Collected Writings VOLUME XIII
1890-1891

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Collected Writings VOLUME XIII

FOREWORD TO VOLUME THIRTEEN

Boris de Zirkoff passed on shortly after this current volume of the *Collected Writings* series was handed to the typesetter. He wished to acknowledge those members of the Theosophical Society, Adyar, who made available micro-film copies of H.P.B.'s unpublished articles during his 1977 trip to India; in particular John Coats, Joy Mills and Seetha Neelakantan. A number of manuscripts and fragments appear here for the first time. In a few cases these were difficult to decipher. Surmised words or phrases are bracketed and the compiler left blank spaces where words were totally illegible. Adjacent to the *Kabala* and *Pherecydes* articles we have reproduced by offset the entire documents from micro-film, so that the reader may compare the originals. Mr. Richard Robb has redrawn several of the Coptic and Greek symbols, while Hector Tate rendered the geometrical figures in *Pistis Sophia* according to the way H.P.B. wished them to be corrected in *Lucifer.*

We especially thank Mr. Robb for his patient care in expanding the unfinished bibliography. A number of other workers who assisted Boris with Volume XII continued their dedicated tasks. Vonda Urban was able to secure the cuneiform inscriptions of Mr. Jules Oppert from the University of Chicago Library. Nicholas Weeks assisted in the indexing as well as the proof-reading. We were also fortunate to have the help of Mrs. Jeanne Sims and Shelley Von Strunckel.

The serendipity which drew librarians Wayne Montgomery and Vern Haddick to locate several obscure journal references is gratefully acknowledged. Due to circumstances of the Editor's passing, it was deemed crucial to complete the *C.W.* series while production could continue in the hands of long-time friend and printer Mr. Everett Stockton, even if a few source materials remained unlocated. Readers who have clues to such quotations are welcome to contact the publisher.

The production of Volume XIII has drawn cooperation between individuals of all groups. We thank Erica Lauber in London, Anita Atkins of New York and Melitza Cowling (who translated a Russian version of the *St. James Gazette* letter, reprinted in *The Moscow Herald*). We also sought the helpful advice of Emmett Small of Point Loma Publication, and several other long-time friends of Boris.

Of all groups offering time and assistance we make special mention of The Theosophical Society of Pasadena, under the guidance of Grace F. Knoche, Kirby and John Van Mater, as well as I. Manuel Oderberg were tireless in searching their library and archival resources. From the latter Mr. William Dougherty reproduced the photos of Henry More and others.

We hope that no one is overlooked in this attempt to thank the many it requires to produce a work of this kind. If so, such persons will feel amply rewarded by the gems from H.P.B.'s pen. There are futuristic articles and creative tales included here. Archaeological finds and unusual hints appear in small fragments of articles which we hope someday will be discovered in their entirety. We hope and trust this work is all that

our departed friend and Editor wished it to be.

DARA EKLUND

LOS ANGELES, CALIFORNIA, U.S.A.
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Collected Writings VOLUME XIII

1890-1891

INTRODUCTORY NOTES TO H.P.B.'s COMMENTARY ON THE PISTIS SOPHIA.*

[The *Codex Askewianus* in the British Museum is known as the *Pistis Sophia*. This Coptic manuscript is complete, except as noted below, in excellent state of preservation, and contains material of the Valentinian or Ophite schools of Gnosticism. *Pistis Sophia* is written in the dialect of Upper Egypt, called Thebaidic or Sahidic. It is a translation from the Greek, as Greek words—mostly technical terms and names—abound throughout the manuscript. This is thought to be the result of the translator being unable to find suitable terms in the Coptic (Thebaidic or Sahidic) to express the ideas found in a Greek manuscript. Such terms and names are simply transliterated from the Greek. The date of the *Pistis Sophia* manuscript is not agreed upon by the various competent scholars who have studied it, but it is generally placed in the 2nd and 3rd century A.D. The many quotations from the Old and New Testament provide no clue to the exact dating.

The manuscript consists of 346 pages, written on both sides of vellum in two columns, and is bound much like a modern book. The pages are numbered in Coptic characters, establishing the fact that only four leaves—eight pages—are missing since the manuscript was bound. It contains parts of five "books," none of which are complete. The manuscript is the work of more than one scribe which may account for the lacunae and repetitions found in several places. It was called "Pistis Sophia" because at the head of one page, apparently without reason, was written in Coptic, "The Second Tome of the Pistis Sophia." This manuscript

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* [In his introduction the compiler follows the modern style of dropping the hyphen in *Pistis Sophia*, but in H.P.B.'s Commentary he has kept it as in *Lucifer*.]

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was acquired in 1785 by the British Museum with the purchase of the library of Dr. Askew. Where Dr. Askew himself obtained the manuscript remains a mystery.*

The earliest reference to the *Pistis Sophia* manuscript is a statement—unverified—that in 1770, C. G. Woide published an article in a *British Theological Magazine* on the *Pistis Sophia*. G. R. S. Mead tried in vain to trace such a magazine or any article on the subject near that date. C. G. Woide was the editor of the New Testament according to the famous *Codex Alexandrinus*. He placed the date of the *Pistis Sophia* manuscript in the third

century. In 1773 and 1778 articles by Woide on the *Pistis Sophia* appeared in journals published in France and Germany. In 1779 Woide copied by hand the whole of the Askew and Bruce manuscripts but no translation was published. In 1838-40 the manuscripts were copied by the French savant Dulaurier, but no translation ever came to light.

In 1848 M. G. Schwartze copied the *Pistis Sophia*

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* The following notes were made by the present writer on examining the *Pistis Sophia* manuscript in the British Museum.

The book is bound in brown leather with gold stamping on the covers; the spine is ornamented with gold stamping, with the following title in seven lines — PISTE SOPHIA COPTICE. MUS. BRIT. JURE EMPTIONIS. 5114. The end leaves and fly-leaves are of hand-made laid paper, indicating that the volume may have been bound by Dr. Askew. The paper page before the vellum of the manuscript contains Latin notes by Woide. The vellum varies greatly in thickness, some leaves being very thin, almost like onion-skin paper, while others are quite heavy and stiff. Some of the pages are clean, the writing being as sharp and black as when written; in places the ink has faded into brown and in a few pages the writing is no longer legible. The scoring lines are plainly visible on all leaves. Small holes and imperfections in the vellum were skillfully repaired before written on; in at least one place a small hole was not repaired, and the writing rises above the scored line to avoid the hole. Pages 99 v. and 100 r. are badly smeared from top to bottom. It appears as if this was deliberately done with a small wad of dirty rag or inked finger. The sentence "Second tome of Pistis Sophia," which is mentioned above, is barely visible, having faded to a light tan.

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manuscript and made a Latin translation, which was edited after his death by J. H. Petermann, and published in 1851 All the early English translations of the *Pistis Sophia* are translations of Schwartze's Latin version.

The first partial English translation published was that of C. W. King in the second edition (1887) of his *Gnostics and their Remains*.* This fragment consisted of a few pages translated from Schwartze's Latin text. An anonymous translation in French appeared in Migne's *Dictionnaire des Apocryphes*, which G. R. S. Mead calls ". . . . a sorry piece of work, more frequently a mere paraphrase from Schwartze's version than a translation."† Many learned articles appeared between the publication of the Latin text and the end of the century. In 1895 É. Amélineau published a French translation from the Coptic. In 1905 C. Schmidt published what is considered to be a very fine German translation of the Coptic text, and in 1924 an excellent English translation from the Coptic was published by George Horner. This was the first translation directly from the Coptic into English. It is designated as a "literal translation," and while this does not always make for as easy and smooth a reading as some of the freer translations, it does preserve, as nearly as possible in English, the exact wording, and in some cases definite clues to the meaning of the original writers. Horner's English translation contains a very fine and thorough Introduction by Francis Legge.

In 1890-91 G. R. S. Mead published in H. P. Blavatsky's magazine *Lucifer* a

translation into English of the first two "books," about half of the *Pistis Sophia*. This was again a translation of Schwartze's Latin text. It was the first English translation, except for the several pages published in the second edition of King's *Gnostics and their Remains*. In *Lucifer*, voluminous footnotes and commentaries are appended to the text of the translation In 1896 Mead published a complete translation of this work with an

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* Wizards Bookshelf, Minneapolis, 1973 with Bibliographic Additions, p. 457.

† *Pistis Sophia*, ed. 1921, p. lv.

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excellent Introduction, but without notes or commentaries on the text. In the Introduction (p. xxxv) he says: "I went over the whole again and checked it by Amélineau's version," and on p. xxxvi: "In 1890 I had already translated Schwartze's Latin version into English and published pages l to 252, with a commentary, notes, etc., in magazine form from April, 1890, to April, 1891." The magazine referred to is, of course, *Lucifer*, edited by H. P. Blavatsky, and the above is the only mention made by Mead anywhere of the commentaries and footnotes in *Lucifer*. In *Fragments of a Faith Forgotten*, p. 456, Mead writes:

"When, in 1896, I published a translation of the *Pistis Sophia*, I had intended to follow it up with a commentary, but I speedily found that in spite of the years of work I had already given to Gnosticism, there were still many years of labour before me, ere I could satisfy myself that I was competent to essay the task in any really satisfactory fashion; I have accordingly reserved that task for the future."

After Mead's death in 1933, a careful search through his unpublished manuscripts by John M. Watkins, his literary executor, failed to uncover anything dealing with the *Pistis Sophia.*

A "New and Completely Revised" edition of the *Pistis Sophia* was published by Mead in 1921, also without notes or commentary. This version was thoroughly compared and checked with Schmidt's German translation* from the Coptic (1905). In the Preface, p. xx, Mead says: "The second edition is practically a new book."

There exists also a manuscript by P. A. Malpas, (1875-1958) a life-long student of Theosophy, containing a translation of the *Pistis Sophia*, together with the notes and commentaries from *Lucifer* and extracts from the writings of the Church Fathers. Mr. Malpas' translation of the *Pistis Sophia* is apparently a recension of Latin, German and French translations.

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* [Ed. Petermann-Schwartze; newly translated by C. Schmidt, *Koptischgnostische Schriften*, (1905) in the series *Die griechischen Christlichen schriftsteller der eresten drie Jahrhunderte*.]

As already pointed out, the translation of the *Pistis Sophia* published in *Lucifer* has been superceded by better translations, including Mead's own later edition of 1921. The text which appeared in *Lucifer* (Vols. 6, 7 & 8) is not complete; contains many abridgements and summaries of repetitive passages.

Students wishing to make a study of the complete text of the *Pistis Sophia* are referred to the 1921 edition of Mead's *Pistis Sophia*, or to George Horner's *Pistis Sophia*, with Introduction by F. Legge. The introductions to both of these volumes are very valuable as showing the viewpoints of two quite different scholarly approaches to the *Pistis Sophia* itself, and Gnosticism in general.

Only sufficient material will be quoted from Mead's recension in *Lucifer* to make H.P.B.'s footnotes and commentaries clearly intelligible.

The quotations from the Bible in the present Introduction are according to the Authorized (King James) Version, Oxford University Press. The quotations from the Church Fathers are from *The Ante-Nicene Fathers*, The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., editors, (American reprint of the Edinburgh Edition). The extracts from the writings of the Church Fathers included in H.P.B.'s Commentaries are from some other English edition, or possibly translated from a French edition. The references given by H.P.B. with regard to Book, Chapter, and Section do not always correspond to the place where the quotations are found in the American Edition. As far as is known, no English translation of the *Panarion* of Epiphanius is available, and it is very likely those passages from it have been translated from Migne's original texts.

Quotations from *The Secret Doctrine* are based on the original edition of 1888.

A helpful definition of the title's meaning has been supplied by P. A. Malpas.

"Title: Pistis-Sophia is a combination of two Greek substantives, usually translated *Faith* and *Wisdom*. But H. P. Blavatsky plainly shows that Faith in the modern sense is quite an inadequate rendering of the

term Pistis. It is better described as Intuitional Knowledge, or knowledge not yet manifest to the mere intellect, though felt by the Soul to be true. This definition leaves the way open for dogmatists to say that it means precisely what they call faith, and the genuine enquirer needs to be careful in accepting dogmatic definitions of the soul and intellect and to beware of thinking that Pistis has anything to do with "believing" things that are not otherwise known. "Faith" is too often merely another name for "self-persuasion," which may not be, but usually is, delusion, in one of its fascinating forms. The whole book is highly instructive as to what Pistis really is. The importance of the correct understanding of the word cannot be overestimated for students of the New Testament, when it is realised that Paul was a Gnostic using the Gnostic term in its technical sense, and that however pleasing it may be to attach quite another sense to it, it did not and does not mean what it is usually taken to mean by Europeans of our own day. In the drama of Pistis-Sophia and her sufferings it is clear that her unshakeable intuition that she will be saved by her divine part is the link that enables that divine part to save her. It is the actual testimony that she is not yet finally lost, and in the end it is fully vindicated. Job, another drama of initiation, teaches the same lesson in an ancient Egyptian setting. . ."

Gnosticism was a syncretistic philosophico-religious movement which included all the manifold systems of belief prevalent in the first two centuries of the Christian era. Originating somewhat prior to Christian times, it combined various elements of Babylonian, Judaic, Persian, Egyptian and Greek metaphysics with certain teachings of dawning Christianity.

As a name, Gnosticism is derived from the Greek *gn∩sis (<äF4l*, "knowledge," more specifically spiritual knowledge or esoteric wisdom, a knowledge not attainable by ordinary intellectual processes, and only to be gained by mystical enlightenment or the awakening of the Buddhic elements in man. The emphasis on *knowledge* as the means of attaining a higher evolutionary stage, and the claim to the possession of this knowledge in ones own doctrine, are common features of the numerous groups in which the Gnostic movement historically expressed itself, even though there were only a few of these groups whose members expressly called

themselves *Gnostics* (Gr. *gn∩stikos—(<TFJ46`l* Lat. *gnosticus*), the "Knowing Ones"*—*Compiler*.]

PISTIS-SOPHIA

Notes and Comments by H. P. Blavatsky

[*PS* 1] It came to pass when Jesus had risen from the dead and passed eleven years (1) speaking with his Disciples, and teaching them only up to the Regions (2) of the First Precepts (3) and of the First Mystery, the Mystery within the Veil, within the First Precept, to wit, the Four-and-Twentieth Mystery, and below these (Precepts) which are in *the Second Space* of the *First* Mystery, which is before all Mysteries, the *Father in the likeness of a Dove* (4), that Jesus said to his Disciples: "I am come from that First Mystery, *which also is the Last* (5), the Four-and-Twentieth Mystery." Now the Disciples knew not this Mystery, nor did they understand it, because (as they supposed) there was not anything within that Mystery . . . . .

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(1) The number eleven gives the key to the situation. The eleventh trial or degree of initiation has been safely passed through and the twelfth and last which, if the candidate was successful would crown the whole *work*, was now being entered upon. Hercules was to enter upon his twelfth labour, and the sun of the twelfth sign of the Zodiac. Even the popular adage "at the eleventh hour," is an echo of this mystery. In the second volume of the *Dogme et Rituel de la Haute Magie*† (pp. 386 et seq.), Éliphas Lévi gives the *Nychthēmeron* of

* The English word "to know" corresponds to Middle English *knowen, knawen*; Anglo-Saxon *cnāwan*; Old High German *knāan*; Old Norse *knā*; Old Slavonic *znati* (to know); Latin *gnoscere, noscere*; Greek *gignōskein*; Sanskrit *jānāti* (knows); Lithuanian *žinoti* (to know); Gothic *kunnan*.

† [English Tr. by A. E. Waite as: *Transcendental Magic*, N.Y.C., Samuel Weiser, 1972.]

