same Spirit of dark fanaticism that moved the Pharisees to curse Jesus by saying to him "Say we not well thou hast a devil ? "

Read the account about Indra Vayu in the Rig-Veda, the occult volume *par excellence* of Aryanism, and then compare it with the same in the Puranas the exoteric version thereof, and the purposely garbled account of the true Wisdom religion. In the Rig Veda Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the Puranas Indra becomes a profligate, and a regular drunkard on the Soma juice, in the terrestrial way. He is the conqueror of all the "enemies of the gods" the Daityas, Nagas (Serpents), Asuras, all the Serpent-gods, and of Vritri, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon the chief of the *militant* Host. Turning to the Bible, we find Satan, one of the " Sons of God" (Job. i. 6), becoming in exoteric interpretation the Devil, and the Dragon in its infernal, evil sense. But in the Kabala ("Book of Numbers") Samael, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*. How is this? For it is said that Tselem (the image) reflects alike Michael and Samael - who are one. Both proceed, it is taught, from Ruach (Spirit), Neschamah (Soul) and Nehesch (life). In the " Chaldean Book of Numbers" Samael is the concealed (occult) Wisdom, and Michael the higher terrestrial Wisdom, both emanating from the same source but diverging after their issue from the *mundane soul*, which on Earth is Mahat (intellectual understanding, or Manas (the seat of Intellect). They diverge, because one (Michael) is uninfluenced by Neschamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all) the adversary of its anthropomorphic God and sensual physical man, the DEVIL!

THE ORIGIN OF THE SATANIC MYTH - THE SECRET OF THE DRAGON.

Let us then fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new Satanic myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret initiations among the profane, and was established universally through the once universal heliolatrous religion. There was a time when the four parts of the world there covered with the temples sacred to the Sun and the Dragon; but the cult is now preserved mostly in China and the Buddhist countries, " Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God" ("*Archeology*," Vol. xxv., p. 220, London). In the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and Heliolatrous worship crossed over with its Sun-gods into the land of the Pharaohs from India. In the gods of Stonehenge we recognize the divinities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Krishna and Kaliya, Osiris and Typhon are all one under many names— the latest of which are Michael and the Red Dragon, and St. George and his Dragon, As Michael is a "one as God," or his "Double," for terrestrial purposes, and is one of the Elohim, the fighting angel, he is thus simply a permutation of Jehovah. Whatever the Cosmic or astronomical event that first gave rise to the allegory of the "War of Heaven," its earthly origin has to be sought in the temples of Initiation and archaic crypts. The following are the proofs: —

We find (a) the priests assuming the name of the gods they served; (b) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the " Sons of the Dragon" and " Serpents"; thus the teachings of the Secret Doctrine are thereby corroborated.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Libyan desert, and were known as the Serpents catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and, when it has been judged in the Amenthian region.

In de Boursourg's book, *Voter*, the Mexican demigod, in narrating his expedition, describes a subterranean passage which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "un agujero de colubra"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent. ("Die Phoinizier," 70.)

This is, indeed, very suggestive; for his description of the snake's hole is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent god" or "Sons of the Dragon" during the mysteries.

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History, for the first time, catches a glimpse of Egypt and its great mysteries through Herodotus, if we do not take into account the Bible, and its queer chronology. And how little Herodotus *could* tell is confessed by himself when speaking of a mysterious tomb of an Initiate at Sais, in the sacred precinct of Minerva. There, he sails "behind the chapel . . . is the tomb of One, whose name I consider it impious to divulge . . . In the enclosure stand large obelisks and there is a lake near, surrounded with a stone wall formed in a Circle. In this lake they perform by night, that person's adventures, which they call *Mysteries*: on these matters, however, though I am accurately acquainted with the particulars of them, I must observe a discreet silence" (ii. 170).

On the other hand, it is well to know that no secret was so well preserved and so sacred with the ancients, as that of their cycles and computations. From the Egyptians down to the Jews it was held as the highest sin to divulge anything pertaining to the correct measure of time. It was for divulging *the secrets of the Gods*, that Tantalus was plunged into the infernal regions; the keepers of the sacred Sibylline Books were threatened with the death penalty for revealing a word from them. Sigalions (images of Harpocrates) were in every temple - especially in those of Isis and Serapis - each pressing a finger to the lips; awhile the Hebrews taught that to divulge, after initiation into the Rabbinical mysteries, the secrets of Kabala, was like eating of the fruit of the Tree of Knowledge: it was punishable by death.

And yet, we Europeans accepted the esoteric chronology of the Jews! What wonder that it has influenced and coloured ever since all our conceptions of science and the duration of things!

The Persian traditions, then, are full of two nations or races, now entirely extinct, as some think; whereas, they are only transformed. They are ever speaking of, and describing the mountains of Kaf (Kafaristan?), which contain a gallery built by the giant Argeak, wherein the statues of the ancient men under all their forms are preserved. They call them *Salimans* (Solomons), or the wise kings of the East, and count seventy-two kings of that name. * Three among them reigned for 1,000 years each. (Herbelot, p. 829.)

* Thence King Solomon, whose traces are nowhere to be found outside of the Bible, and the description of whose magnificent palace and city dovetail with those of the Persian tales; though they were unknown to all pagan travelers, even to Herodotus.

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Such are the statements made and facts given in the archaic records. Collating and comparing them with some modern

theories of Evolution, filings Natural selection (Vide " Physiological Selection" by G. J. Romanes, F.R.S.), these statements appear quite reasonable and logical. Thus, while the Aryans are the descendants of the yellow Adams, the gigantic and highly civilized Atlanto-Aryan race, the Semites –and the Jews along with them–are those of the red Adam; and thus both de Quatrefages and the writers of the Mosaic Genesis are right. For, could chapter v of the First Book of Moses be compared with the genealogies found in our Archaic Bible, the period from Adam unto Noah would be found noticed therein, of course under different names, the respective years of the Patriarchs being turned into periods, the whole being shown symbolical and allegorical. In the MS. under consideration many and frequent are the references to the great knowledge and civilization of the Atlantean nations, showing the polity of several of them and the nature of their arts and sciences. If the Third Root-Race, the Lemuro-Atlanteans, are already spoken of as having been drowned "with their high civilizations and gods" ("Esoteric Buddhism," p. 65), how much more may the same be said of the Atlanteans!

It is from the Fourth Race that the early Aryans got their knowledge of "the bundle of wonderful things," the *Sabha* and *Mayasabha*, mentioned in the Mahabharata, the gift of Mayasur to the Pandavas. It is from them that they learnt aeronautics, *Viwan Vidya* (the " knowledge of flying in air-vehicles "), and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Aryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy.