Appollonius of Tyana. *Nychthēmeron* means the space of a day and a night or twenty-four hours. Each grade of initiation had two degrees, in all twenty-four. This explains "the First Mystery, which is the Four-and-Twentieth" of the text. Readers of the Abbé Constant's work, who are ignorant of Greek, should be warned that the French below the Greek is not even the vaguest possible paraphrase, but simply Lévi's idea about the text. He is, however, right in saying that "these twelve symbolical hours, which may be compared with the signs of the Zodiac and the labours of Hercules, represent the cycle of degrees of Initiation." (See *The Secret Doctrine*, I, 450.)

(2) The Greek word translated by "Region" is *topos*; it corresponds to the Sanskrit *loka*. In the second volume of *The Secret Doctrine*, p. 174, we are told that "Samjñā. the daughter of Vi□vakarman, married to the Sun, 'unable to endure the fervours of her lord,' gave him her Chhāyā (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*." *Verb*. Sap.

(3) In Masonic Lodges the Tyler demands the sacramental words (or precepts) from the apprentice or candidate, thus repeating the ancient formulae. As Ragon, following the occult tradition, has well proved, Masonry was a forced product of the Gnostic mysteries, born of a compromise between Political Christianity and Gnosticism.

(4) [*Dove*.] Compare: "Thou art the First Mystery looking within, thou hast come from the spaces of the Height and the Mysteries of the Kingdom of Light and thou hast descended on the Vesture of Light, which thou didst receive from Barbēlō, which vesture is Jesus, our Saviour, on which thou didst descend as a Dove." (Page 128 of Schwartze's Coptic.) Now, the *Second* Space of the *First* Mystery corresponds in Esoteric parlance to the second plane of consciousness from within or above, on which plane is *Buddhi* (the Spiritual Soul), the vehicle of *ŝtman* (Universal Spirit), the "First Mystery," which is also "the last Mystery" in the endless cycle of emanation and reabsorption. In Egyptian Esotericism the "dove symbol" of the Gnostics was represented by the glyph of the *winged* globe. The dove, that descends on "Jesus" at his baptism is typical of the conscious "descent" of the "Higher Self" or Soul (*ŝtma-Buddhi*) on Manas, the Higher Ego; or in other words, the union during initiation of the *Christos*, with *Chrēstos*, or the imperishable "Individuality" *in the All*, with the transcendent Personality—the Adept.

(5) [*Last Mystery*.] In the same way that ŝtman is the first or seventh principle, as previously explained.

[*PS* 2] Moreover, Jesus had not told his Disciples the whole emanation of all the Regions of the Great Invisible and of the Three Triple-Powers, and of the Four-and-Twenty Invisibles (1), and of all their Regions, Aeōns and Orders (that is to say) the manner in

which the latter which are also the Projections of the Great Invisible, are distributed.

Nor (had he spoken of) their Ungenerated, Self-generated, and Generated (2), their Light-givers and Unpaired (3), their Rulers and Powers, their Lords and Archangles, their Angels and Decans, their Ministers and all the Houses of their Spheres, and all the Orders of each one of them.

Nor had Jesus told his Disciples the whole emanation of the Projections of the Treasure, and their Orders; nor of their (4) Saviours and their Orders . . . . .

(l) The triple powers are an aspect of the triple *Logos*, and the 24 invisibles are the 21 (7 x 3) emanating Rays, with their three *Logoi*.

(2) Or the Eternal, *unborn* powers—*Aja* in Sanskrit: the Self-generated, the *Anupapādaka* (parentless), the Self-existent—in Sanskrit, *Swayambh™;* and the generated, including both the emanations from higher Emanations (4th plane), and those Dhyāni-Chohans and Devas who have been men, *i.e*., already gone through the Mānasic cycle.

(3) [*Unpaired ones*.] The "eternal celibates", the *Kumāras*; literally those without a *Syzygy,* double, pair, mate, or counterpart. It is the Hierarchy of the Kumāras which incarnates in man as his Higher Ego or Manas.

(4) [*Their saviours.*] *Sc*. of the Emanations or Projections. On pages 190 and 191 the scale of the twelve Saviours is given. The first seven preside over the projections or emanations of the seven Voices, Vowels, or Amens, and the last five over the five Trees; they are all of the Treasure of Light.

[*PS* 3] . . . . . nor the Region of the Saviour of the Twins, who is the Child of the Child (1); nor in what Regions

the three Amens emanate; nor yet the Region of the Five Trees and Seven Amens, which are also the Seven Voices (2), according to the manner of their emanation.

Nor had Jesus told his Disciples of what type are the Five Supporters and the Region of their emanation; nor of the Five Impressions and the First Precept, in what type they are evolved (3) . . .

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(1) The "Child of the Child" is Manas, the child of Buddhi on a higher plane, and the lower Manas, the child of the higher, on an inferior semi-human plane. The "twins" are the dual Manas, in Esotericism.

(2) The "Three Amens" are: the upper *triad* in septenary man; the region of the "Five Trees" is the earth and localities wherein the actual and past Five Root-Races have developed; the "Seven Amens" and the "Seven Voices" are identical with the "*Seven Aums* and the Seven Mystic Voices," "the voice of the *inner* God" (vide *The Voice of the Silence,* pp. 9 and 10.* The "seven thunders" spoken of in *Revelation* are typical of the same mystery of spiritual Initiation. Again, from a Macrocosmic aspect the Seven Amens are the seven rays of each of the "Three Amens," making up the "Twenty-four Invisibles," and so on *ad infinitum.*

(3) [*The First precept*, etc.] As many of these terms are to a certain extent explained in the sequel, it will be unnecessary to go into an elaborate disquisition of the hierarchies. For the broad outline students should compare the *The Secret Doctrine*, I, 213, 435, and also Pt. 1 of the *Transactions of the Blavatsky Lodge*.†

[*PS* 4]. . . . . Therefore they thought that it was the End of all Ends and the sum of the Universe and the whole Pl rōma (1).

. . . . . we have received all fullness [pl r∩ma] and perfection. . . . .

It was on the fifteenth day of the moon of the month Tobe (2), the day of the full moon, when the sun had risen in its going, that there came forth after it a great flood of most brilliant light (3) of immeasurable brightness . . . . .

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* [See *Jn€neshwar…* by ®ri Jnānadeva, pp. 144-5; Transl. by R. K. Bhagwat, Madras, Samata Books, 1979.]

† [Consult them in Volume X of H.P.B.'s *Collected Writings.*]

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(1) [*Pl rōma.*] See *The Secret Doctrine*, I, 406, 416, 448; II, 79, 506, and *Isis Unveiled* I, 302. From the esoteric point of view, the Pl rōma in the Gnostic scheme corresponds to absolute space with its seven planes

or degrees of Consciousness *and the rest*. See the passage on the "SEVEN-SKINNED ETERNAL MOTHER-FATHER" in *The Secret Doctrine*, I, 9, and also Part I of the *Transactions of the Blavatsky Lodge*.

(2) Tobe or Tebeth. From Dec. 20 to Jan. 18.

(3) The distinction between *lux* and *lumen*, both meaning *light,* has been preserved in the English by printing the word "light" with a capital when it stands for *lumen*.

[*PS* 6] . . . . . These things, then, were done on the fifteenth of the month Tobe, *the day of the full moon* (1).

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(1) This date proves that the above is a description of the Mysteries all the greater initiations being performed during full moon.

[*PS* 7] And all the Angels and their Archangels and all the Powers of the Height *sang hymns* (1) . . . . .

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(1) See the *Voice of the Silence*, p. 65, when the hymn of nature proclaims: "A Master has arisen, a MASTER OF THE DAY; and also p. 72.

[*PS* 8] . . . . . And the three degrees of the Light were of various light and aspect, excelling one another in infinite manner (1) . . . . .

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(1) On page 71 [*Voice*] the three Robes or Vestures are described. In Buddhism the three Buddhic bodies or forms are styled: — *Nirmanakāya*, *Sambhogakāya*, and *Dharmakāya*, as the *Voice of the Silence* informs us in the *Glossary* (p. 96), which see for a full description.

[*PS* 9] ". . . . . to speak with you from the Beginning [Arch] to the Completion [Pl r∩ma] . . . ."

[*PS* 11] ". . . . . after I came forth into the World I brought with me twelve Powers, as I told you from the beginning. I took them from the Twelve Saviours of the Treasure of Light according to the command of the First Mystery. These, therefore, when I came into the world, I cast into the *womb* of your mothers, which are in your body (1) today . . . .

For *all men who are in the World, have taken their Soul from the Rulers of the Aeōns* (2). But the Power which is in you, is from me. Of a truth your soul pertains to the Height (3)."

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(1) Note that "womb" and "body" are in the singular.

(2) The four lower human Principles, we are taught in the Esoteric Philosophy, i.e., Body, Double, Life and Instinct (animal soul, or Kāma, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres—the *r™pa* planes.

Compare the □lokas of "Dzyan" in *The Secret Doctrine*, Vol. II, p. 17.

"How are the Mānushyas born? The Manus with minds, how are they made? The Fathers called to their help their own fire; which is the fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three produced in their joint effects a good R™pa. It could stand, walk, run, recline, or fly. Yet it was still but a Chhāyā, a shadow with no sense." . . . . . "The Breath needed a form; the Fathers gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a Mirror of its Body; 'We gave it our own,' said the Dhyānis. The Breath needed a Vehicle of Desires; 'It has it,' said the Drainer of Waters. But Breath needs a mind to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine,' said the Great Fire . . . . ."

(3) [*The Height*.] The ar™pa or formless planes, which shows that "Jesus" is the type of the Mahātmic prototype, the Higher Manas.

[*PS* 12] ". . . . . nor did the Rulers of the Ae∩ns know me, but thought that I was the angel Gabriel (1)."

"It came to pass, when I had come into the midst of the Rulers of the Ae∩ns, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAŌ, the Good, who is in the Midst (2), that he should preach before me, and prepare my way, and baptize with water the remission of sins. This Power then *is* (3) in the body of John. Moreover, in the place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Ae∩ns of the Sphere (4) . . . . .So the Power of the Little IA∅ (5), the Good, who is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist."

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(1) [*Gabriel*.] See *Isis Unveiled*, II, p. 247.

(2) [*Midst*.] That is to say, that the Power planted (or sowed) is the reflection of the Higher Ego, or the lower *Kāma-Manas*.

(3) [*Is in the body of John*.] Notice the tense, the orthodox John being dead years before.

(4) [*Aēons of the sphere*.] It is curious to remark the interchangeability of terms; at the end of page 12 we have the Rulers of the Sphere and the Rulers of the Aeōns, and now we have the Aeōns of the Sphere and a little below the Sphere of the Rulers. They are all intentional *blinds*.

(5)[*The little* IAŌ] On page 194 we read of "the great Leader of the Midst whom the *Rulers of the Aeōns* call the *Great* IAŌ, according to the name of the great Ruler which is in their Region, ... and the twelve Servants (Deacons), whereby ye received Form and Strength." "As above so below"; this apparent dualism is quite in keeping with all esoteric systems. —"*Daemon est Deus inversus*."

[Commenting upon what Hippolytus, Bishop of Ostia (Portus), says* about Valentinian teachings comparing them with the system of Pythagoras and Plato, H.P.B. writes:]

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* *Refutation of All Heresies*, more generally known as the *Philosophumena*, Book VI, chapters xxv-xxxi [*Ante-Nicene Fathers*, Vol. V, pp. 85, 89, rpr. of Wm. Eerdmans, Grand Rapids, 1975.]

Our author was right in comparing the Valentinian system with those of Pythagoras and Plato, and in declaring that it had a mathematical basis. The *Gnōsis* at all times and in all countries has been based on *natural laws*, and the different branches of mathematical science are simply the methods of expressing these laws. To vindicate these sublime systems of antiquity, and to *prove* that they were based on something more than "superstitious imagination," some figures will now be given, and some hints as to their explanation attempted. It must, however, be remembered that as such figures are *infinite*, and that the permutations and combination of their properties, correspondences and qualities are equally infinite, no more than the roughest possible outline can be given in a short paper. As however, in the sequel, reference will often be made to these figures, it is necessary for the reader to be put into possession of their general scheme at the beginning of our undertaking. It is hoped that by these figures students will be given the clearest possible proof that, as Plato said, "the Deity geometrizes."

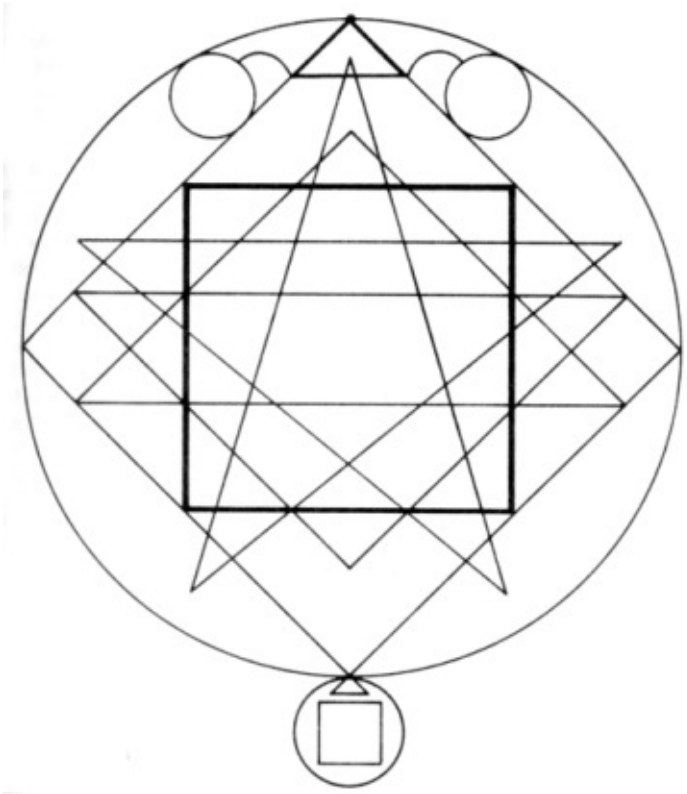


CHART OF THE PLĒRŌMA ACCORDING TO VALENTINUS

[GEOMETRICAL SYMBOLISM]

First the • (Point), the *Monad*, Bythus (the Deep), the unknown and unknowable Father. Then the ✦ (Triangle), Bythus and the first emanated pair or *Duad*, Nous (Mind) and its syzygy Aletheia (Truth). Then the □ (Square), the dual *Duad Tetraktys* or *Quaternary*, two males ‖, the Logos (Word) and Anthrōpos (Man), two females, their syzygies, ═Zōē (Life) and Ekklēsia (the Church or Assembly), *Seven in all*. The Triangle, the *Potentiality* of Spirit; the Square, the *Potentiality* of matter; the Vertical Straight Line, the *Potency* of Spirit, and the Horizontal, the *Potency* of matter. Next comes the Pentagram , the *Pentad*, the mysterious symbol of the Mānasaputras or Sons of Wisdom, which together with their syzygies make 10, or the *Decad*; and last of all, the Hexalpha or interlaced Triangles ✡ the *Hexad*, which with their syzygies make 12, or the *Dodecad*. Such are the contents of the Pl rōma or Completion, the *Ideas* in the *Divine Mind*, 28 in all for Bythus or the Father is not reckoned, as it is the *Root* of all. The two small circles *within* the Plērōma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are *after*-emanations, and as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which *essentially* proceeds from the same source; and from another, the descent or incarnation of the Kumāras or the Higher Egos of Humanity.

The Circle of the Pl rōma is bounded by a circumference emanated from Bythus (the Point), this is

called the Horus (Boundary), Staurus (Stock, Stake, or Cross) and Metaecheus [9,JXPT] (Participator); it shuts off the Pl rōma (or Completion) from the Hysterēma (the Inferiority or Incompletion), the larger from the smaller Circle, the Unmanifested from the Manifested. Within the Circle of the Hysterēma is the Square of primordial Matter, or Chaos, emanated by Sophia, called the Ektrōma (or Abortion). Above this is a Triangle, *primordial Spirit*, called the Common Fruit of the Pl rōma, or Jesus, for to all below the Pl rōma it appears as a unity. Notice how the Triangle and Square of the Hysterēma are the reflection of the Triangle and Square of the Pl rōma. Finally the plane of the paper, inclosing and penetrating all, is Sig (Silence).