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... With the Semite, that stooping man meant the fall of Spirit into matter, and that fall and degradations were apotheosized by him with the result of dragging Deity down to the level of man. For the Aryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite, the wedlock of spiritual man with material female nature, the physiological being taking pre-eminence over the psychological and the purely immaterial. The Aryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were pre-eminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day gross realism, selfishness, and sensuality. They had made a bargain through their father Jacob with their tribal deity, self-exalted above all others, and a *covenant* that his " seed shall be as the dust of the earths"; and that deity could have no better image henceforth than that of the symbol of generation, and, as representation, a *number* and numbers.

Carlyle has wise words for both these nations. With the Hindu Aryan–the most metaphysical and spiritual people on earth religion has ever been, in his words, "an everlasting lode-star, that beams the brighter in the heavens the darker here on earth grows the night around hills."

But it was not so with the ancient nations. For them the passage entrance and the sarcophagus in the King's chamber meant regeneration not generation. It was the most solemn symbol, a Holy of Holies, indeed, wherein were created immortal Hierophants and " Sons of God - never mortal men and Sons of lust and flesh as now in the hidden sense of the Semite Kabalist. The reason for the difference in the views of the two races is easy to account for. The Aryan Hindu belongs to the oldest races now on earth; the Semite Hebrew to the latest. One is nearly one million years old; the other is a small sub-race some 8,000 years old and no more.*

* Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W. H. Flower aptly said in 1885, " I cannot resist the conclusion so often arrived at by various anthropologists–that the primitive man,--whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that an existing individuals of the species can be ranged around these types...." (The President's address at the Anthropol. Inst. of Great Britain, etc.) Considering that our Race has reached its Fifth Sub-race, how can it be otherwise?

But Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious - symbols; and there was a day when the Israelites had beliefs as pure as the Aryans have. But now Judaism, built solely on

Phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside themselves. Philo Judæus shows what was the genuine Hebrew faith. The sacred Writings, he says prescribe what we ought to do . . . *commanding us to hate the heathen and their laws and institutions*. They did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly; and it is with the Talmudic Jews that the grand symbols of nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading Geometry, the *fifth* divine Science ("fifth" because it is the *Fifth key* in the series of the Seven Keys to the Universal esoteric language and symbology) was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and religion were degraded.

We are told that it is just the same with our Brahma-prajapati, with Osiris and all other *creative* gods. Quite so, when their rites are judged esoterically and externally; the reverse when their inner meaning is unveiled, as we see. The Hindu Lingham is identical with "Jacob's *Pillar*" most undeniably. But the difference, as said, seems to consist in that the esoteric significance of the Lingham was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob. Nor would the Aryan Hierophant and Brahmin, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies had to veil the crude significance; and this served a double purpose that of keeping his secret to himself and of exalting himself in his supposed monotheism over the *heathen*, whom his *Law* commanded him to hate.*

* Whenever such analogies between the Gentiles and the Jews, and later the Christians, were pointed out, it was the invariable custom of the latter to say that it was the work of the Devil who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the religion of the *one, true living God*. To this Faber says very justly "Some have imagined that the Gentiles were servile copyists of the Israelites, and that each point of similitude was borrowed from the Mosaical Institutes But this theory will by no means solve the problem both because we find the very same resemblance in the ceremonies of nations far different from Palestine, as we do in the rites of those who are in its immediate vicinity, and because it seems incredible that all should have borrowed from one which was universally disliked and despised." (Sagan Idol. 1., 104.)

Thus it is maintained, that with regard to the contents of the Bible, one of two hypotheses has to be admitted. - Either behind the symbolic substitute Jehovah there was the unknown, incognizable Deity, the Kabalistic Ain-Soph; or, the Jews have been from the beginning, no better than the dead-letter Lingham worshippers of the India of today. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with to-day; Jehovah was a substitute for purposes of an esoteric national faith, and had no importance for reality in the eyes of the erudite priests and philosophers—the Sadducees.

P. 475-9 **NATURE, A STONE-COLD MOTHER.**

ON THE MYTH OF THE "FALLEN ANGEL," IN ITS VARIOUS ASPECTS.

THE EVIL SPIRIT: WHO, AND WHAT ?

Our present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than as a comely mother, but stone cold" - this is true only so far as regards external physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically Inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognize in every pain and suffering but the necessary pangs of incessant procreation; a series of stages toward an ever-growing

perfectibility, which is visible in the silent influence of never-erring Karma, or abstract nature the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding state? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

If our modern philosophers—preceded by the mediæval scholars—have helped themselves to more than one fundamental idea of antiquity, theologians have built their God and his Archangels, their Satan and his Angels, alone with the Logos and his staff, entirely out of the *dramatis persona* of the old heathen Pantheons. They would have been welcome to these, had they not cunningly distorted the original characters, perverted the philosophical meaning, and taking advantage of the ignorance of Christendom the result of long ages of mental sleep, during which humanity was permitted to think only by proxy — tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine alter ego into the grotesque Satan of their theology.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution MAN - we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian called the Devil " the monkey of God," this could be attributed to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded to the Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda in the Zend Avesta and the Vendidad, and of his Amshaspendis, to emphasize still further their wild theories. - *Satan is the plagiarist and the copyist by anticipation* of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a *succes d'estime*, in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical " Christian" (as they call themselves, "Sectarian" as we call them) Kabalists, on the Continent. These read the Zohar, not to find in it ancient Wisdom, but to discover in its verses, by mangling the texts and meaning, Christian dogmas where none could ever have been meant; and, having fished them out with the collective help of Jesuitical casuistry and learning - the supposed "Kabalists" proceed to write books and to mislead less far-sighted students of the Kabala.*

* Such a pseudo-Kabalist was the Marquis de Mirville in France, who, having studied the Zohar and other old remnants of Jewish Wisdom under the " Chevalier" Drach, an ancient Rabbi Kabalist converted to the Romish Church - wrote with his help half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritism.

THE GENESIS OF THE DEVIL GOD AND DEVIL, BOTH METATRONS.