SOME GENERAL HINTS TOWARDS AN EXPLANATION OF THE FIGURES [pp. 19-20].

In all the figures except Fig. 8 the great Hermetic Axiom "As above, so below," is triumphantly shown forth, as also the idea of the syzygy, pair or opposite. Let us begin with Fig. 8, remembering that the Point produces the Line; the Line the Superficies; and the Superficies the Solid.

In this figure we have a symbol of Fire or Spirit. The vertical line, in the centre of the figure, is the subtlest Fire; this gradually falls into the shape of triangles, their vertical angles growing less and less acute, as their bases expand and at the same time rise to higher planes. Six planes or bases in all, and six triangles, with the point the seventh. The seventh figure generated from the point is the right-angled triangle, the most perfect. The more acute the angle, the subtler the Fire, until it finally reaches the right angle, the balance or turning point of all angles.

Now let us take the central point of the whole figure and join it with the extremities of the bases of the triangles; we shall then find that with the point again we have a second series of Seven, viz., the point, two acute-angled, one right-angled, two obtuse-angled triangles, and the horizontal diameter of the Figure. These are the R™pa Planes, the first septenary being the seven *fiery* Logoi, the second septenary the seven Globes on the four lower planes of the great septenate, etc., etc. Notice again the series of quadrilaterals formed by the intersection of the bases and sides of the triangles, 2, 4, 6, 8, and 10, the perfect number. Therefore starting from our perpendicular, or *Spirit*, we arrive by a series of angles through every variety of acuteness to the right-angled triangle, and pass from it through every variety of obtuseness to the horizontal diameter, *Matter*.

This great fact may be more plainly seen in Figs. 11-18, where the same series is traced in rectangular quadrilaterals, of which the balance or turning-point is the Square. Of course it must be remembered that only the *perfect types* are given, the intermediate types being infinite. For instance, to get from Fig. 11 to Fig. 12, an *infinity* of points are required; from Fig. 12 to Fig. 13 an infinity of lines; from Fig. 13 to Fig. 14 an infinity of intermediate figures, etc., seven infinities and seven eternities in all.

In these figures also it should be noticed that the Vertical has expanded and again decreased into the Horizontal, but in so doing has *changed* its direction, in other words the wheel has turned. In one of

the following papers it is hoped to show the generation of the *Svastika* and its connection with these figures.

Having now obtained our most perfect triangle figure, *viz.*, the right-angled Triangle, let us proceed to trace the operations of a pair of these. In the series of figures 1-8, we notice the triangle of Spirit with its apex upward and the triangle of Matter with its apex downward. Let those who wish to understand the two Circles

surrounding these triangles and gradually involving into one another until finally they become *one* (Fig. 7), remember the Caduces, and think over what is said in *The Secret Doctrine* (Vol. I, pp. 550 *et seq*.), about the "lemniscate," and also about the development of the germ-cell (Vol. II., pp. 117 *et seq*.).

These Triangles produce Squares by their intersection, and we get the following series of points generated, 1, 4, 9, 16, 25, 36, and 49, which is 1^2, 2^2, 3^2, 4^2, 5^2, 6^2 and 7^2.

Thus are the *Forty-nine Fires* generated.

At the *fourth* stage the primal type of the spindle  is repeated, but as a *duality*; in the two succeeding figures this duality is repeated but on a smaller and smaller scale until in Fig. 8, it *disappears entirely*.

Let us now combine our previous figures and we obtain Fig. 9. All is generated from the Point (the First Logos). Thus from it we have six descending triangles and six spheres of matter, which together with the point make seven. So also with the fainter triangles and circles of spirit which ascend. And yet the two points of departure are *essentially one* in nature. The horizontal diameter is neither dark nor light, neither spirit nor matter, as is also the greatest circumscribing circle.

Fig. 10 is the amplification of Fig. 7. It is the *Pyramid unfolded*, and the "Four-faced Brahm," the "four Mah~r~jas," etc., and all the quaternaries; it is also the expansion of the Tetraktys. Notice the two series of three Squares each and the Point in the centre, seven in all. Notice also that the Square of *Twelve Fires* is bounded by triangles of *Ten*. The representation of the Pythagorean Tetraktys was a triangle containing *ten* Y∩ds.

Our figure being a *perfect* type, if the corners are folded to the central point, the Fires, or syzygies, coincide, and this process can be repeated until the whole figure disappears in the Point. But in nature the type is imperfect, and the Fires are at unequal distances, so that in folding over the four corners, the *Solid* Pyramid is formed, its spiritual axis and its material basal diameters varying with the proportion of spirit and matter in any manifestation.

Fig. 4

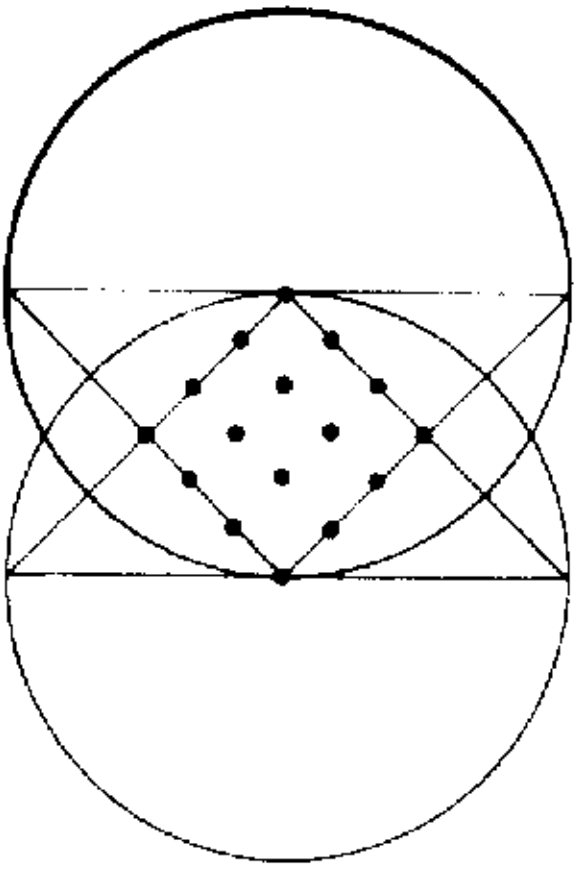


Fig. 3

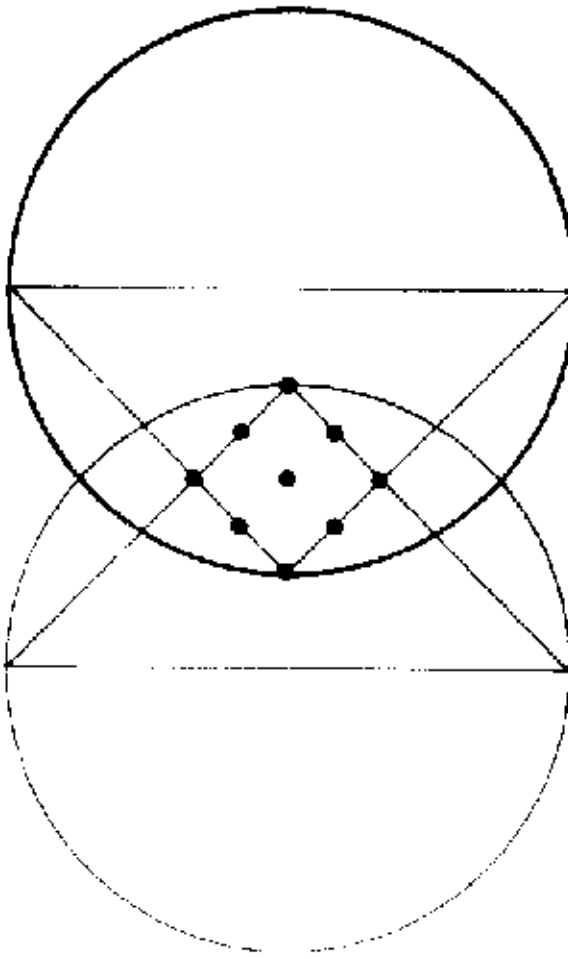


Fig. 5

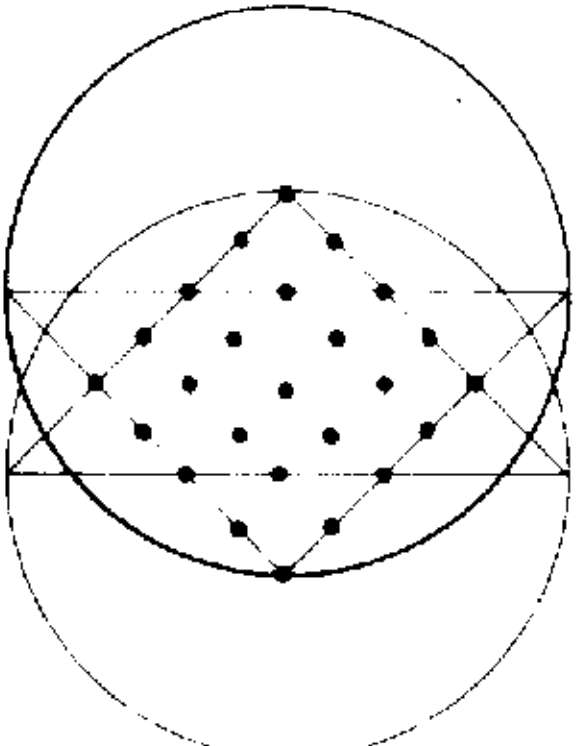
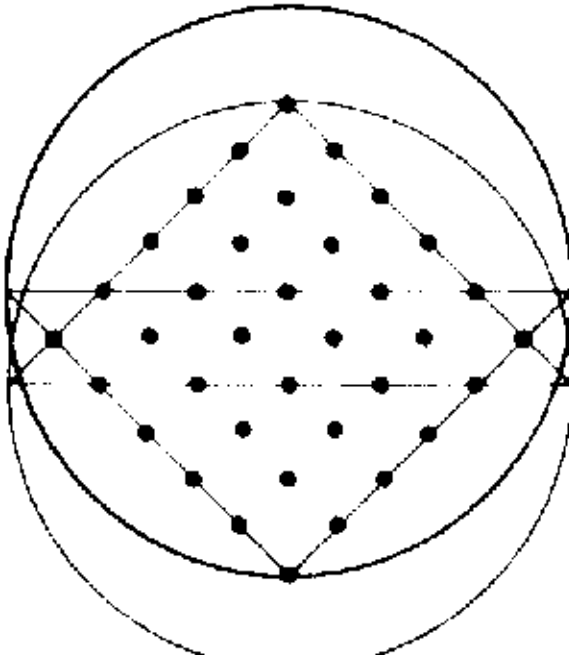


Fig. 6



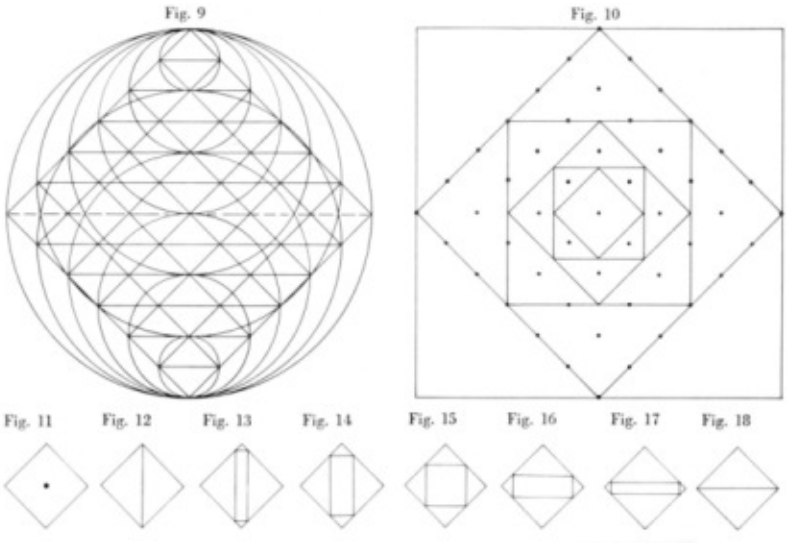


Fig. 7 will give us all our pairs, and initiate us into the mystery of Reflection. Thus we have 2 ones, 2 twos, 2 threes, 2 fours, 2 fives, 2 sixes, but only *one* seven. Here then we have all the mysterious gnostic numbers; from 1 to 7, then 8, or the *Ogdoad*, 10 or the *Decad*, and 12 or the *Dodecad*.

Much more, indeed, might be written; but perhaps, enough has already been said to direct the attention of students to the mystery of the *Forty-nine Fires*, and give them a key to the comprehension of the hitherto hopeless obscurity of the Gnostic writers in the eyes of the moderns.

[A later note says:] With regard to the figures published in the last paper, it should be clearly understood that there is no up nor down, no top nor bottom, in reality. It has, however, been suggested that Fig. 8 would be preferable if reversed, so that the Point should be at the top.

[Following H.P.B.'s suggestion Fig. 8 has been reversed in this edition.—*Compiler*.]

[*PS* 13] "After these things, moreover, I looked down into the World of Men, and found Mary who is called my Mother after the body of Matter (Hyl); I spoke to her, moreover, in the form of Gabriel (1), and when she had turned herself into the Height (*sc*. Pl rōma) towards me, I implanted in her the first Power which I received from Barb lō (2), the Body which I wore in the Height. And instead of a Soul, I implanted in her the Power,

[*PS* 14] which I received from the Great Tsebāōth, the Good, (3) who is in the Region of the Right (4). And the twelve Powers of the Twelve Saviours (5) of the Treasure of Light, which I received from the twelve Deacons (Ministers), who are in the Midst (6), I brought into the Sphere of the Rulers, and the Decans (7) of the Rulers, and their Ministers thought them the souls of the Rulers: and the Ministers conducted them. I bound them in the body of your mothers. And when your time was full, they brought you forth into the World, no Soul of the Rulers being in you. And ye have received your portion of the Power which the last Supporter breathed into the Mixture of (*Kerasmos*, see Table I), which was blended with all the Invisibles, and Rulers, and Aeōns; once only was it blended with the World of Destruction, which is the Mixture: this (Power) I brought out *from Myself*, (*sc*. the Four-and-Twentieth Mystery) from the beginning, and infused it into the First Precept; and the First Precept infused a portion thereof into the Great Light; and the Great Light infused a portion of that which it received, into the Five Supporters; and the last Supporter received that portion and infused it into the Mixture (8).

[*PS* 15] Such is the manner of all things which are in this Mixture, as I have told you.

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(1) [*Gabriel*.] In the system of Justinus (*Philosophumena*, V, 26), the first triad is described as consisting of two male principles and one feminine. The first male is called the Good and is attributed with universal foreknowledge: the second, the Elōhīm, is the father (collective) of all the creation or generation, without fore-

knowledge and blind. The third, the feminine principle, is also without foreknowledge, two-minded or undecided, bi-corporate or of two bodies, being figured as a virgin above and a viper below (astronomically the Virgo-Scorpio of the ancient Zodiacs), and her name is Eden or Isrā l. And mutual desire arose in the Elōhīm and Eden, and from this union were born twenty-four Angels, twelve called Paternal and twelve Maternal. Among the twelve Paternal is *Gabriel*. The twelve are, of course the twelve signs of the Zodiac,

etc., according to the key used. In the *Talmud* and the *Kabala*, Eden is called "The Garden of Delight," and held by the Church Fathers to figure *Yoni* after the commission of the first sin. The Gnostics, on the contrary, always explain the term in its most spiritual and metaphysical sense, treating of its cosmogonical and theogonical signification and ignoring its material and physiological explanation.