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transformation of the Wisdom-God, who had first been regarded as the creator of everything that exists, into an Angel of Evil—a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the pagan demons of either Egypt, India, or Chaldea with the devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devils a piratical reprint from the Chaldeo-Judæan mythology:

The primitive origin of this personification rests upon the Akkadian conception. of the cosmic powers—the Heavens and the Earth—in eternal feud and struggle with Chaos. Their Silik-Muludag, a the God amongst all the Gods," the "

merciful guardian of men on Earth," was the Son of Hea, (or Ea) the great God, of Wisdom, called by the Babylonians Nebu. With both peoples—as in the case of the Hindu gods— their deities were both beneficent and maleficent. As Evil and punishment are the agents of Karma, in, an absolutely just retributive sense, so Evil was the servant of the good (Hibbert Lect. 1887, pp. 101-115). The reading of the Chaldeo-Assyrian tiles has now demonstrated it beyond a shadow of doubt. We find the same idea in the Zohar. Satan was a Son, and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in Genesis is absent from the Chaldeo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great " Face of the Deep" of Genesis is traced .in the *Tohu-bohu*, " Deep," " Primeval Space," or Chaos of the Babylonians. Wisdom (the Great Unseen God)—called in Genesis chap. i. the " Spirit of God"—lived, for the older Babylonians as for the Akkadians, in the Sea of Space. Toward the days, described by Berosus, this sea became the visible waters on the face of the Earth the crystalline abode of the great mother, the mother of Ea and all the gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon—the Devil!

Whence the Christian idea that God cursed the Devil? The God of the Jews, whomsoever he was, forbids cursing Satan. Philo Judæus and Josephus both state that the Law (the Pentateuch and the Talmud) undeviatingly forbid one to curse the adversary, as also the gods of the gentiles. " Thou shalt not revile the gods," quoth the god of Moses (Exodus xxii. 28), for it is God who " hath divided (them) Into all nations" (Deut. iv. 19); and those echo speak evil of "Dignities" (gods) are called *filthy dreamers*" by Jude (8). For even Michael the Archangel durst not bring against him (the devil) a railing accusation, but said: " The Lord rebuke thee" (*ibid* 9). Finally the same is repeated in the Talmud. " Satan appeared one day to a man who used to curse him daily, and said to him: ' Why dost thou this? ' Consider that God himself would not curse me, but merely said: "The Lord rebuke thee, Satan."

This bit of Talmudic information shows plainly two things: (a) that St. Michael is called " God" in the Talmud, and somebody else " the Lord"; and (b) that Satan is a God, of whom even the " Lord" is in fear. All we read in the Zohar and other Kabalistic works on Satan shows plainly that this " personage " is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that a Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us.

It is a well-known fact—to learned Symbologists at all events that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, i.e., that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Farvarshi (or *Ferouer*) of Ahura Mazda in the Mazdean philosophy. On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a Farvarshi, or a celestial " Double." It is the same, only a still more mystic, reassertion of the Kabalistic axiom, " **Deus est Demon Versus**"; the word " demon," however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an " Angel," not a devil of Satanic descent, as theology will have it. The Roman Catholic Church shows its usual logic and consistency by accepting, as the *Ferouer* of Christ, St. Michael, who was " his Angel Guardian," as *proved* by St. Thomas, while he calls the prototypes of Michael and his synonyms, such as Mercury, for example, devils.

The Church accepts positively the tenet that Christ has his *Ferouer* as any other god or mortal has. Writes de Mirville: "Here we have the two heroes - of the Old Testament, the Verbum (?), or the second Jehovah, and his face (' Presence,' as the Protestants translate) forming both but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean *Ferouers*, and learnt that the *ferouer* was the spiritual potency, at once image, face, and the *guardian* of the Soul which finally assimilates the *Ferouer*." (Memoires a l'Academie, Vol. v., p. 516.) This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word *metatron* being divided into *meta*, *Opcvov*, means near the throne. It means quite the reverse, as meta means "beyond" and not "near." This is of great importance in our

argument. St. Michael, then, the *quis ut Deus*, is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian theology there does not exist a "higher celestial personality, after the Trinity, than that of the Archangel or the Seraphim, Michael." According to them, the conqueror of the Dragon is " the Archisatrap of the sacred militia, the guardian of the planets, the King of the Stars, the slayer of Satan and the most powerful Rector." In the mystic astronomy of these gentlemen, he is " the conqueror of Ahriman, who having upset the sidereal throne of the usurper, bathes in his stead in the solar fires"; and, defender of the Christ-Sun, he approaches so near his Master, "that he seems to become one with him . . . Owing to this fusion with the WORD (*Verbum*) the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael but only his Master," writes the Abbe Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords to them the means of glorifying the chosen ones of the Church, and of rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called *Metatron*, "both have the name of Jehovah applied to them when they speak one in the other" (sic) as, according to the *Zohar*, the term signifies equally " the Master and the Ambassador."

P. 483-7 THE GODS OF LIGHT PROCEED FROM THE GODS OF DARKNESS.

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. The history begins by the descent on Earth of the " Gods " who incarnate in mankind, and this is the FALL. Whether Brahma hurled down on Earth in the allegory by Bhagavant, or Jupiter by Kronos, all are the symbols of the matter, no snow white wings of the highest angel can remain immaculate, or the Avatar (or incarnation) be perfect, as every such Avatar the fall of a God into generation. Nowhere is the metaphysical truth more clear, when explained esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade, than in the Upanishads, the esoteric glossaries of the Vedas. The Rig-Veda, as Guignault characterized it, " is the most sublime conception of the great highways of Humanity." The Vedas are, and will remain forever, in the esotericism of the Vedanta and the Upanishads, " the mirror of the eternal Wisdom."

For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to psychology and cannot be touched on now. To show the feeling in higher Intelligences, to analyze and give a natural reason for it, would necessitate, moreover, an endless philosophical explanation for which there is no room here. Perhaps, the best synthesis of this feeling is found in three lines of Milton's Paradise Lost. Says the " Fallen One ":

" Here we may reign secure; and in my choice

To reign is worth ambition, though in hell!

Better to reign in hell than serve in heaven . . . "

Better be man, the crown of terrestrial production and king over its *opus operatum*, than be lost among the will-less spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first *Fall* rested on a few verses in Revelation; these verses being now shown a plagiarism from Enoch by some scholars. These grew into endless theories and speculations, which gradually acquired the importance of dogma and inspired tradition. Every one wanted to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail "drew the third part of the stars of heaven, and did cast them to the earth," and whose place, with that of his angels, "was found no more in heaven." What the seven heads of the Dragon (cycle) mean, and its five wicked kings also, may be learned in the Addenda which close Part III of this Volume.

From Newton to Bossuet speculations were incessantly evolved in Christian brains with regard to these obscure verses "The star that falls, is the heresiarch Theodosius" . . . explains Bossuet. "The clouds of smoke, are the heresies of the Montanists. The third part of the stars are the martyrs, and especially the doctors of Divinity . . ."

Bossuet ought to have known, however, that the events described in Revelation were not original, and may, as shown, be found in other and pagan traditions. There were no scholastics nor Montanists during Vedic times, nor yet far later in China. But Christian *theology* had to be protested and saved.

This was only natural. But why should truth be sacrificed in order to protect from destruction the lucubrations of Christian theologians?

The *princeps aeris hujus*, the "prince of the air" of St. Paul, is not the devil, but the effects of the astral light, as Eliphaz Levi correctly explains. The Devil is not "the God of this period," as he says, for it is the deity of every age and period, since man appeared on earth, and matter, in its countless forms and states, had to fight for its evanescent existence against other disintegrating Forces.

The "Dragon" is simply the symbol of the cycle and of the "Sons of Manvantaric Eternity," who had descended on earth during a certain epoch of its formative period. The "clouds of smoke" are a geological phenomenon. The "third part of the stars of heaven" cast down to the earth refers to the divine Monads, (the Spirits of the Stars in Astrology) that circumambulate our globe; i.e., the *human* Egos destined to perform the whole cycle of incarnations. This sentence, *qui circumambulat terram* however, is again referred to the DEVIL in theology, the mythical father of Evil being said to "fall like lightning." Unfortunately for this interpretation, the "Son of Clean," or Christ, is expected, on the personal testimony of Jesus, to descend on earth likewise, "As the lightning cometh out of the East," just in the same shape and under the same symbol as Satan, who is seen "as lightning to fall from heaven." All these metaphors and figures of speech, preeminently Oriental in their character, must have their origin searched for in the East. In all the ancient cosmogonies *light* comes from *darkness*. In Egypt, as elsewhere, *darkness* was "the principle of all things." Hence Pymander, the "Thought divine," issues as light from DARKNESS. Behemoth is the principle of Darkness, or Satan, in Roman Catholic Theology, and yet Job says of him that "Behemoth is the chief (principle) of the ways of God" (xi. 19)– "*Principium viarum Domini Behemoth!*"

Consistency does not seem to be a favourite virtue in any portion of divine Revelation, so-called - not as interpreted by theologians, at any rate.

The Egyptians and the Chaldeans referred the birth of their divine Dynasties to that period when creative Earth was in her last final throes, in giving birth to her prehistoric mountain ranges, which have since disappeared, her seas and her continents. Her face was covered with "deep Darkness and in that (Secondary) Chaos was the principle of all things" that developed on the globe later on. And our geologists have ascertained that there was such a terrestrial conflagration in the early geological periods, several hundred millions of years ago. As to the tradition itself, every country and nation had it, each under its respective national form.

It is not alone Egypt, Greece, Scandinavia or Mexico, that had their Typhon, Python, Loki and its "falling" Demon, but China, also. The Celestials have a whole literature upon the subject. In *King*, it is said that in consequence of a rebellion against Ti of a proud Spirit who said he was Ti himself, seven choirs of celestial spirits were exiled upon

earth, which "*brought a change in all nature, heaven itself bending down and uniting with earth.*"

And in the Y-King," one reads: " The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in heaven, he reigns only on the earth."

Again, the *Tchoon-Tsieoo* says allegorically: " one night the stars ceased shining in darkness, and deserted it, falling down like rain upon the earth, where they are now hidden." These stars are the Monads.

Chinese cosmogonies have their " Lord of the Flame" and their " Celestial Virgin," with little " Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other gods." But all this does not prove that the said allegories are *presentments* or *prophetic* writings which all refer to Christian theology.

The best proof one can offer to Christian Theologians that the esoteric meaning in the Bible in both Testaments—was the assertion of the same idea as in our Archaic teachings—to wit, that the " Fall of the Angels" referred simply to the incarnation of angels "who had broken through the Seven Circles" is found in the *Zohar*. Now the Kabala of Simeon Ben Iochai is the soul and essence of its allegory, as the later *Christian* Kabala is the " dark cloaked" Mosaic Pentateuch. And it says (in the Agrippa MSS.):

" The wisdom of the Kabala rests in the science of the equilibrium and Harmony."

" Forces that manifest without having been first equilibrated perish in space" ("equilibrated" meaning differentiated).

"Thus perished the first Kings (the Divine Dynasties) of the ancient world, *self-produced* Princes of giants. They fell like rootless trees, and were seen no more: for they were the Shadow of the Shadow"; to wit, the *chhaya* of the Shadowy Pitris. (Vide about the " Kings of Edom")

" But those that came after them, who shooting down like falling stars were enshrined in the shadows prevailed and to this day": Dhyanis, who by incarnating in those "empty shadows," inaugurated the era of mankind.

Every sentence in the ancient cosmogonies, unfolds to him who can read between the lines the identity of the ideas, though under different garbs.

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds. Now the collective Mind—the Universal —composed of various and numberless Hosts of Creative Posters, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never were any devils or " disobedient Angels," for the simple reason that they are all governed by Law. The *Asuras* who incarnated (call them by any other name), followed in this a law as implacable as any other. They had manifested prior to the Pitris, and as time (in Space) proceeds in Cycles, their turn had come - hence the numerous allegories (*Vide " Demon est Deus inversus,"* Part II., Vol. I.). The name of *Asura* was first given by the Brahmans indiscriminately to those who opposed their mummeries and sacrifices, as the great *Asura* called " Asurendra " did. It is to those ages, probably, that the origin of the idea of the demon, as opposer and adversary, has to be traced.

The Hebrew Elohim, called in the translations " God," and who create " light," are identical with the Aryan Asuras.

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. . . The Magians accounted for the origin of evil in their exoteric teachings in this way. "Light can produce nothing but light, and can never be the origin of evil" ; how then was the evil produced, since there was nothing co-equal or like the Light in its production? Light, say they, produced several Beings, all of them spiritual luminous, and powerful. But a GREAT ONE (the "Great Asura," Ahriman, Lucifer, etc., etc.) had an evil thought, contrary to the Light. He doubted, and by that doubt he became dark.

This is a little nearer to the truth, but still wide of the mark. There was *no* "EVIL thought" that originated the opposing Power, but simply THOUGHT per se; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions hearing relation to objects, whether true or imaginary, are opposed to absolute THOUGHT, that unknowable ALL of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that "it has no kinship of nature with Evolution" (Principles of Psychology 474) which it certainly has not.

The Zohar gives it very suggestively. When the "Holy One" (the Logos) desired to create man, he called the *highest* host of Angels and said to them what he wanted, but they doubted the wisdom of this desire and answered: "Man will not continue one night in his glory"

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. . . Surely it does not mean, as seems to be the case from the translated texts, that this fire was to be brought from the midst of the Prince of Tyrus, or his people, but from Mount Atlas, symbolizing the proud race, learned in magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains. ,

Truly, "thou shalt be a terror, and never shalt thou be *any more*"; as the very name of the race and its fate is now annihilated from man's memory. Bear in mind, that almost every ancient King and priest was an initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path; finally, that the garden of Eden is referred to by other personages than the Jews of the Adamic race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows "all the trees of Eden, the choicest and best of Lebanon, . . . comforted in the nether parts of the earth . . .," for "they also went down into hell with him" (Pharaoh) unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that the whole of chapters xxviii. and xxxi. of Ezekiel relate neither to Babylon, Assyria, nor yet Egypt, since none of these have been so destroyed, but simply fell into ruins on the *surface*, not beneath the earth but indeed to Atlantis and most of its nations. And he will see that the "garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true esoteric value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God" for every nation had and many still have holy mountains: some, Himalayan Peaks, others, Parnassus, and Sinai. They were all places of initiation and the abodes of the chiefs of the communities of ancient and even modern adepts.