In *Adversum Celsum* (vi. 30) * Origen with much verbiage and contempt treats of the "accursed diagram" of the Ophites, which his Gnostic opponent Celsus had referred to. In it, *Gabriel* is the *fourth* of the "*seven* ruling Daimōns", for we read: "Moreover, Celsus asserted that the 'fourth had the form of an eagle'; the diagram representing him as Gabriel the Eagle-like." In ancient Astrology, Gabriel was said to rule over the sign Taurus and the Moon.

Now, the Egyptians, according to Plutarch† assigned to the moon a male and a female nature (*phusin arsenoth lun*). During the Lunus-Luna festival, at the Vernal Equinox, when the sun was in the sign Taurus, the men sacrificed to Lunus and the women to Luna, *each sex assuming the dress of the other.* The Bull (Taurus), moreover, among all the ancients was the symbol of generation, and in the symbolism of the Mithraic Mysteries, the Initiate plunges a sword or scimitar into the throat of a prostrate *Bull.* Compare this with *The Voice of the Silence* (pp. 11 and 12): "Before that path is entered, thou must *destroy thy lunar body*, cleanse thy mind-body and make clean thy heart . . . . ."

"Before the 'Mystic Power' can make of thee a god, Lanoo, thou must have gained *the faculty to slay thy lunar form at will*."

When we collate all this with what is told us in *The Secret Doctrine* of the *Pit is* and their work in the formation of the lower man, and of the bi-sexual or androgynous nature of the early races, we shall

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* [In *Ante-Nicene Fathers*, Vol. IV, p. 586.]

† *De Iside et Osiride*, ch. 43, [In *Plutarch's Morals,* tr. by C. W. King, London, Geo. Bell & Sons, 1898.]

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understand why the Angel Gabriel the Daimōn of the Moon, and the ruler of the sign Taurus, appeared to Mary at her conception; the Annunciation will resolve itself into far simpler terms than the accepted solution, and we shall have learnt something of the mysteries of the *astral body.*

(2) [*Barb lō.*] In explaining this term, it will be interesting to see first of all what the other Gnostic systems say of Barbēlō and then to examine the statements in *Pistis-Sophia*.

We learn from Irenaeus,* that the Innominable Father was manifested to this "never-aging Aeōn in a virginal form" by the emanation of *four* beings, whose name expressed *thought and life*; and that she, at the sight thereof, conceived and gave birth to *three* like beings.

Compare with this:—

"Then the three (*triangles*) fall into the four (*quaternary*). The radiant essence becomes Seven inside, Seven outside. The Luminous Egg (*HiraŠyagarbha*), which itself is Three (*the triple hypostases of Brahmā, or VishŠu, the three 'Avasthās'*), curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the depths of the Ocean of Life." (*S.D.* I, 66.)

According to Epiphanius, one of the Ophite schools taught that Barb lō was an emanation of the Father, and the Mother of Ialdabaōth (or according to some, of Tsebāōth), which is to say that Barb lō was identical with Sophia-Achamōth or Pistis-Sophia. She dwelt in the Eighth Heaven above: while her son insolently possessed himself of the Seventh and caused his mother much lamentation. This idea is the common property of all the Gnostic systems, the *terms* varying, the *idea* remaining constant. She is further said to constantly appear to the Archōns or Rulers, in a beautiful form, so that she may collect again her scattered power, stolen from her by the Demiurge, his Gods, Angels. and Daimōns.

According to Irenaeus again, the ascent of souls terminated in the upper Region "where is Barbēlō the Mother of the *Living* (or Lives)."†

Pistis-Sophia informs us that Barbēlō is one of the Triad of the Invisibles Agrammachamareg, Barbēlō

and Bdellē, in the Region of the Left (see Table I), where is the Thirteenth Aeōn (page 359). She is

* *Adversus Haereses*, Book I, ch. xxix. [In *Ante-Nicene Fathers*, Vol. I, p. 353.]

† [Wrongly ascribed to Irenaeus. Actually, Epiphanius, *De Gemmis*, ii, 20.]

twice called the Power (*dynamis*) of the Invisible God; she is also the Mother of Pistis-Sophia and twenty-three other Emanations (pages 49, 361). The Region of the Left is apparently called the Hylē (Matter) of Barb lō (page 128).

Again, from Epiphanius,* we learn that one of the names of the Valentinians was *Barb litae*, and we are inclined to think with É. C. Amélineau in his *Essai sur le Gnosticisme Égyptien* (Paris, 1887), that it was the name of the highest degree of their Initiation, in which the Adept became a perfect Pneumatic, or Illuminatus, a son of Immortality. The Hebrew derivation would give the meaning, Son or Daughter of God. We know, on the other hand, that with the Gnostics and especially the *Docetae* (Illusionists), who held that Jesus, the man, was entirely distinct from Christos, the Principle, and denied the facts of the miraculous conception, incarnation, death, and resurrection—the mother of Jesus, the man, was considered as low, as the mother of Christos, the Principle, was held in veneration by them. The latter was the "Holy Ghost" and regarded as female by their schools. When we consider, however, that *esoterically* there are seven aspects of the Sophia (the seven planes of wisdom), it will be easy to see that both the Church Fathers, unintentionally, and the Gnostics, intentionally, only give one out of the seven aspects.

(3) [*The great Tsebāōth, the good.*] In *Pistis-Sophia* there are three Tsebāōths, that is to say three *aspects* of the power or principle hidden in this name. (a) The Great Tsebāōth, the Good, the "father" of the "soul" of Jesus (pages 14, 193): (b) The Little Tsebāōth, the Good, called in the Kosmos Zeus (Jupiter) (page 371),† one of the Planetary Rulers: and (c) Tsebāōth-Adamas, Ruler over six of the twelve Archōns (page 360), and also in the Lower World, one of the Archōns which have the punishment of Souls, whose "Receiver," or subordinate, presents the *Cup of Oblivion* to reincarnating souls.

In some of the schools it was taught that he who wished to be "Perfect" must ascend through the realms of the Rulers, and finally place his foot on the head of Tsebāōth; and thus attain the Eighth Heaven where dwelt Barbēlō. Tsebāōth was said to have a woman's hair, and

* *Panarion* or *Adversus Haereses*, Book I, t. II, Haer. xxvi, § iii, footnote by Petavius.

† [Pages 359, 360, 361, 371, etc. refer to the pages of the Third Document in *Pistis-Sophia* MS., namely the one entitled: "Part of the Books of the Saviour."]

was figured by some as an ass. by others as a swine. Here we should call to mind the *red* ass of Typhon in the Egyptian Mysteries; the descent of Bacchus to Hadēs on an ass in the *Frogs* of Aristophanes (a burlesque on the Eleusinian Mysteries); the *Golden Ass* of Apuleius, and last but not least the entrance of "Jesus" into "Jerusalem" (the mundane Jerusalem in other words, physical existence) on an "ass." In every case these terms are from the Mysteries and none but the "Perfect" knew their secret meaning. To the multitude they have ever remained "abracadabra" and will remain for all but the most determined students.

Origen (*Adv. Cels*., vi, 31) gives the formulae of prayers recited by the Defunct, or Pneumatic, to the Planetary Rulers. These were probably part of the secrets of their outer initiation and used by the Bishop of Auch to show that he knew their secrets even better than Celsus himself. The passage referring to Tsebāōth, runs as follows: "They next come to Tsebāōth, to whom they think the following should be addressed: 'O

Governor of the *fifth* realm, powerful Tsebāōth, defender of the law of thy creation, which is liberated by grace, through the help of a *more powerful Pentad*, admit me, seeing the faultless symbol of thy art, preserved by a stamp of an image a body liberated by a Pentad. Let grace be with me. O Father let grace be with me'."

(4) [*Region of the right.*] Perhaps it will not be without interest if, in explanation of this term, we translate a few lines from the *Adversus Haereses* of Irenaeus, who was, perhaps, the bitterest of all the opponents of the Gnōsis. The "holy" Father shall teach us the Knowledge he strove so vigorously to crush out of existence.

In speaking of the Italian school of the Valentinians, Irenaeus writes:—"They declare that the Demiurge, having fashioned the Cosmos, made the Choïc (Material) *Man* also; but not from this dry Earth, but from the invisible Essence, from the fluid and unsettled portion of the Hylē, and that he breathed into him the Psychic (or astral *Man*). And this is the *Man* which is born according to the image and likeness (*sc*. the Chhāyā), the Hylic being according to the image, resembling but not of the same Essence with the God (the Pit□is), while the Psychic *Man* was in the likeness: whence also his Essence, being from a spiritual emanation is called a spirit of Life. It was afterwards they say that the Coat of Skin clothed him, which they declare is the body of flesh perceived by the senses . . . . so that they derive the *Soul* from the Demiurge, the *Body* from the Earth (*Choos*), and the *Fleshly Covering* from the Hylē; But the *Spiritual Man* (Anthrōpos) from the Mother of Achamōth (*i.e.* from Sophia-Above or Within, the Mother of Sophia-Without, or Pistis-Sophia) . . . . Of these three, they say that the Hylic, which

they also call the *Left*, must of necessity perish, in as much as it has in it no breath of incorruptibility; but the Psychic, which they designate the *Right*, being in the middle of the Spiritual and Hylic, goes in whatsoever direction it may incline itself; whereas the Spiritual (*Manas*) has been sent forth, in order that, by being united with the Psychic here (*i.e.*, emanating Kāma-Manas), it might take Form and be instructed together with it (the Psychic or *Kāma-Rūpa*) by sharing in its existence or by conversion with it (anastroph).'"*

In the *Pistis-Sophia* the plane immediately below or inferior to the Treasure of Light is divided into three main Lokas or Sub-planes, the Right, the Left and the Middle.

The duty of the Rulers of the Right is the forming, fashioning or *building* of all the lower Spheres or Planes of existence, by bringing down the Light out of its Treasury, and causing it to return thither again, thus in another sense, accomplishing the salvation of such souls as are fit to ascend to a higher plane. The Rulers of the Midst have the *Guardianship* of Human Souls. The Left, called also the Region of Righteousness, is the Loka or condition towards which all *penitent* souls tend, for it is here that the *conflict* between the principles of Light and Hyl (*i.e.*, differentiation) first commences. From the words in italics in the preceding paragraph, we can see the type of Brahmā, Vishnu. and ®iva, the Hindu Trim™rti or Trinity, revealing itself; the ideas of *Creation*, *Preservation*, and *Destruction* or *Regeneration* being very clearly shown forth.

In the System of Valentinus, we read of "the power of the psychic or soulish essence which is called the 'Right'." Tsebāōth also who dwells in the Right is an aspect of the Demiurge and the Creator of Souls.

Before proceeding further, it is necessary to give a *provisionary* table to the Planes and Lokas according to the *Pistis-Sophia*.

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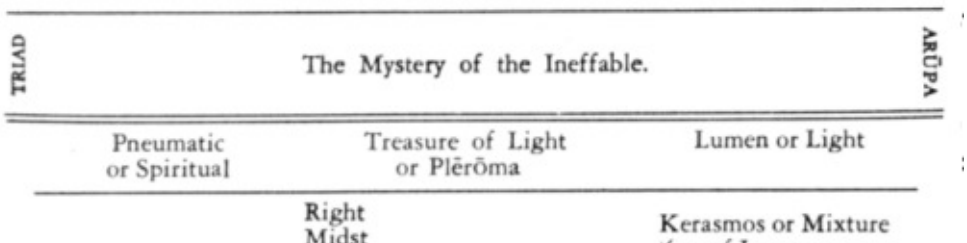
* *Adversus Haereses*, Book V, ch. v, sect. 5 & 6.

Table I



TRIAD	The Mystery of the Ineffable.		ARŪPA
	Pneumatic or Spiritual	Treasure of Light or Plērōma	Lumen or Light
TETRAD	Psychic	Right Midst Left (The Loka of the thirteenth Aeōn)	Kerasmos or Mixture (*sc.* of Lumen and Hylē)
	Hylic or Sidereal	The Twelve Aeōns Fate (Heimarmenē) Sphere	Hylē or Subtle Matter
	Choic or Material	Firmament World (Kosmos) of men Underworld { Orcus, Chaos, Outer Darkness (Caligo Externa)	Kosmos of Choos (Gross Matter)
	Planes	Names	Substances (Prakṛitis)

Vide *S.D.*, I, 200.

(5) [*Twelve Saviours*.] The Twelve Saviours are part of the contents of the Treasure of Light and are identical with the Dodecad of the Valentinian Pl rōma. The twelve Deacons are of course a manifestation of the primordial type of the Dodecad of the Pl rōma on a Loka of another plane.

(6) [*The Midst*.] In the Valentinian System the Mesot s, or Middle Region, is above the highest Heaven but below the Pl rōma. It is especially the place of the Psychics, as the Plērōma is of the Pneumatics. This is the proper place of Sophia-Achamōth, the Sophia-Without or Pistis-Sophia, who desiring the Light, falls from the Ogdoad into the Heptad, the highest Loka or Subplane of which is ruled by the Demiurge, the Self-Willed One of the Pistis-Sophia. When she gains the Pl rōma, the Demiurge will be exalted to the Middle Region. In other words when the Lower-Manas shall have become one with the Higher, those Kāmic elements which follow the higher and impress themselves permanently in it, will be purified

(7) [*Decans*.] Over the Sphere (see Table I) IEU, [the Overseer, (*episkopos* or bishop) of the Light, also called the First Man (*primus homo*) who is one of the 6 great Rulers of the Right], sets 5 great Rulers, or Archōns, formed of the Light-powers of the Right; these are the Planetary Rulers, Saturn, Mars, Mercury, Venus and Jupiter.

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1863-1933
At one time private secretary of H.P.B. and outstanding scholar of Gnosticism and the origins of Christianity. Edited for some years *Lucifer* and the *TheTheosophical Review.* Reproduced from his own Journal: *The Quest,* Vol. XVII, April, 1926.

H.P. BLAVATSKY
Reproduced from a photograph in the Adyar Archives.

Below it are placed 360 other powers, or *Decans*; below them again in the Region of the Air and corresponding in number, are 360 other Archōns with 5 Rulers again over them. The lower refuse to believe in the mysteries of Light and entice souls to sin. This apparent duality is a common characteristic of the Gnōsis. Everything in nature is bad or good according to the nature and motive of man; at each moment of life, man can choose the Left or Right.

These numbers 360 and 365 occur in the systems of Bardesanes and Basilides and in the Aeōnology of other schools; sometimes they form part of the contents of the Pl rōma.

Matter, in treating of the Gnostic schools of Egypt, tells us that the Tutelar Genii of each day were invoked against the nefast power of Typhon, the Egyptian Ahriman. These composed the third series of the gods of the Egyptian Pantheon.

"These gods," he says, "are as little known by name, as the 360 intelligences which made up the Abraxas of Basilides. The ancients classed them under the generic term of *Daemons*. These Daemons were grouped in classes round the gods called Cosmic Deities, as they were called; that is to say, the gods which governed the visible world; they were its agents (Kosmokratores), just as their chiefs were those of the Super-celestial gods. Commissioned as they were to maintain the communication between the two worlds, they presided at the descent of souls from the higher regions to the inferior zone, and communicated to them during the present existence of trial and expiation, the gifts of divine life. They divided among themselves the 36 parts of the human body, and after their earthly career was finished, guided the souls in their return to the Supreme Being."*

(8) [*Mixture*.] Although it is impossible at present to give a complete and detailed table of the almost interminable synonyms of the terms, used in the scheme of the *Pistis-Sophia*, we are compelled at the risk of being thought tedious, to give some explanation of the strange nomenclature which meets us at every step.

Below the *Last Mystery* in the Upper World which we are inclined to make correspond with the Treasure or Pl rōma, come the *Great Light of the Impression* (or Mark) *of Light*, divided into five Impressions of Light; the *First Precept* (or Statute), divided into 7

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* [A. Jacques Matter, *Historie critique du Gnostisme*, *et de son influence sur les sectes religieuses et philosophiques des six premiers siècles de l'Être Chrétienne* (Paris, 1828), Vol. II, p. 34.]

Mysteries; *the Great Light of Lights*; the 5 *Great Supporters* (or Helpers), which conduct the Powers of Light into the lower regions, or planes; and last of all the *Region of the Inheritance of Light*, where redeemed souls will dwell.

Here we have 7 elements or principles and it is curious to remark how the 5 Impressions (*Charagmai*; in some systems *Charactéres*), or ideas, are repeated as the 5 Supporters, and the Great Light of the Impression of Light as the Great Light of Lights.

Other Supporters (*parastatai*) are mentioned as belonging to the Middle Region, 15 in number, whose names are quoted from a Coptic papyrus in the Bodleian, in the work of É. C. Amélineau already mentioned (p. 252). This papyrus contains three treatises apparently of the same school as the *Pistis-Sophia*, entitled *The Mystery of the Letters of the Alphabet*, *The Book of the Gnosis of the Divine Invisible*, and *The Book of the Great Logos according to the Mystery*.

These repeated Fives and combinations of Five are according to the type of the Pentad, as shown in the Chart of the Valentinian Plērōma. Five is the number of man; for of the perfect Septenary, the Triad, štma-Buddhi-Manas, is the average humanity a *unity*.

[*PS* 15 continued] "Rejoice, therefore, in that the time is come that I should put on my Vesture (1) .

"Lo! I have put on my vesture and all the power has been given me by the First Mystery . . . . ."

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(1) [*My vesture*.] It is curious and interesting to learn what occult ideas the Gnostics had of these Bodies or Vestures; for instance, in speaking of the Docetae, a generic name including those schools which maintained that the Body of the adept was only an appearance, or, in other words, a Mayāvi-r™pa, the author of the *Philosophumena* (VIII, ch. 3) informs us that they explained the mystery-drama of the Jesus as follows: "He went and washed in the Jordan [the mystic 'River' which stopped the Exodus of the Israelites from Egypt '*which is the body*' (V, 7)], and in doing so received the Type and Impression, in the water, of the body born from the Virgin, in order that when the *Ruler* (*Archōn*) condemned his own (*sc*. the Ruler's) image (*plasma*, *i.e.*,

the body) to death, *viz*., to the Cross (*stauros*) ,* this *Soul* of his (Jesus') being nourished in the body, might not after putting off the body, and nailing it to the tree and *by its means triumphing over the Principalities and Authorities*, be found naked, but might put on the body, which had been impressed in the water when he was baptized, instead of the fleshly body."

The deep occult significance of this passage scarcely needs any pointing out to the student, the whole mystery of "Birth" and "Baptism" is contained therein. Those alone who have bathed in the Cosmic stream

will fully comprehend.

[*PS* 16] "It came to pass, when the sun had risen in the places of the East, a great flood of light descended, in which was my Vesture, which I placed in the Four-and-Twentieth Mystery. And I found the Mystery on my Vesture, written in *Five* Words, which pertain to the Height. ZAMA ZAMA ∅ZZA RACHAMA ∅ZAI (2). And this is the interpretation thereof: The Mystery which is without in the World, because of which the Universe was made, is all Evolution and all Progress; it projected all emanations and all things therein. Because of it every Mystery exists and the Regions thereof. Come to us (3), for we are thy fellow members. We are all one with thee. We are one and the same, and thou art one and the same. That is the First Mystery

[*PS* 17], which was from the beginning in the Ineffable before it came forth therefrom; and its Name is all of us. Now, therefore, we all live together for thee at the last Limit (4), which also is the last Mystery from the interiors . . . . ."

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*The Staurus or Cross (+) is the *potentiality* of the *Positive* and *Negative*, or *Male* and *Female*, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the ⌖, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind; in other words, of the Plērōma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.

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(2) Compare *The Secret Doctrine*, Vol. II, p. 580: "The five words (*Pañchada□a*) of Brahmā have become with the Gnostics the 'Five Words' written upon the ākā□ic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA ŌZZA RACHAMA ŌZAI translated by the Orientalists, 'the robe, the glorious robe of my strength.' These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the 'resurrected' Initiate after his last trial of three days' trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full K¬ISH¦A-VISH¦U, *i.e.*, merged in Nirvāna."

(3) [*Come to us.*] Compare *The Secret Doctrine* (Vol. I, Stanzas v and vi, and pages 130, 131), where the Great Day "Be with us" is described as: "that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO (Anima Supra-Mundi) merges thereby into the One Essence to become not only one 'with us'(the manifested universal lives which are 'ONE' LIFE), but that very life itself."

In the Egyptian mysteries we also find the "Day Come to us" mentioned, and explained as "the day, when Osiris said to the Sun 'Come'" (*Book of the Dead*, xvii, 61). For a full explanation, read also *The Secret Doctrine*, Vol. I, pp. 134, 135.

(4) [*Ultimate Limit.*] This corresponds to the Horos or Stauros of the Valentinian System. The *Pistis-Sophia*, however, is far richer in its esotericism, and there are many Limits or Laya centers (see *The Secret Doctrine*, *passim*), corresponding to each plane and sub-plane, even as there are several Plērōmas. Compare also (*ibid.*) what is said about the Ring "Pass Not," and the *Dhyāni-pā□a* or "Rope of the Gods."

[*PS* 17 continued] "Come to us!! For *we* (5) all stand by thee to clothe thee with the First Mystery . . . . ."

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(5) Notice the change of number.

[*PS* 19] ". . . the Mystery of the three Triple Powers (6), and also the Mystery of the whole Region of them, and also the Mystery of all their Invisibles and of all that turn (7) in the Thirteenth of the Aeōns . . . . . and of all their Regions (8)."

(6) Two mystery names of the three Triple Powers are mentioned (page 361), *viz.*, IPSANTACHOUNCHAINCHOUCHE∅CH and CHAINCH∅∅∅CH; a Power emanates from the former upon *Mars* and from the latter upon *Mercury*. In the same context, we are told that a Power from the Great Invisible resides in *Saturn* and from Pistis-Sophia daughter of Barbēlō, in Venus.
(7) Or dwell: sc. the "Wheels" (*cf. S.D.).*
(8) For the Regions, etc., see Table I.

[*PS* 21] "And having left that Region, I ascended into the First Sphere, shining with the greatest possible Light, *forty and nine** times exceeding the splendour, with which I shone in the Firmament."

[*PS* 24] "And their great confusion and fear reached to the Region of the Great, Invisible Forefather (1) also, and of the three great Triple Powers."

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(1) [*The Great Invisible Forefather*.] *The Great Invisible Forefather* stands at the head of the Hierarchies of the Left, the Region of Righteousness, and of the Thirteenth Aeōn. The great Power (or Dynamis) of this Invisible Deity is Barb lō, and next to it come the three Triple-Powers (cf. pages 19, 23, 41 and 183). As we proceed, it will be seen how the *Type* of the Pl rōma is *impressed* upon all the Planes and Lokas. In other words, as the States of Consciousness change, the *Appearances* of things change with them, while the *Things in themselves*, or Types, remain the same. See the Chart of the Valentinian Pl rōma.

[*PS* 24 continued] "But, in the Twelve Aeōns, my Light was greater than in the World among you, eight thousand and seven hundred times (2)."

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(2) [*Eight thousand and seven hundred times*: *octies millies et septies centies* (Schwartze's transl.)]. Setting aside the poor latinity of

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* Typical of the "forty-nine fires" in the Occult doctrines. See the figures.

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septies centies, it is difficult to relate this number with the previous "forty and nine times." The translation is evidently at fault, for we find in the notes "*centies* (. . . . . *decies millies*, Petermann)." This emendation, however, only seems to make matters worse. The translation in Migne is "huit fois mille fois et sept fois cent foix," and, as usual, no comment or elucidation is offered. The probable solution of the difficulty is that, whatever the correct translation may be, it is either a vague expression meaning "many thousand times," just as in Latin the number of the Sacred Cycle, 600, became a loose term for any large number, or that it is a deliberate "blind."

[*PS* 24 continued] ". . . and all the Aeōns, and Heavens, and their whole Ordering, were shaken, because of the great fear, which was in them [*PS* 25] *because they knew not the mystery*, *which was done* (3)."

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(3) Truly *Avidyā*, or Ignorance (Nescience rather) is the root of all Nidānas, or the Concatenation of Cause and Effect (see *S.D.*, *sub*. *Voce*).

[*PS* 25 continued] "And Adamas, the Great Tyrant (4), and all the Tyrants, which are in all the Aeōns, began to fight vainly against the Light."

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(4) [*Adamas*.] On page 360, we read that six of the Twelve Aeōns are ruled by Tsebāōth-Adamas, and six by Iabraōth. These Twelve Aeōns, in order to extend their power, persist in the Mystery of Intercourse. In this, however, they are opposed by IEU, the Father of the Father of Jesus, and thus Iabrāōth and his Rulers are converted to the Mysteries of Light. IEU, therefore, exalts them to a higher Region and brings them into a pure *Air*, into the Light of the Sun, amid the Region of the Midst, and of the Invisible Deity. Tsebāōth-Adamas and his Rulers, however, will not abstain from the Mystery of Intercourse; IEU, accordingly, confines them in the Sphere (of Fate?) in number 1800 (360 x 5) and above them 360 other Rulers, and above these again 5 great Rulers. Using the Astronomical key, IEU is the Spiritual Sun, the father of the Physical Sun, which again is the father of the "intra-mercurial planet." See *The Secret Doctrine*, II, 28, and Part I, *Transactions of the Blavatsky Lodge*, p. 48. (*C.W.* X, 340).

The above description is taken from the fourth book or division of the *Pistis-Sophia*, which R. A. Lipsius thinks, "has probably got by accident into the place where we now read it in the manuscript. It presents a simpler and older form of the Gnostic doctrine, and was the work perhaps of a different author." However that may be, and as our effort is to understand the *ideas* of the *Pistis-Sophia*, it will be sufficient to remark that the above description is given by Jesus to his disciples when he had brought them, in their Initiation, "into the Middle Region of the *Air*, in the Paths of the Way of the Midst, which is below the Sphere," and that, by analogy, it helps greatly the understanding of the "Conversion of the Rulers," which follows.

A hint to the explanation of the word "Tyrant" is given on page 76, where it speaks of "All the Tyrant Deities, *which had not yet given up the purity of their Light*." Compare also pages 25, 137, and 154, and also *PS* 14 (3).

In the Gnōsis of the Ophites, the term "Adamas" is of frequent occurrence, and in *Philosophumena*, X, 9, we read that: "The Naaseni (a school of the Ophites) call Anthrōpos (the Man), the First Principle of the Universe (*Archēn Universorum*), and also the Son of Man, and divide it into three. For in it, they say, is an *Intelligent*, a *Psychic* and a *Choïc* (Physical) *Principle*. And they call it *Adamas*, and think that *the knowledge, which has it* (*Adamas*) *for its object, is the beginning of our being able to know Deity*." From the above it is evident that there are *three Adamantes*, of which our Adamas is the lowest.

In connection with these "Tyrant Deities, which had not yet given up the purity of their Light," and from which Jesus took a "*third part* of their Power," and in explanation of what follows in the text, students should compare Stanza vi, □loka 5, of *The Secret Doctrine* (Vol. I, 191 *et seq*.), "At the fourth (Round, or revolution of life and being around 'the seven smaller wheels'), the sons are told to create their images. One third refuses. Two (thirds) obey."

[*PS* 25 continued] "And I changed both the Fate and Sphere, which are their Lords, and made them turned for six months toward the left, and for six months aspecting the right, accomplishing their influences [*PS* 26] for by the command of the First Precept and of the First Mystery (5), IEU (6), the Watcher (or Overseer) of the Light, had placed them, facing the left, for all time, accomplishing their Influences and Actions." And when he had said these

things to his disciples, he added: "He that has ears to hear let him hear."

Now when Mary (7) had heard these words, which the Saviour said, having gazed into the sky with amazement,* for the space of one hour . . . . . [*PS* 28] no Ruler shall know the things, which thou wilt do henceforth, from this hour; which Rulers indeed are Egypt (8), since they are the ineffectual Hylē . . . . .

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(5) [*The First Mystery*.] Jesus, who proceeds from the First Mystery (his Father), bears also himself the name of the First Mystery. The Hierarchy of the Emanations in the Treasure of Light, according to the first three books, consists of the Ineffable, called also the Deity of Truth, and the Inward of the Inward, and also of the Limbs (or Words) on the one hand, and on the other of the Mysteries of the Ineffable. At the head of all Mysteries stands the Mystery of the Ineffable or the *First Mystery*, called also the Only (*Unicum*) Word (or Logos) of the Ineffable. From this emanates the Only Mystery of the First Mystery, and thence Three, Five and Twelve other Mysteries.

(6) IEU is called the Father of the Father of Jesus, the Father of Jesus being the Great Tsebāōth, the Good.† The Region of IEU is the Right, and the titles of this Principle are the Overseer of the Light, the First Man, the Legate of the First Statute‡ and the Guardian of the Veil. Seeing also that, in the fourth book, the Ineffable, to which Jesus addresses all invocations, is called the Father of all Fatherhood, we have *three* Fathers of Jesus, *viz*., the Ineffable, IEU, and the Great Tsebāōth. For a further comprehension of these three "Fathers," and three "Lives," read *Isis Unveiled*, Vol. II, pp. 227 *et seq*.

(7) Mary, called also Mariham and Maria Magdalena (p. 182), must not be confounded with Mary, the corporeal Mother of Jesus. This Mary is by far the most intuitive (pneumatic), and the most prominent interlocutor of all the disciples.

From the *Philosophumena*, V, 7, we learn that the School of the Naaseni claimed to have received their teachings from Mariamne, to

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* Or into the *Air* (*Aëra*) with inspiration. See Commentary (4) on Adamas, "The Middle Region of the Air".

† See *PS* 14 (3).

‡ See *PS* 14 (8) .

whom "James, the brother of the Lord" had originally imparted them. Origen also (*Adv. Celsum*, V, 62) speaks of a Gnostic school, which derived its teachings from Mariamne.

Those who are curious to analyse the controversies on the three Marys, *viz*., Mary Magdalene, Mary the sister of Martha, and "*la femme pēcheresse*," as to whether they were three different personages or one and the same individual, should refer to the list of authorities in "Migne", vol. xxiv, col. 541 and 542.* Esoterically, however, Mary the Mother, Mary the sister of Martha and Mary Magdalene correspond to *Buddhi*, *Manas*, and the lower *Manas*.

(8) [*Egypt*] This passage is somewhat obscure, especially the last sentence, "*Quae eadem sunt Aegyptus*" (Schwartze's transl.), which grammatically must refer to its antecedent, "the things which thou wilt do." If, however, it is so construed, despair will seize upon our readers. We have, therefore restored the idea of the Gnostic writer by a study of passages in the *Philosophumena*, of which the following is an example:—"This, said he, is what was written: '*I have said, ye are all Gods, and children of the Highest, if ye shall hasten to flee out of Egypt, and crossing the Red Sea come into the Wilderness*,' that is, from the Intercourse (*mixis*) below, to that of Jerusalem Above; 'but if ye again return to Egypt,' that is, to the Intercourse below, 'ye die like men' (*Ps*. 82,6-7). For he said, all the inferior generation is mortal, whereas all that is generated above is immortal. For of Water [*Sc*. the Water of Space] alone and Spirit, the Spiritual (Man) is generated, and not the Carnal. The Lower (Man) on the contrary, is Carnal: this is, said he, what was written: '*What is born of the Flesh is Flesh*, *and what is born of Spirit is Spirit*.' This is, according to them, the Spiritual generation. This, he said, is the Great Jordan, which flowing down, and hindering the Exodus of the Children of Israel from Egypt (that is from the lower Intercourse; for *Egypt is the body*, according to them), *was turned back*, *and made to flow upward by Jesus*" (V. § Naaseni).