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Now what is the real character of all those who fought along with them? They are (1) the Usaras, or the "host" of the planet Venus, become now in Roman Catholicism - Lucifer, the genius of the "morning star" (see Isaiah xiv., 12), the tsaba, or army of "Satan." (2) The *Daityas* and *Danavas* are the Titans, the demons and giants whom we find in the Bible (Gen. vi.) the progeny of the "Sons of God" and the "Daughters of Men." Their generic name shows their alleged character, and discloses at the same time the secret *animus* of the Brahmins: for they are the *Kratidwishas*—the "enemies of the sacrifices" or exoteric shams. These are the "hosts" that fought against Brihaspati, the representative of *exoteric* popular and national religions; and Indra— the god of the visible heaven, the firmament, who, in the early Veda, is the *highest* god of Cosmic heaven, the fit habitation for an *extra*-Cosmic and personal God, higher than whom no exoteric worship can ever soar.

(3) Then come the Nagas, the Sarpa (serpents or Seraphs). These, again, show their character by the hidden meaning of

their glyph. In Mythology they are semi-divine beings with a human face and the tail of a Dragon. They are therefore, undeniably, the Jewish seraphim (from Seraphs and Sarpa, Serpent); the plural being saraph, " burning, fiery" (See Isaiah, vi. 23). Christian and Jewish angelology distinguishes between the Seraphim and the *Cherubim* or Cherubs, who come second in order; esoterically, and Kabalistically, they are identical; the *Cherubim* being simply the name for the images or likenesses of any of the divisions of the celestial hosts. Now, as said before, the Dragons and Nagas were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality and their living in caves. Thus, when Ezekiel applies the adjective of Cherub to the King of Tyre, and tells him that by his *wisdom* and his *understanding* there is no secret that can be hidden from him, he shows to an Occultist that it is a " prophet," perhaps, still a follower of *exoteric* worship, who fulminates against an *Initiate* of another school and not against an imaginary Lucifer, a fallen cherub from the stars, and then from the garden of Eden. Thus the so-called " war" is, in one of its many meanings, also an allegorical record of the strife between the two classes of adepts—of the right and of the left path. There were three classes of Rishis in India, who were the earliest adepts known.

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So is the Dragon a mystery. Truly, says Rabbi Simeon Ben-Iochai, that to understand the meaning of the Dragon is not given to the "Companions" (students, or *chelas*), but only to "the little ones," i.e., the *perfect Initiates*. The work of the beginning the companions understand; but it is only the little ones who understand the parable on the Ivory in the *Principium* by the *Mystery of the serpent of the Great Sea*." And those Christians, who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of God as a *little child*, he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of what relates to the " little ones " in the Gospels, related to the *Initiates, of whom Jesus was one*. Paul (Saul) is referred to in the Talmud as " the little one."

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. . . But however it may read, the Dragon was never regarded as Evil, nor was the Serpent either in antiquity. In the metaphors, whether astronomical, cosmical, theogonical or simply physiological, i.e., phallic - the Serpent was always regarded as a divine symbol. When it is said " The (Cosmic) Serpent which runs with 370 leaps" (*Siphrah Dzeniouta*, 33) it means the cyclic periods of the great Tropical year (25,868 years), divided in the esoteric calculation into 370 periods or cycles, as one solar year is divided into 365 days. And if Michael was regarded by the Christians as the Conqueror of Satan, the Dragon, it is because in the Talmud this fighting personage is represented as the Prince of Waters, who had seven subordinate Spirits under him - a good reason why the Latin Church made him the patron Saint of every promontory in Europe. In the Kabala (*Siph. Dzen.*) the creative Force "makes sketches and spiral lines of his creation *in the shape of a Serpent*." It " holds its tail in its mouth," because it is the symbol of endless eternity and of cyclic periods. Its meanings, however, would require a volume, and we must end.

Thus the reader may now see for himself what are the several meanings of the "War in Heaven," and of the " great dragon." The most solemn and dreaded of church dogmas, the alpha and omega of Christian faith, and the pillar of its FALL and ATONEMENT, dwindles dozen to a pagan symbol, in the many allegories about those prehistoric struggles.

P. 506-8 IS PLEROMA SATAN'S LAIR? - THE LIVING DEVILS

The subject is not yet exhausted, and has to be examined from still other aspects. Whether Milton's grandiose description of the three Days' Battle of the Angels of Light against those of Darkness justifies the suspicion that he must have heard of the corresponding Eastern tradition it is impossible to say. Nevertheless, if not himself in

connection with some Mystic, then it must have been through some one whom had obtained access to the secret works of the Vatican. Among these there is a tradition of the "Beni Shamash" the "children of the Sun" - concerning the Eastern allegory, with far more minute details in its triple version, than one can get either from the Book of Enoch, or the far more recent Revelation of St. John about the "Old Dragon" and his various Slayers, as just shown.

It seems inexplicable to find, to this day, authors belonging to Mystical Societies who yet continue in their preconceived doubts as to the "alleged" antiquity of the " Book of Enoch." Thus, while the author of the " Sacred Mysteries among the Mayas and Quiches" is inclined to see in Enoch an Initiate converted to Christianity (! !) (*vide* p. 16), the English compiler of Eliphas Levi's works "The Mysteries of Magic" - is also of a like opinion. He remarks that: " Outside the erudition of Dr. Kenealy, no modern scholarship attributes any more remote antiquity to the latter work (the 'Book of Enoch') than the fourth century B.C." (Biograph. and Critical Essay, p. xxxviii.). Modern scholarship has been guilty of worse errors than this one. It seems but yesterday that the greatest literary critics in Europe denied the very authenticity of that work, together with the Orphic Hymns, and even the Book of Hermes or Thot, until whole verses from the latter were discovered on Egyptian monuments and tombs of the earliest dynasties. The opinion of Archbishop Laurence is quoted elsewhere.