[*PS* 29] And she [Mary] said: "Master, will all those, who know the Mystery of the Magic of the Rulers of all the Aeōns, and those of the Fate and of the Sphere, as the Transgressing Angels taught them (if they invoke them in

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* [*Patrologiae Cursus Completus*, (ed. by Jacques Paul Migne). *Series Latina* (221 vols., Paris, 1844-64). See *S.D.*, General Index and Bibliography volume, p. 464, T.P.H., Adyar, 1979.—Compiler]

their Mysteries, which are evil Magic Rites for the hindering of good deeds), will they accomplish their ends now at the present time, or not?" And Jesus answered, and said to Mary: "They will not accomplish them, like as they accomplished them from the beginning, because I have taken the third part of their Power. But they will be in error (1) in the eyes of those, who know the Mysteries of the Magic of the Thirteenth Aeōn . . . . ."

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(1) The passage before us is of the greatest possible interest, as showing the attitude of the Schools of Initiation to the Astrology of the Profane, and as containing the hint that the "Influence of the Stars" had to do with the Physical or Hylic Man *alone*; whereas, those who knew the mysteries of the Thirteenth Aeōns, *i.e.*, the Psychics (See Table I), were superior to such Influences.

[*PS* 30] [the Ordainers of the Hour—Horary Astrologers] ". . . . . I have changed their Influences, their Four and Three Angles, and their Eight Configurations (1)."

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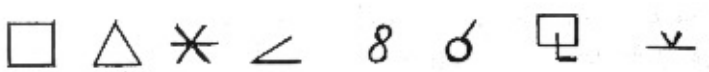
(1) [*Their four and three angles*.] These are the terms of the occult system of Astrology, founded on the type of the Triad and the Quaternary, and correspond to the *three* higher and *four* lower principles, making seven in all. In exoteric astrology they stand for the usual Trine and Square, the Eight Configurations being:



[*PS* 34] "And when the time of the Number of Melchizedek, the great Receiver of the Light (1), had arrived . . . . ."

[*PS* 42] ". . . . . I have shortened their Times, because of my Elect . . . . for had I not done so, no hylic Soul could have been saved, *but they would have perished in the Fire*, *which is in the Flesh of the Rulers*." (2).

(1) [*Melchizedec*.] In *Philosophumena*, VII, 36, we find mention of the "Melchisedeciani," who, the author says, owed the foundation of their School to Theodotus, a banker. The main feature of their

teaching was that the Christos descended on the man, Jesus, at his Baptism, but that Melchizedec was a heavenly power, higher than the Christos. That which the Christos was to do for men, Melchizedec did for Angels. This Melchizedec was without Father, or Mother, or descent, whose beginning and end were incomprehensible. See also Philaster (*Haer*., 52), Pseudo-Tertullian (24), Epiphanius (55), and Eusebius (*Hist. Ecc*., v, 28), as quoted by Salmon (Smith and Wace, *Dict. of Christian Biography*, III, 889-90).

From the *Pistis-Sophia* (pages 292, 327-9, 337, 365), we learn that the three chief Deities of the Right are Ieu, Zorokothora Melchizedec, and the Great Tsebāōth, the Good. The office of Melchizedec, and of his Receivers, is to deprive the Rulers of their Light- Powers, and carry the Light back into the Treasure. For the occult significance of "Melchizedec" compare *The Secret Doctrine*, I, 208 and 265, on the "Great Sacrifice" and "Silent Watcher."

(2) *Flesh of the Rulers*. That is to say, that the *kāma-mānasic* Entity would perish in the lower kosmic forces.

[*PS* 42 continued] "After this, I came into the Height, to the Veils of the Thirteenth Aeōn. And its Veils were drawn together of their own accord, and opened for me. And having entered the Thirteenth of the Aeōns, I found PISTIS-SOPHIA (1) below the Thirteenth Aeōn, alone, none of them turning near her. But she was sitting in that Region grieving and mourning, because they had not brought her to the Thirteenth Aeōn, her proper Region in the Height. She was grieving also because of the vexations, which the Self-willed One caused her, which is one of those Three Triple-Powers, [PS 43] whose Mystery I will tell you, if I shall come to speak of their Emanation.

"And when PISTIS-SOPHIA saw me, changed into the most brilliant Light, she was in perturbation; and gazing into the Light of my Vesture, she saw the Mystery of her own Name (2) therein, and the whole Splendour of her Mystery, in as much as she had been in the Beginning in the Region of the Height, in the Thirteenth Aeōn . . . . ."

(1) [PISTIS-SOPHIA.] The reader should carefully study the recital of the "Fall" of Sophia, as told in the *Philosophumena* (p. 107) and compare it with the allegorical drama of the text which follows. It will be noticed that the *first* and *last* of the female Aeōns of the Dodecad, are respectively PISTIS and SOPHIA. The Soul was the one subject, and the knowledge of the Soul the one object of all the ancient Mysteries. In the "Fall" of PISTIS-SOPHIA, and her rescue by her Syzygy, JESUS, we see the ever-enacted drama of the suffering and ignorant Personality, which can only be saved by the immortal Individuality, or rather by its own yearning towards IT. In reading this portion of the *Pistis-Sophia*, the mysterious *Duality* of the *Manas* should always be remembered, and this key applied to every line.

As Wisdom was the end of the Gnōsis, so the pivot of the whole Gnostic teaching was the so-called "Sophia-Mythus." For whether we interpret the allegory from the macro- or from the micro-cosmic stand. point, it is always the evolution of MIND, that the Initiates of old have sought to teach us. The emanation and evolution of *Mahat* in cosmogenesis, and of *Manas* in anthropogenesis, was ever the study of the One Science. The dwelling of Sophia was in the Midst, between the Upper and Lower Worlds, in the Ogdoad. Below was the Hebdomad or Seven Spheres, governed by seven Hierarchies of Rulers. Truly hath "Wisdom built for herself a House, and rested it on Seven Pillars" (*Proverbs* ix, 1 and again: "She is on the lofty Heights; she stands *in the midst of the Paths*, for she taketh her seat by the Gates of the Powerful Ones (the Rulers), she tarrieth at the Entrances" (*Ibid*., viii, 2). Moreover, Sophia was the Mediatrix between the Upper and Lower Region, and at the same time projected the Types or Ideas of the Plērōma into the Universe. Now, why should Sophia, who was originally of a Pneumatic or Spiritual Essence, be in the Middle Space, an exile from her true Dwelling? Such was the great mystery which the Gnōsis endeavoured to solve. Seeing again

that this "Fall of the Soul" from its original purity involved it in suffering and misery, the object that the Gnostic teachers had ever before them, was identical with the problem of "Sorrow," which Gautama Śākyamuni set himself to resolve. Moreover, the solution of the two systems was identical in that they traced the Cause of Sorrow to Ignorance, and to remove this, pointed out the Path to Self-knowledge. The Mind was to instruct the Mind: "self-analyzing reflection" was to be the Way. The Material Mind (Kāma-Manas) was to be purified and so become one with the Spiritual Mind (Buddhi-Manas). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (*agnoia*) and sufferings. It is not then

surprising that we should find Sophia, whether regarded as a unity, or as a duality, or again as cosmic mind, possessed of many names. Among these may be mentioned the Mother, or All-Mother, Mother of the Living or Shining Mother; the Power Above; the Holy Spirit (all from the macrocosmic standpoint); and again She of the Left-hand, as opposed to Christos, He of the Right-hand; the Man-woman; Prounikos or the Lustful-one; Matrix; Paradise; Eden; Achamōth; the Virgin; Barb lo; Daughter of Light; Merciful Mother; Consort of the Masculine One; Revelant of the Perfect Mysteries; Perfect Mercy; Revelant of the Mysteries of the whole Magnitude; Hidden Mother; She who knows the Mysteries of the Elect; the Holy Dove, *which has given birth to the two Twins*; Ennoia; Ruler; and The Lost or Wandering Sheep, Helena. In the Valentinian System, Sophia gives birth to the Christos "*with a Shadow*." The above terms are taken from Smith and Wace's *Dictionary of Christian Biography*, art. "Sophia," where we read: "In the Syriac text of the *Acts* published by Dr. Wright (*Apocryphal Acts of Apostles*, pp. 238-245) we find the beautiful *Hymn of the Soul*, which has been sent down from her heavenly home to fetch the pearl *guarded by the serpent*, but has forgotten here below her heavenly mission till she is reminded of it by a letter from '*the father*, *the mother*, *and the brother*,' performs her task, receives back again *her glorious dress*, and returns to her old home."

(2) [*Name*.] The Name, *which is no name*, but a *Sound* or rather *Motion*. The mystery of the Logos, Verbum and Vāch has ever been concealed in the mystery of *Names*. These Names, in whatever tongue, or among whatever people, all represent permutations of the "Ineffable Name."

In this connection, the following passage from the *Pistis-Sophia* (page 378, 379) is of great interest. Jesus, in explaining the Mystery of the Light of his Father, the Baptisms of Smoke and of the Spirit of the Holy Light, and the Spiritual Anointing, to his Disciples, continues: "Nothing, then, is more excellent than these Mysteries, into which ye inquire, unless it be the Mystery of the Seven Voices, and their Nine-and-forty Powers and Numberings (*ps phōn*), nor is any name more excellent than all of them, the Name, in which are all Names, and all Lights and all Powers. He therefore, who shall depart out of the Body of Hyl (Note: not necessarily at death only, but during *Samādhi*, or mystic trance) knowing that Name, no Smoke (Note: *i.e*. no theological delusion) nor Authority, nor Ruler of the Sphere of Fate, nor Angel, nor Archangel, nor Power, shall be able to prevent that Soul; nay, if on quitting the World, a man shall speak that Name to the Fire, it shall be extinguished, and the Mist shall withdraw. And if

he shall speak it to the Daemons and the Receivers of the Outer Mist (Darkness), and to its Rulers, Authorities, and Powers, all shall perish, so that their Flame is consumed, and they cry out, 'Thou art hallowed, the sanctified one, thou blessed one, of all them who are holy.' And if they shall speak that Name to the Receivers of Evil Condemnation, and their Authorities and all their powers, and also to Barbēlo and the Invisible Deity, and the Three Triple-Powers, forthwith all will collapse in those regions, so that they shall be

compelled to dissolve and perish, and cry out: 'O Light of every Light, which is in the infinite Light, remember us also, and cleanse us'."

With regard to this passage, it is remarked in *The Secret Doctrine*, II, 570: "It is easy to see who this Light and Name are: the light of Initiation and the name of the 'Fire Self,' which is no name, no action, but a Spiritual, ever-living Power, higher even than the 'Invisible God, as this Power is ITSELF.

Compare also *The Secret Doctrine*, *sub. voce*.; Oeaohoo, I, 68, 71, 72, 93 (Oi-Ha-Hou); Māntrika-Śakti, I, 293; Kuan-Yin, I, 136; Kuan-Yin-T'ien, I, 137, 138; Logos, II, 25; Hermes, II, 541, 542; Mystic names and attributes, I, 352; Aditi-Vāch, I, 431; Vāch, Savitri, the mother of the gods and of all living, II, 128; Vāch, Devasena, II, 199; and the Melodious cow, II, 418.

[*PS* 45] . . . and she [Pistis-Sophia] thought within herself: "I will come into that Region without my Syzygy,* to take the Light, which the Aeōns of Light† have procreated for me, that I may come to the Light of Lights, which is the Height of Heights."

[*PS* 46] "Thus pondering, she [Pistis-Sophia] went forth from her own Region of the Thirteenth Aeōn, and entered into the Twelve Aeōns. And the Rulers of the Aeōns kept pursuing her, and were enraged against her, for that she thought to enter into the Greatness. And issuing from the Twelve Aeōns, she came into the Region of Chaos, and

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* Compare this with the Valentinian System, where Sophia generates "without a Syzygy," and also with the Commentary on Ialdabaōth [*PS* 47 (1)], where Ialdabaōth generates without a female, just as Sophia generated without a male; *Daemon est Deus inversus*.

† Called also the "High Aeōns" which are opposed to the "Aeōns of the Rulers."

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drew near the Power of Light with the appearance of a Lion, in order that it might devour her. [*PS* 47] And all the Hylic Projections of the Self-willed One surrounded her. And the Great Power of Light with the appearance of a Lion devoured the Powers of Light in Sophia; and (also) purified (or expelled) her Light and Hylē and devoured them. (Thus then) they cast her forth into Chaos. And in Chaos was the Ruler with the appearance of a Lion, of which the one-half is Flame, and the other half Mist, which is Ialdabaōth (1), of which I have spoken to you many times."

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(1) Ialdabaōth is identical with the Pthahil of the *Codex Nazaraeus* the Demiurge of the Valentinian system, the Proarchos of the Barbēlitae,* the Great Archōn of Basilides and the Elōhim of Justinus, etc. Ialdabaōth (the Child of Chaos) was the son of Sophia (Achamōth) in the Gnostic Cosmogenesis, in other words, the Chief of the Creative Forces and the representative of one of the classes of Pitris. If we regard the Sophia-Above [see "Valentinus" passim] as the *śkā□a*, and the Sophia-Below (Achamōth) as its lower or material planes, we shall be able to understand why Ialdabaōth, the material creator, was identified with Jehovah and Saturn, and so follow out the following allegory from Irenaeus.† Ialdabaōth the child of the Mother, Sophia, generates a son of himself, without the assistance of any mother, and his son a son in his turn, and he another, and so on until there are six sons generated, one from another. Now these immediately commenced to strive with their father for the mastery; and he in despair and rage gazed into the "purgations of matter" below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter. Then being puffed up with pride, he stretched himself over his highest sphere, and

proclaimed aloud. “I am Father and God, and there is none above me.” On this, his mother cried out: “Lie not, Ialdabaōth, for the Father of All, the First Anthrōpos (man), is above thee, and so is Anthrōpos, the Son of Anthrōpos.”‡ And Ialdabaōth to prevent his sons attending to the voice,

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* Irenaeus, *Adversus Haereses*, Book I, ch. xxix, 4.

† *Op. cit.*, Book I, ch. xxiii-xxviii.

‡ *Op. cit.*, Book I, ch. xxx, 6.

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proposed that they should fashion a *man*. So the six of them made a gigantic man, who lay on the earth and writhed like a worm (the man of the first rounds and races). And they brought him to his father Ialdabaōth, who breathed into him the “Breath of Life,” and *thus emptied himself of his creative power*. And Sophia aided the design, so that she might regain the Light-powers of Ialdabaōth. Forthwith the man, having the divine spark, aspired to the Heavenly Man, from whom it came. At this Ialdabaōth grew jealous, and generated Eve (L…l…th) to deprive Adam of his Light-powers. And the six “Stellars,” empassioned of her beauty, begot sons through her. Thereupon Sophia sent the serpent (intelligence) to make Adam and Eve transgress the precepts of Ialdabaōth, who in rage, cast them down out of Paradise into the World, together with the serpent (fourth round and fourth race). At the same time, she deprived them of their Light-power, that it might not come under the “curse” as well. And the serpent reduced the world-powers under its sway, and generated six sons, who continually oppose the human race, through which their father (the serpent) was cast down. Now Adam and Eve in the beginning had pure spiritual bodies, *which gradually became grosser and grosser*. Their spirit too became languid, for they had nought but the breath of the lower world, which Ialdabaōth had breathed into them. In the end, however, Sophia gave them back their Light-power and they awoke to the knowledge that they were naked.