The "Old Dragon" and Satan, now become singly and collectively the symbol of, and the theological term for, the " Fallen Angel," is not so described either in *the original Kabala* (the Chaldean " Book of Numbers ") or in the modern. For the most learned, if not the greatest of modern Kabalists, namely Eliphas Levi, describes Satan in the following glowing terms: - " It is that Angel who was proud enough to believe himself God; brave enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored himself in full divine light; strong enough to reign in darkness amidst agony, and to have built himself a throne on his inextinguishable Pyre. It is the Satan of the Republican and heretical Milton . . . the prince of anarchy, served by a hierarchy of pure Spirits (!) . . ."

(*Histoire de la Magie*, 16-17) This description — one which reconciles so cunningly theological dogma and the Kabalistic allegory, and even contrives to include a political compliment in its phraseology is, when read in the right spirit, quite correct.

Yes, indeed; it is this grandest of ideals, this ever-living symbol - nay apotheosis - of self-sacrifice for the intellectual independence of humanity; this ever active Energy protesting against Static Inertia— the principle to which Self-assertion is a crime, and Thought and the Light of Knowledge odious. It is as Eliphas says with unparalleled justice and irony—" this pretended hero of tenebrous eternities, who, slanderously charged with ugliness, is decorated with horns and claws, which would fit far better his implacable tormentor - it is he who has been finally transformed into a serpent - the red Dragon." But Eliphas Levi was yet too subservient to his Roman Catholic authorities; one may add, too Jesuitical, to confess that this devil was mankind, and never had any existence on earth outside of that mankind.

In this, Christian theology, although following slavishly in the steps of Paganism, was only true to its own time-honoured policy. It had to isolate itself, and to assert its authority. Hence it could not do better than turn every pagan deity into a devil. Every bright sun-god of antiquity —a glorious deity by day, and its own opponent and adversary by night, named the Dragon of Wisdom, because it was supposed to contain the germs of night and day - has now been turned into the antithetical shadow of God, and has become Satan on the sole and unsupported authority of despotic human dogma. After which all these producers of light and shadow, all the Sun and the Moon Gods, were cursed, and thus the one God chosen out of the many, and Satan, were both anthropomorphised. But theology seems to have lost sight of the human capacity for discriminating and finally analyzing all that is artificially forced upon its reverence. History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony of the gods; and proves that the God of the Israelites was such a tribal God, and no more, even though the Christian Church, following the lead of the "chosen" people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or unconscious blunder, nevertheless, it was one. Jehovah has ever been in antiquity only "a god *among* other Gods," (lxxxii. Psalm). The *Lord* appears to Abraham, and while saying, "I am the Almighty God," yet adds, " I will establish my covenant to be a God unto thee" (Abraham), and unto his seed after him (Gen. xvii.) - not unto Aryan Europeans.

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain

in radiance by the contrast; and a *darker one the Church could hardly invent*. Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah the rabbinical secret substitute for the ineffable and unpronounceable name the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized generative symbol for the one Secondless Reality, the ever unknowable cause of all. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil—created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the "Jehovah-Frankenstein" - his father's curse and a thorn in the divine side a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.

The author of "New Aspects of Life" describes the Jewish God very correctly from the Kabalistic stand-point as "the Spirit of the Earth, which had revealed itself to the Jew as Jehovah" (p. 209). "It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ" - the doctrine of Cerinthus and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable: "None knew . . . better than Moses . . . and so well as he honor great was the power of those (gods of Egypt) with whose priests he had contended," he says . . . "the gods of which Jehovah is claimed to be the God" (by the Jesus only)." What were these gods, these *Achar* of which Jehovah, the *Achad*, is claimed to be the God . . . by overcoming them?" the author asks; to which our Occultism answers: "those whom the Church now calls the *Fallen Angels* and collectively *Satan*, the *Dragon*, overcome, if we have to accept *her* dictum, by Michael and the Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best."

P. 529-38 WHO INVENTED WRITING? ENOICHION-HENOCH

The history of the evolution of the Satanic myth would not be complete if we omitted to notice the character of the mysterious and Cosmopolitan Enoch, variously called Enos, Hanoch, and finally Enoichian by the Greeks. It is from his Book that the first notions of the Fallen Angels were taken by the early Christian writers.

Some of the writers interested in the subject – especially Masons — have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even the Latin Mercury. As individuals, all these are distinct one from the other; professionally—if one may use this word, now so limited in its sense—they belong one and all to the same category of sacred writers, of Initiators and recorders of occult and ancient Wisdom. Those who in the Koran are generically termed the *Edris*, or the "Learned" (the initiated), bore in Egypt the name "Thoth," the inventor of arts, sciences, writing or letters of music and astronomy. Among the Jews the *Edris* became "Enoch", who according to Bar-Hebraeus, "was the first inventor of writing," books, arts sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus, and thus changed his name with every nation. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the phorminx, the 7-stringed lyre, which is the seven-fold mystery of initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in a Solar boat, the 365 degrees, jumping out every fourth (leap) year for one day. Esoterically and spiritually, Enoichion means the "Seer of the Open Eye."

The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious rolls or books, is the same as that told of Hermes, "the father of Wisdom," who concealed his books of Wisdom under a pillar, and then finding the two pillars of stone, found the science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that science (of Wisdom) to the Jewish Enoch -- writes *history*. He shows those pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom Teth, Set, Thoth, Tat, Sat (the later Sat-an), or Hermes, who are all one, but by the "sons of the Serpent-god," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, must be *allegorically* true, with the exception of the application made of it. According to his version the two famous pillars were entirely covered with hieroglyphics, which, after the discovery were copied and reproduced in the most secret corners of the inner temples of Egypt, and have thus become the source of its Wisdom and exceptional learning These two "pillars," however, are the prototypes of the two "tables of stones" hewn by Moses at the command of the "Lord." Hence, in saying that all the great adepts and mystics of antiquity—like

Orpheus, Hesiod, Pythagoras and Plato-- got the elements of their theology from those hieroglyphics, he is right in one sense, and wrong in another; for he errs in accuracy. The Secret Doctrine teaches us that tile arts, sciences, theology, and especially the philosopher of every nation which preceded the last *universally known*, but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these sever the inheritance of the latter front the earlier Third RootRace before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the "white Oriental porphyry stone" of the Masonic legend-- which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth-- were simply the more or less symbolical and allegorical copies from the primitive Records. The "Book of Enoch" is one of such copies and is a Chaldean, now very incomplete compendium.

Elijah is also taken up into Heaven alive; and the astrologer, at the court of Isdubar, the Chaldean Hea-bani, is likewise raised to heaven by the god Hea, who was his patron, as Jehovah was of Elijah (whose name means in Hebrew-"God-Jah," Jehovah) and again of Elihu which has the same meaning. This kind of easy death, or euthanasia, has an esoteric meaning. It symbolizes the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and *still live and lead a conscious life* in his astral body. The variations on this theme are endless, but the secret meaning is ever the same.