This suggestive allegory, wherein the creature became higher than the creator, can only be understood by remembering the identity of essence of that which is evolved, with that from which it is evolved. Compare: “I have clothed myself in thee, and thou art my Vāhana to the Day ‘Be with us’, when thou shalt rebecome myself and others, thyself and me” (*The Secret Doctrine*, I, Stanza vii, ®loka 7) . In this cycle of emanation that which is above becomes that which is below, so that we find in *Pistis-Sophia* that Ialdabaōth is finally spoken of as residing in the “Great Chaos which is the Outer Mist,” where, with his *Forty-nine* Daemons, he tortures wicked souls (page 382). Moreover the resemblance between Ialdabaōth and Tsebāōth-Adamas is so close, that they are evidently to be regarded as aspects of the same power; the peculiar richness of the terminology of the *Pistis-Sophia* renders such correspondences a necessity.

In the Chart of the Ophites of which Origen speaks in his *Contra Celsum*, there are two septenates of Planetary Rulers, a superior and inferior Hebdomad. Ialdabaōth is the first of the Superior Group, and Michael-Ophiomorphos at the head of the inferior. Now this Michael is called the “*Lion-like*,” and is the son of Ialdabaōth who is also

represented as lion-headed. In the formulae of prayers for the “Defunct,” the Soul, after having crossed the Rampart of Wickedness (*phragmon kakias*), the dominion of Ophiomorphos, or our terrestrial plane, arrives at the Gates of Ialdabaōth and utters the following adulatory address, which in truth seems little applicable to the nature of Ialdabaōth. “O thou, who art born to rule with boldness, Ialdabaōth, *first and seventh*, O ruler,

subsistent Logos of a pure mind, perfect work for Son and Father, bringing to thee the token of Life (marked) with the stamp of the type, I open the gate, which thou hast closed to thy Aeōn, the world, and pass by thy authority again in freedom. May grace be with me; Yea, may it be, Father."

[*PS* 63] ". . . . . Because of the uproar of the fear and power of the Self-willed One, my Power has failed me. I [Pistis-Sophia] am become like a separated Daimōn (*idios daimōn*) dwelling in Hylē, in which there is no Light, and I am become like the Counterfeit of the Spirit (1), which is in the Hylic Body, in which there is no Power of Light; and I am become like as a Decan alone in the Air (2). The Projections of the Self-willed One compressed me mightily. And my Syzygy said to itself: 'Instead of the Light, which was in her, they have filled her with Chaos.' I have devoured the Sweat of my own Hylē, and the Anguish of the Tears of the Hylē of my Eyes (3), that they, who afflict me, might not take what remains. . . . ."

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(1) The Counterfeit of the Spirit (*Antimimon pneumatos*), is one of the principles in the formation of the Soul, in which fabrication, each of the five Planetary Rulers has his share. This work is completed by administering to the Soul the Draught of Forgetfulness, or Lethe-potion, which is brewed from the Sperm of Evil, and incites men to all material lusts; this is the evil genius of man, a sort of spiritual substance surrounding the Soul.

(2) [*Decan alone in the Air*.] Compare page 107, "I am like as Hylē, which is sunken; they have driven me hither and thither, like as a Daemon in the Air." The Middle Region of the Air is spoken of as in the Paths of the Way of the Midst, which is below the Sphere. For the term Decan, see *PS* 14 (7).

(3) [*The Tears . . . of my Eyes*.] É. C. Amélineau in his *Essai sur le Gnosticisme Egyptien*, p. 303, in tracing this idea through Egyptian imagery, writes as follows:

"Among the invocations addressed to the Sun, or rather in the enumeration of his various transformations, we read the following: 'He who creates the water, which issues from his interior, the *image of the body of Remi*, the weeper.' 'Tears play an important part in the Egyptian religion,' says É. Naville, in explaining this text, 'and especially in that which concerns creation.' He then quotes several examples taken from unpublished texts from the tomb of Rameses IV, which we borrow from him. In one of these the God is prayed to as, the 'weeper,' and asked to give life to the 'king'; 'O weeper, thou powerful one, high in the realms of Aukert, give life to the King' . . . . He also receives this invocation: 'O thou, he who forms himself by his tears, who hears himself his own words, who reanimates his soul, reanimate the soul of the King.' Finally in a famous text known as the text of the four races, men are thus addressed: 'Ye are a tear of my eye in your name of Retu, that is to say, in your name of men' . . . . This doctrine is still more clearly affirmed in a magic papyrus translated by Dr. Birch, where the tears of different Gods are represented as the matter from which issue flowers, incense, bees, water, salt, etc. 'When Horus weeps', says the papyrus, 'the water which falls from his eyes, grows into plants, which produce a sweet perfume. When Su and Tefnut weep greatly, and water falls from their eyes, it changes into plants which produce incense . . . . When the sun weeps a second time, and lets water fall from his eyes, it changes into bees, which work . . . When the sun Rā becomes feeble, the perspiration falls from his limbs, and changes into a liquid . . . his blood changes to salt. When the sun becomes feeble, he sweats, water falls from his mouth and changes into plants'."

Compare also the "Sweat-born" of *The Secret Doctrine*.

[*PS* 67] Whereupon she [PISTIS-SOPHIA] cried aloud, repeating her *fifth* Repentance . . .*

[*PS* 70] "Hearken, Philip, that I [Jesus] may speak to thee, in that to thee, and Thomas, and Matthew (1) has

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* The Soul, in passing through the different stages and planes of evolution, reaches a middle point of balance in each, where the choice between the below and the above is given; doubt thus arises, and it is said to "repent."

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been given by the First Mystery the duty of writing all things, which *I shall say and do, and which ye shall see. . . . .*"

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(1) The Greek, Latin and Syriac fragments which remain of writings called the *Gospel of Thomas* give but little idea of what the original Gospel or Gospels *according to* Thomas must have been to have been held in such respect by the followers of various schools of Gnosticism and even by some Church Fathers. The fragments are also called *Acts of the Lord's Boyhood*, and are replete with the foolish and childish incidents which are so frequent in the *Gospel of the Infancy*. These fables, however, were in such favour among Catholic readers, that the gospel was dressed up to suit orthodox taste by cutting out all heretical passages. Still, the Gnostic tendency of the fragments is shown by their strong Docetism, that is to say the theory that the appearance of the Christos as man was an illusion. That there was a philosophical gospel of Thomas is very evident by the nature of the citations from it, and by the many references to it, but that this gospel was the book that the Thomas of our text was commissioned to write, must forever remain a mystery, unless some fresh evidence is forthcoming.

There is a Gospel of Matthew called the *Book of the Infancy of Mary and of the Saviour Christ*, which purports to be a translation from the Hebrew by St. Jerome, and is probably the original on which the later *Gospel of the Nativity of Mary* was based. But such edited and re-edited fragments are certainly no more the authentic *Gospel according to Matthew* than is the text of the Synoptic of that name, and as certainly can never be placed in that philosophical category to which genuine Gnostic writings must always be ascribed.

[*PS* 74] ". . . . . Let them also have confidence in him, when they come into the Region of the Height, for he shall see and redeem *us*, and he has the great Mystery of Salvation. . . . ." (1) .

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(1) [*Great Mystery of Salvation*.] This Great Mystery is the Mystery of the Ineffable (*štma*), or First Mystery, the Supreme Wisdom (*Buddhi*) from which all emanations proceed. It emanates from the Ineffable and is like unto it, being at the same time the Supreme Principle of Forgiveness of Sins. See Table I.

[*PS* 76] [And Mary explained what Jesus had said by reciting a verse from the eighty-second Psalm, "God shall sit in the congregation of the gods to judge the gods."*]

[*PS* 85]. . . hylic Projections of the Self-willed One . . .†
. . . The Number of my Time is in Chaos. . . .‡
. . . the Four-and-Twenty Projections . . . . . §

[*PS* 89] . . . And Mary came forward and said: "Master, thou didst speak to us formerly about this very thing in a Parable; 'Ye endured trials with me: I will found a Kingdom (1) with you, like as the Father founded one with me, for ye shall eat and drink at my Table in my Kingdom, and ye shall sit on twelve Thrones (2) to judge the Twelve Tribes of Isrāēl." (3) [*PS* 90] ". . . . . Now, therefore, O Light, take its Purity from the Power with the appearance of a Lion, *without its knowing it* (4)."

(l) [*A kingdom* (*of Heaven*).] Out of the many quotations which might be given to show what occult ideas the Gnostics held concerning this "Kingdom," and how different was their view from the poverty-stricken orthodox conception of our own degenerate times, perhaps the following from the *Gospel of the Egyptians*

will not be the least interesting. In answer to the question, when will this kingdom come, it was answered: "When the Two has been made One, and the Outward has become as the Inward, and the Male with the Female neither Male nor Female." Whence two interpretations of the many which could be given, start immediately forward: (a) the union of the Lower with the Higher Manas, of the personality with the Individuality; and (b) the return to the androgynous state, as will be the case in

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* "God," the higher Triad, shall judge the "gods," the lower Quaternary.

† The Powers of the Lower Quaternary.

‡ The time of my evolution in matter.

§ There are four-and-twenty Projections above and four-and-twenty below, which together with Sophia, who is now above, now below, or with their synthesis, make up the *Forty-nine Fires*.

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future Races. Thus this Kingdom may be attained by individuals now, and by mankind in Races to come.

(2) [*Thrones*.] "They who are called in Theology the 'Thrones', and are the 'Seat of God', must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless aeōns before, through the 'Seven Circles,' and thus *robbed* them of their Sacred fire; which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity." *The Secret Doctrine*, II, 80.

(3) [*Israel*.] The meaning of this term will be made clear from the following, taken from the systems of the Naaseni (Ophites) and of Justinus as found in the *Philosophumena*.*

The Exodus of the Children of Isrā l from Egypt (*i.e.*, the body) was hindered by the waters of the Great Jordan (the type of spiritual birth or generation), which were turned backward and made to flow upward by Jesus (V, 7).

Again the Sons of Isrā l crossed the Red Sea and came into the Desert (*i.e.*, by parturition were born into the world), where are the gods of destruction and the god of salvation. The former are they which inflict the necessity of changeable birth on those who are born into the world. These are the Serpents of the Desert, and it was in order that the Sons of Isrā l might escape the bites of these Powers that Moses showed them the *True* and *Perfect Serpent*. (V, 16).

In the system of Justinus the first triad consists of The Good Principle, the Elōhīm and Eden or Isrā l, the latter being considered as feminine and figured as a Virgin above and a Viper below; she is the Spouse of the Elōhīm. The passage of Isaiah (i, 2-3): "Hear, O heaven, and give ear, O earth, for the Lord hath spoken . . . But Isrā l does not know me . . ." is explained by saying that Heaven is the Spirit of the Elōhīm in man, earth the Soul which is in man with the Spirit, Isrā l is Egypt (*i.e.*, matter).† It is abundantly evident from the above that the Tribes of Isrāēl are the men of this world of matter.

(4) [*Without its knowing it.*] In the passage of Jesus to the Height, the Powers of the different Regions exclaim one after the other, as he

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* [*Philosophumena* is found in ed. of M. Emmanuel Miller, Oxford 1851, *Ante-Nicene Library* V. 5; see also F. Legge trs. London, 1921 ed.]

† Cf. *PS* 13 (1).

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passes from plane to plane: "How has the Lord of the Universe changed us without our knowing" (page 21) . They are further (page 25) described as being in fear "because they knew not the Mystery which was done." Sophia again (page 78) tells us that she has sinned "through ignorance." From the comparison of such passages we are led to conclude that the triumphant ascension of Jesus, as the perfected Initiate, and the dramatic narrative of the repentant Sophia, are but two aspects of one and the same thing regarded, firstly from the point of view of the Individuality, and secondly from that of the Personality.

[*PS* 91] . . . "Free me from the Power with the appearance of a Lion, for I *alone of the Invisibles am in this Region* .*

[*PS* 92] Now, therefore, O Light, let not the Projections of the Self-willed One rejoice over me. For they were addressing me flatteringly with soft words . . . . ."†

[*PS* 107] " . . . . . Let it be wrapped with Mist like as with a garment, and let it gird itself with Mist as with a *girdle of skin* for all time.‡ *I am* as Hyl which is fallen (l), they have driven me hither and thither like as a Daimōn in the Air. . . . ."

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(1) [*Matter that hath fallen*.] Compare pages 102 and 107; "I have chosen to descend into Chaos." "They have chosen to descend into Chaos." If these different terms are referred to their correct "principles" in man, no confusion will arise. The Self-willed One is the *root* of the *Kāma* principle, or principle of desire, and its projections are of the same nature as the mysterious *TaŠhā* of the Buddhist philosophy. The reflection of *Manas*, "alone of the Invisibles," gravitates to *Kāma* and so becomes *the Lower Manas*. Truly our "transgressions" are this "Power with the appearance of a Lion."

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* The Lower Manas which is a ray from the Higher.

† The "words" of the Powers of the lower principles are the allurements and seductions of matter.

‡ Compare the "Pit□is evolving their Shadows" in *The Secret Doctrine*.

[*PS* 114] ". . . . . Thy Power prophesied of old through Solomon (1) . . ."

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(1) [*Odes of Solomon*.] In *Pistis-Sophia* there are five fragments known to the orthodox as the Pseudo-Solomonic Odes. They were the first portions of our text translated from the Coptic, a version being attempted by Woide, and published by Münter in 1812: Champollion wrote an article in Millin's *Magasin Encyclopédique* (1815, ii, 251) on the opuscule of Woide: and Matter notices them in his *Histoire* (II, 348). As, however, no valid argument is brought forward to justify the contemptuous prefix "pseudo," we are content to believe that they were just as canonical in their time as many another scripture which has been put on the "index expurgatorius," to suit the whims and prejudices of beneficed ignorance.

[*PS* 125] These are the Names which I will give from the Infinite downwards. Write them with a Sign that the Sons of God may show them forth from this Region. This is the Name of the Immortal $\overline{\text{A A A}}$ $\overline{\Omega\Omega\Omega}$ and this is the Name of the Voice, which is the Cause of the Motion of the Perfect Man, $\overline{\text{I I I}}$. And these are the interpretations of the Names of the Mysteries. The first is A A A, and its interpretation is ΦΦΦ. The second is M M M, or ΩΩΩ, and its interpretation is AAA. The Third is Ψ Ψ Ψ , and its interpretation is **OOO** The fourth is ΦΦΦ , and its interpretation is N N N. The fifth is Δ Δ Δ , and its interpretation is AAA. The interpretation of the second* is AAAA, AAAA, AAAA. The interpretation of the whole Name . . . . (1).

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(1) A few notes from the system of Marcus,† on the letters and numbers of the Greek alphabet will, perhaps, throw some light on the

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* *i.e*., the *sixth*, for *Buddhi* is either the *sixth* or the *second* principle, or mystery.

† Hippolytus, *Philosophumena*, VI, 39 *et seq*., and Irenaeus, *Adversus Haereses*, Book I, ch. xiv.

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obscurity of the text. The school of this famous teacher is said to have distributed the letters among the members of Anthrōpos, the celestial man (called in the Kabbala Adam-Kadmon, the type of the Macrocosm) as follows:

Letters	*Members*	*Numbers*
A—Ω	Head	1—800
B—Ψ	Neck	2—700
Γ—X	Shoulders and Arms	3—600
Δ—Φ	Breast	4—500
E—Y	Diaphragm	5—400
Z—T	Abdomen	7—300
H—Σ	Pudenda	8—200
Θ—P	Thighs	9—100
I—Π	Knees	10—80
K—O	Tibiae	20—70
Λ—Ξ	Ankles	30—60
M—N	Feet	40—50*

The product or synthesis of the *Twelve* members is the Son, Christos or Jesus, the *Thirteenth*. Six are above and six are below, and the thirteenth, or balance, in the centre. Pistis-Sophia is in the Thirteenth Ae∩n, and Jesus in his passage to the Height turned six of the Ae∩ns to the Right and six to the Left.

The *seven vowels* are the seven Heavens; A is the first Ω is the last, and **I** is the fourth or Mid-Heaven. See the diagram in *The Secret Doctrine*, I, 200.