The mangled interpretation given of some Biblical hints to the effect that Enoch, "whose years will equal those of the world," (of the Solar year, 365 days,) will share with Christ and the prophet Elijah the honours and bliss of the last advent and of the destruction of Antichrist signify, essentially, that some of the great adepts will return in the Seventh Race, when all Error will be made away with, and the advent of TRUTH will be heralded by those *Sishta*, the holy "Sons of Light."

The Latin church is not always logical, nor prudent either. She declares the "Book of Enoch" an apocryphal and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the Book of Jude, who, though an inspired apostle, quotes from and thus sanctifies the Book of Enoch, which is alleged to be an apocryphal work.

Some say Enoch was a great Saint, beloved by God, and taken alive to heaven (i.e., one who reached *Mukti* or *Nirvana*, on earth, as Buddha did and others still do); and others maintain that he was a sorcerer, a wicked magician. This shows only that Enoch, or its equivalent, was a term, even during the days of the later Talmudists, which meant is Seer," "Adept in the Secret Wisdom," etc., without any specification as to the character of the title-bearer. When Josephus, speaking of Elijah and Enoch (Antiquities, ix., 2), remarks that "it is written in the sacred books they (Elijah and Enoch) disappeared, but so that nobody knew that they died," it means simply that *they had died in their personalities*, as Yogis die to this day in India, or even some Christian monks to the world. They disappear from the sight of men and die--on the terrestrial plane even for themselves. A seemingly figurative way of speaking, yet literally true.

The same double triangle, which in Isis, Vol. II, (P. 453), faces the Hindu Adanari, is by far the best. For there, only the three (for us) historical races are symbolized by the third, the androgynous, by Ada-nari; the fourth, symbolized by the strong, powerful lion; and the fifth--the Aryan--by that which is its most sacred symbol to this day, the bull (and the cow).

A man of great erudition a French savant--M. de Sacy, finds several most singular statements in the Book of Enoch, "worthy of the most serious examination," he says. For instance, "the author (Enoch) makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed by four supplementary days, which, in his system, appear to be those of the equinoxes and solstices.

Precisely so; and the Secret Doctrine teaches that that "order of nature" has been thus altered, and the series of the Earth's humanities too. For, as the angel Uriel tells Enoch:

"Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the Sun, the Moon, and those which~conduct the stars in Heaven, which cause all their operations, seasons, and arrivals to return. In the days of sinners THE YEARS SHALL BE SHORTENED.... the moon shall change its laws, etc.' (chap. lxxix). In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth

because "the earth (on its axis) became inclined" nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth had inclined.

And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) *that the Earth could occasionally incline her axis*? Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? Has Enoch read prophetically perchance in Frederick Klee's work on the Deluge (p. 79) these lines: "The position of the terrestrial globe with reference to the Sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the Earth"?

This reminds one of that other unscientific statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it arises now, and that in former times the ecliptic had cut the equator at right angles.

There are many such "dark sayings" throughout Puranas, Bible and Mythology; and to the occultist they divulge two facts: (a) that the ancients knew as well, and better, perhaps, than the moderns do, astronomy, geognosy and cosmography in general; and (b) that the globe and its behaviour have altered more than once since the primitive state of things. Thus, on the blind faith of his "ignorant" religion, which taught that Phaeton, in his desire to learn the hidden truth, made the Sun deviate from its usual course-- Xenophantes asserts somewhere that, " the Sun turned toward another country "; which is a parallel, however slightly more scientific, if as bold, of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Northern mythology (in Jeruskoven) that, before the *actual order* of things, the Sun arose in the South, and its placing, the Frigid Zone in the East, whereas now it is in the North.

The Book of Enoch, in short, is a resume, a compound of the main features of the History of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite historical events geological, ethnological, astronomical, and psychic with a touch of theology out of the antediluvian records. The Book of this mysterious personage is referred to and quoted copiously in the *Pistis Sophia*, and also in the *Zohar* and its most ancient Alidrashim. Origen and Clement of Alexandria held it in the highest esteem

Unfortunately, before any one can appreciate the poetry of the expressions, or the exactness of the numbers, he will have to learn the real significance and meaning of the terms and symbols used. And man will never learn this so long as he remains ignorant of the fundamental principle of the Secret Doctrine, whether in Oriental Esotericism, or in the Kabalistical symbology.

Therefore, if, on the one hand, the *Zohar* "astonishes (the mystic) by the profundity of its views and the great simplicity of its images," on the other hand, that work misleads the student by such expressions as those used with respect to AIN-SOPH and *Jehova*, notwithstanding the assurance that " the book is careful to explain that the human form with which it clothes God is but an *image of the word*, and that God should not be expressed by any thought, or any form." It is well known that Origen, Clemens, and the Rabbis confessed, with regard to the Kabala and the Bible, to their being *veiled* and *secret Books*; but few know that the esotericism of the Kabalistic books in their present *re-edited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built. With the old Aryans, the Egyptians, and the Chaldeans, it was complete, as it embraced the idea of the eternal and immovable Divine Thought in its absoluteness, separated entirely from the incipient stage of (the so-called) creation; and comprised psychological and even Spiritual evolution, and its mechanical world or cosmogonical construction.

Nevertheless, one thing is patent: the " Lord's (" Jehovah's ") portion " is his "chosen people" and none else, for, Jacob alone is the lot of his inheritance. What, then, have other nations, who call themselves Aryans to do with this Semitic deity, the tribal god of Israel? Astronomically, the "Most High" is the Sun, and the "Lord" is one of his seven planets,

whether it be Iao, the genius of the moon, or Ilda-Baath-Jehovah, that of Saturn, according to Origen and the Egyptian Gnostics.

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, i.e., either purely metaphysical or astronomical; psychic or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea.

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...the Semites seem to have had no other or higher purpose in life than that of procreating their species. Thus, geometrically and according to the reading of the Bible by means of the numerical method, the author of the " Hebrew-Egyptian Mystery" is quite correct. Their (the Jewish) entire system--

"Seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the basis of law of the exertion practically of creative power i.e., it was the creative design, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve coordinately as measures of the size of planets, and of the peculiarity of their shapes--i.e., in the extension of their equatorial and polar diameters... "This system seems to underlie the whole Biblical structure (that of creative design), as a foundation for its ritualism and for its display of the works of the Deity in the way of architecture, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon."

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This number [7] is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods. It is the moon which is the guide of the occult side of terrestrial nature, while the Sun is the regulator and factor of manifested life; (See also Vol. I., Part II.), and this truth was ever evident to the Seers and the adepts. Jacob Boehme, by insisting on the fundamental doctrine of the seven properties of everlasting mother Nature, proved himself thereby a great Occultist.

But to return to the consideration of the septenary in ancient religious symbolism. To the metrological key to the symbolism of the Hebrews, which reveals numerically the geometrical relations of the Circle (All Deity) to the Square, Cube, Triangle, and all the integral emanations of the divine area, may be added the theogenic Key. This Key explains that Noah, the deluge-Patriarch, is in one aspect the permutation of the Deity (the Universal Creative Law), for the purpose of the formation of our Earth, its population, and the propagation of life on it, in general.

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Surely, Science ought to try and be more logical than it now is, as it can hardly maintain the theory of man's descent from an anthropoidal ancestor, and deny in the same breath any reasonable antiquity to that man! Once Mr. Huxley talks of "the vast intellectual chasm between the man and ape," and "the present enormous gulf between the two," and if he admits the necessity of extending Scientific allowances for the age of man on earth for such slow and progressive development, then all those men of Science. who are of his way of thinking, at any rate, ought to come to some approximate figures, at least, and agree upon the probable duration of those Pliocene, Miocene, and Eocene periods of which so much is said, and about which nothing definite is known if they dare not venture beyond. But no-two scientists seem to agree. Every period seems to be a mystery-in its duration, and a thorn in the side of the geologists;

and, as just shown, they are unable to harmonize their conclusions even with regard to the comparatively recent geological formations. Thus, no reliance can be placed on their figures when they do give any, for with them it is all either millions or simpler thousands of years!

Thus, it is surmised in the-great Encyclopedia (Vol. X., art. " Geology," p. 227), that "100 million years have passed since the solidification of our Earth, when the earliest form of life appeared upon it."

But it seems quite as hopeless to try to convert the modern Geologists and Ethnologists as it is to make Darwinian Naturalists perceive their mistakes. About the Aryan Root-Race and its origins, Science knows as little as of the men from other planets. With the exception of Flammarion and a few mystics among astronomers, even the habitableness of other planets is mostly denied. Yet such great adept astronomers were the Scientists of the earliest races of the Aryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth.

Let us leave modern Science aside for a moment and turn to ancient knowledge. As we are assured by Archaic Scientists that all such geological cataclysms from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. We may see what both say with regard to this question.

ON CHAINS OF PLANETS AND THEIR PLURALITY.

Did the Ancients know of worlds besides their own? What are the data of the Occultists in affirming that every globe is a septenary chain of worlds—of which only one member is visible and that these are, were, or will be, "man-bearing," just as every visible star or planet is? What do they mean by "a moral and physical influence " of the sidereal worlds an our globes?

Such are the questions often put to us, and they have to be considered from every aspect. To the first of the two queries the answer is: We believe it because the first law in nature is uniformity in diversity, and the second analogy. "As above, so below." That time is gone by for ever, when, although our pious ancestors believed that our earth was in the centre of the universe, the church and her arrogant servants could insist that we should regard as a blasphemy the supposition that any other planet could be inhabited. Adam and Eve, the Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men.

P. 742 GIANTS, CIVILIZATIONS, AND SUBMERGED

CONTINENTS TRACED IN HISTORY.

When statements such as are comprised in the above heading are brought forward, the writer is, of course, expected to furnish historical instead of legendary evidence in support of such claims. Is this possible? Yes; for evidence of this nature is plentiful, and has simply to be collected and brought together to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give facts and show land-marks: let the wayfarer follow them. *What is given here is amply sufficient for THIS century.*

In a letter to Voltaire, Bailly finds it quite natural that the sympathies of the "grand old invalid of Ferney" should be attracted to the "representatives of knowledge and wisdom, the Brahmans of India." He then adds a curious statement. "But," he says, "your Brahmans are very young in comparison with their ancient instructors."

Bailly, who knew nought of the esoteric teachings, nor of Lemuria, believed, nevertheless, unreservedly in the lost Atlantis, and also in several pre-historic and civilized nations which had disappeared without leaving any undeniable trace. He had studied the ancient classics and traditions extensively, and he saw that the arts and sciences known to those we now call the "ancients," were "not the achievements of any of *the now or even then existing* nations, nor of any of the historical peoples of Asia." And that, notwithstanding the learning of the Hindoos (sic), their undeniable priority in the antiquity of their race had to be referred to a people or a race still more ancient and more learned than were even the Brahmans themselves.

Voltaire, the greatest sceptic of his day, the materialist par excellence, shared Bailly's belief. He thought it quite likely "that long before the empires of China and India, there had been nations cultured, learned, and powerful, which a deluge of barbarians overpowered and thus replunged into their primitive state of ignorance and savagery, or what they call the state of pure nature." ("Lettres sur l'Atlantide," p. I 5).

P.753 STILL MORE ASTOUNDING CONTRADICTIONS.

Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom:

"The tombs alone are gigantic, and not the bones they contain"- says that German biologist; and archaeology has but to bow and submit to the decision.

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say they never were the remains of giants in them. *Cremation was universal* till a comparatively recent period some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years, and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race-born and developed in Europe and Asia Minor under new climates and conditions-- had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants, or rather the ashes of generations of giants.

P.785 OLD MASONIC SYMBOLISM

"The connection," comments Lowell, "between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race, is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants.*"

True; but was it not owing to the tact that all esoteric truths were given out to the public by the Initiates of the temples under the guise of allegories? "Jupiter," is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race, after attaining the zenith of its glory. Unless we hold with Prof. John Fiske's singularly dogmatic opinion that every myth "is an explanation by the uncivilized mind, of some natural phenomenon; not an allegory, not an esoteric symbol, for the ingenuity is wasted (!!) which strives to detect in myths the remnants of a refined primeval science--but an explanation. Primitive men had no profound science to perpetuate by means of allegory- [How does Mr. Fiske know?], nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose. "We venture to say the language of the *Initiated* few was far more "plain," and their

science-philosophy far more complete.

The Cyclic Law of Race-Evolution is most unwelcome to scientists. It is sufficient to mention the fact of a primeval civilization "to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says: "Whatever there may be in these traditions (submerged continents, etc.), and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, it is certain that *Atlantis* civilizations did exist, and it is highly important for Science to recover its traces, however feeble and fugitive they be." (*Histoire des Vierges; les peuples et les continents disparus*, p. 15.)

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Were the public to be left to its old opinions: namely, on one side, that Occultism, Magic, the legends of old. etc., were all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove was the work of the devil, what would be the result? In other words, had no theosophical and mystic literature obtained a hearing for the few last years, the present work would have had a poor chance of impartial consideration. It would have been proclaimed and by many will still be so proclaimed—a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap bubbles, bursting at the slightest touch of serious reflection, with no foundation, as it would be alleged, to stand upon.

But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they were but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key is borne out by too many proofs to be easily dismissed. An instance may be given as an illustration out of the history of Freemasonry.