The 24 letters are divided into Nine Mutes which pertain to the Father and Truth, so-called because they are ineffable and incapable of being sounded or spoken: *Eight semi-vowels* or half-sounds, pertaining to the Logos and Life, because they are midway between the Mutes and Vowels and receive the Emanation from above and the Reversion from below; and *Seven Vowels* or Sounds pertaining to Man

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* The signs for the numbers 6, 90, 900 are not found in the known Greek alphabet.

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and the Assembly, for the Sound of the Voice gave all things Form.* In which classification the trichotomy into the *ar©pa* or formless planes, *r©pa* or planes of form and the intermediate division, which is neither *r©pa* nor *ar©pa*, is plainly discernible.

In order that the reader may not confuse the above nomenclature of the Ae∩nology of the Marcians with that of the Valentinians, as given in our Section on Valentinus, we insert the scheme of the primordial dual Tetractydes of Marcus, which is as follows:

First Tetrcyts {	*Arrb tos*	or Ineffable	containing 7 elements	} = 24
	Sig	or Silence	containing 5 elements	
	Pater	or Father	containing 5 elements	
	Al theia	or Truth	containing 7 elements	

Second Tetractys {	*Logos*	or Word	containing 7 elements	}	= 24
	Z◠e	or Life	containing 5 elements		
	Anthr◠pos	or Man	containing 5 elements		
	Ekkl sia	or Assembly	containing 7 elements		
	Which together with the Christos				= 49

To return to the letters, the nine mutes are:—

	Hard	Soft	Aspirate
Lubials	Π	B	Φ
Gutturals	K	Γ	X
Dentals	T	Δ	θ

and the eight Semi-vowels ΛP, M N, Σ Z, Ξ Ψ, , , so that the three classes of mutes, Semi-vowels and Vowels fall naturally into the type of 3, 4, and 7.

We shall now be able to throw some light on the text, keeping in mind the diagram of *The Secret Doctrine* already referred to. A A A , Ω Ω Ω , III, are the unmanifested ar©pa planes, ae◠ns or emanations, and also the *nine mutes* of Marcus. This triple triplicity, in another aspect,

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* [See Col. Henry S. Olcott's article in *The Theosophist*, Vol. XI, September, 1890, entitled: "Mrs. Watts Hughes' Sound-Pictures", which deals with geometrical and other forms produced by sound. Fine powder is scattered on the drum of an instrument, and the vibration of the voice causes a miniature storm among the particles, which on subsiding leaves the atoms grouped in regular geometrical figures, the same note always producing the same configuration. In this manner, sound is shown to be at the root of manifestation, or, in other words, that the "Word" or Logos, the first-born, is that by which all things are made.]

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becomes the famous I A Ω of such frequency on the Gnostic gems, and in its permutation A I Ω represents Spirit (A) linked to Matter (Ω) by Mind (I). These three are probably the Mysteries of the Ineffable and the seven which follow are the Mysteries of the First Mystery, though later on we read of Seven Mysteries of the Ineffable. "The first is A A A and the interpretation is Φ Φ Φ "; turning the letters into figures and neglecting the noughts and reduplication, we resolve it into "the interpretation of 1 is 5," or in other words the revealer, or manifester, of the first and greatest mystery, corresponding to *~tman*, is the fifth principle, or immortal *Ego* of man. "The second which is M M M or Ω Ω Ω and its interpretation is A A A." Now Ω or is often found on the gems in straight lines, thus W which is the reverse of M or  the usual sign of Water or "Matter" in symbology. By referring to the table of the members of the Celestial Man of Marcus, it will be seen that M is the opposite pole to A, as also Ω when the letters are "unfolded." If this folding of the letters is taken to represent one spiral of evolution, in the next spiral M and N would be on the same plane as A and Ω and we should have four letters abreast or on one plane. M and Ω would then be interchangeable and their interpretation would be A. "The third is Ψ Ψ Ψ , and its interpretation 000. The fourth is Φ Φ Φ and its interpretation is NNN." Now Ψ = 700 and 0 = 70, Φ = 500 and N = 50; therefore, as 10 is the "radix" of numbers, 70 interprets 700 and 50, 500, as every higher plane interprets the lower. "The fifth is Δ Δ Δ and its interpretation is A A A." In other words the interpretation of 4 is 1, just as that of Ω or 8 is also 1, for whether we count by *threes* or *sevens*, the fourth and the eighth will always be the first or the next class,

plane, degree, emanation, or whatever we choose to call it. The next mystery, approaching the end of the cycle of evolution, differentiates the original triple triad into a triple quaternary, and having thus added to its experience returns into the silence of the Great Name. When the key of the seven planes and principles has been understood, it will be easy to place the seven on the *lower four* planes of a higher septenary, as in the diagram in the *S.D.*, and then we shall see how the type of the three highest *ar©pa* planes is reflected in the seven planes of the lower four.

[*PS* 127] ". . . . . Thou art the First Mystery, Looking-without . . . thou hast come upon the Vesture of Light, which thou didst receive from Barb l∩, which (Vesture) is Jesus, our Saviour, on which thou didst descend as a Dove" (1).

(1) [*Dove*.] See *PS* 1 (4). In the system of Marcus (*Philos*. VI, § 47), the Dove is said to correspond to A and Ω, for the explanation of which see *PS* 125 (1). In the system of Cerinthus (*Philos*., VII, § 33), we read: "Cerinthus, who was practiced in the training of the Egyptians, said that the world was not made by the first God, but by a certain power which was separated from the authority which was over the universe, and it knew not the deity which was over all. He laid down, moreover, that Jesus was not born of a Virgin, but that a son was born to Joseph and Mary like all other men, but that he was more righteous and wise (than the rest). And after his baptism, the Christos descended upon him from the principle which is absolute over all, in the *form of a dove*, *and then he preached the unknowable father*, *and perfected his powers*; but towards the end, the Christos flew away from Jesus; and Jesus suffered and rose again, whereas the Christos remained untouched by suffering, for it was essentially of a spiritual nature." The Christos is the *glorified* individuality, *i.e*., Manas-Taijas, or the Higher Manas with the glory of Buddhi upon it, whereas Jesus is the perishable personality of the Lower Manas.

It will be useful in this connection to compare what *The Secret Doctrine* says of "the mythical white swan, the swan of Eternity or Time, the K~lahansa" (I, 78). Hansa or "Hamsa is equal to '*aham-sa*', three words meaning 'I am he' (in English), while divided in still another way it will read '*so-ham*', 'he (is) I'—*soham* being equal to *sah*, 'he,' and *aham*, 'I', or 'I am he'. In this alone is contained the universal mystery, the doctrine of the identity of man's essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, K~lahansa (or hamsa), and the name given to Brahma, neuter (later on, to the male Brahm~) of 'Hamsa-V~hana', he who uses the Hamsa as his vehicle. The same word may he read 'Kal-aham-sa' or 'I am I' in the eternity of Time, answering to the Biblical, or rather Zoroastrian 'I am that I am.'" (*S.D*., I, 78.)

Again in *The Voice of the Silence* (Fragment 1, p. 5), we read: "Saith the Great Law:—'In order to become the KNOWER of ALL SELF* thou has first of SELF to be the knower.' To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT

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* The *Tattvajñ©nin* is the "knower" or discriminator of the principles in nature and in man; *}tmajñ¬nin* is the knower of }TMAN or the Universal, ONE SELF.

BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM* throughout eternal ages."†

It is evident from the above that the Dove is a symbol of the "Higher Self" of man.

[*PS* 134-135] ". . . the Stream of Light drew them all, and drew them over the temple"; that is, when the Stream of Light had received all the Lights of PISTIS-SOPHIA, and when it had torn them from the Projections of the Self-willed One, it infused them into PISTIS-SOPHIA, and turning quitted Chaos and ascended into the Perfection, *for thou art the temple*.‡

[*PS* 136] ". . . . . the Projections of the Self-willed One, which are in Chaos, compressed PISTIS-SOPHIA and gained confidence exceedingly, and pursued her again with great terror and disturbance: so some of them compressed her one of them changed itself into the shape of a Great Serpent, another into that of a Basilisk *with seven heads* . . .(1)

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(1) *Basilisk with seven heads*. The Logoi or "Saviours" of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the "Old Serpent" or the "Great Deep"), which by spiritual transmutation finally becomes subservient to the divine will of the glorified

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* *K~la-Hamsa*, the "Bird" or Swan Says the *N~da-Bindu Upanishad* (¬ig-Veda) translated by the *Kumbakonam Theos. Society:* ["A Yogi who bestrides the Hamsa (*i.e*., thus contemplates *Aum*) is not affected by Karmic influence or crores of sins.]—The syllable A is considered to be its (the bird Hamsa's) right wing, U, its left, M, its tail, and the Ardha-M~tr~ (half metre) is said to be its head."

† Eternity with the Orientals has quite another signification that it has with us. It stands generally for the 100 years or "age" of Brahm~, the duration of a Mah~-Kalpa or a period of 311,040,000,000,000 years.

‡ And, therefore, Jesus and every *man*, in one of his principles, is PISTIS-SOPHIA. PISTIS-SOPHIA is the *repentant* "*personality.*"

Initiate, and the "Gods" or powers of nature are conquered by the divine "Rebel," the *Asura*, the "Dragon of Wisdom", who fights against the Devas; *i.e*., the activity of Manas triumphs over the passivity of pure spirit. K□ishna crushes the seven-headed serpent Kalinaga. Hercules lops off the heads of the Hydra, the *water* serpent: the Egyptian Orante treads upon the serpent, while his arms are extended on a crucifix, and Horus pierces the head of the Dragon Typhon or Apophis; the Scandinavian Thor smashes the skull of the snake with his cruciform hammer, and Apollo transfixes the Python, etc., etc. All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.

"Like the *Logoi* and the Hierarchies of Powers, however, the 'Serpent's' have to be distinguished one from the other. ®esha or Ananta, the 'couch of VishŠu' is the allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas the Gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled *Oeaohoo* of the Archaic doctrine; *i.e*., the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the days of the latter on the material plane." (*S.D*., I, 73 footnote).

Thus while Kwan-Shih-Yin or Avalokite□vara in Chinese symbology is crowned with seven dragons and hears the inscription, "the universal Savior of all living beings" (*S.D*., I, 471), the seven-headed Basilisk of the text of course typifies a lower and material aspect of this type of emanation of the universe, and not the primordial spiritual serpent with its glory of seven rays, or seven vowels. As there was a higher Hebdomad of seven supreme planetary spirits or Ae∩ns, so there was a lower Hebdomad. The Ophites allegorised this by saying that the Serpent, in punishment for teaching Adam and Eve (the 3rd race) to rebel against Ialdaba∩th (the spirit of the Earth or gross matter), was cast down into the lower world and produced six sons, *i.e*., had to incarnate in the bodies of the early races. In almost all the systems, the common postulate of ancient astronomy that there were seven planetary spheres and an eighth (that of the fixed stars) above them, was taught in various allegorical garbs, all shadows of the esoteric truth of the seven states of matter, the seven Globes of a Planetary Chain, the seven Principles in man, etc., etc.

The doctrine of the seven heavens is plainly set forth in an interesting apocryphal book called the *Ascension of Isaiah* which undoubtedly dates back earlier than the second century A.D., and was frequently

quoted with approbation up to the time of St. Jerome. It is marked by strong docetic tendencies, and belongs to the Judaeo-coptic school. After long silence it was brought into notice by Bishop Richard Laurence in 1819, who published the Ethiopic MS., the only codex extant, with a Latin and English version. Further light was thrown on this interesting relic by the work of A. Dillman (Leipzig, 1877), who compared the Bodleian MS. with two others which were brought from Magdala after its capture in 1868. In this treatise a curious vision of the prophet is described. An angel of the seventh heaven conducts the spirit of Isaiah through the seven heavens. In the firmament (*sc*. the earth) he sees Samm~ l (Satan) and his hosts engaged in internecine conflict. In the first is one sitting on a throne (*V~hana* or vehicle*) and angels on

the right and left glorifying. Isaiah is told that this adoration is in reality offered to the Father in the seventh heaven and to his Beloved. In the second the same is seen, but on a scale of greater magnificence, and the prophet is again prevented from worshipping by the words: "Adore not, neither the angel nor the throne which are in the six heavens, till I have shown thee the seventh heaven." Thus were the third, fourth, and fifth heavens shown each surpassing the other in magnificence. In the sixth was no throne, *neither was there any division of left and right*, but all in equal glory were praising the Father, his Beloved (Christ) and the Holy Ghost. Finally in the seventh, he sees the Father and "the Lord God, Christ who is called in the world Jesus," and the angel of the Holy Spirit. There are all the *Just*† worshipping the three, while Jesus and the Holy Ghost worshipped the Father. Later on we read of the descent of Christ through the seven heavens and firmament prior to his incarnation. (see *Dict. of Christ. Biog.*, *sub voce* ISAIAH.) For a full comprehension of this vision compare the diagrams in *The Secret Doctrine*, I, 153 and 200.

Now although the seven-headed serpent is found sometimes above and sometimes below the figure of the God or Initiate in symbology, and again has 1, 3, 5, 12, or l,000 heads, yet in reality there is no confusion. For as the 1, 3, 5, and 7 primordial planes have their own sub-stages of emanation, so are the groupings and Hierarchies reflected each in the other. Therefore each plane is septenary and every pair of planes represents an upper and lower Hebdomad.

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* Every principle and plane is the vehicle of the next superior one: thus the *Throne* of Satan (the earth) is said to be the *Footstool* of God.

† That is the "Perfect" or initiated: those *Jñ¬nis* who have either attained final freedom, or can pass into the Tur♣ya State of Sam~dhi.

It is also interesting to notice with regard to the Thirteenth Ae⌒n and PISTIS-SOPHIA standing on the seven-headed Basilisk, that in the Mexican tradition there are thirteen serpent Gods.

[*PS* 148] . . . . . PISTIS-SOPHIA . . . cried out again, saying: ". . . they oppressed me and took away my Power from me, and cast me into Orcus (1), deprived of my Light. . . ."

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(1) *Orcus*. The Underworld (See Table I) has three divisions, Orcus, Chaos and the Outer Darkness. In the allegorical descriptions of the fate of sinning souls, in other words, the fate of the lower principles after death, we are informed that in Orcus (*lit*. a prison or enclosure), souls are tormented with Fire, in Chaos with Fire, Darkness and smoke; and in the *Caligo Externa* with added Hail, Snow, Ice, and cruel Cold. This would make these three *lokas* represent the states of matter corresponding to *K¬ma-R©pa* (Body of Desire), *LiŠga-®ar…ra* (Astral Body) and *Sthula ®ar…ra* (Physical Body). Therefore, when we read "they cast me into Orcus deprived of my Light," we naturally can understand that the *K¬ma* principle would of necessity dull the Light of the spiritual principles and deprive them of their power.

[*PS* 150] Thereupon Thomas came forward and said: "Thy Power of Light prophesied of old through Solomon . . . . . Thou didst shelter me under the shadow of thy mercy, and I was placed above the *coats of skin* (1).

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(1) *Coats of Skin*. This term was universally understood by the Gnostics to mean the Physical Body. As said in *Isis Unveiled*, I, 149, "The Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory, was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian *Buri*, the Hindu *Devatas*, and Mosaic 'Sons of God'—in short, of a far higher nature than the man of the present Adamic race, became *despiritualized* or tainted with matter, and then, for the first time, was given the *fleshly body*, which is typified in *Genesis* in that profoundly-significant verse: 'Unto

Adam also and to his wife did the Lord God *make coats of skin*, and clothed them'."*

[*PS* 179-181] [And Philip came forward and explained the Hymn of PISTIS-SOPHIA by reciting the one hundred and seventh Psalm (verses 1-21).] (1)

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(1) With page 181 of the Codex [Schwartze's transcription], we come to the conclusion of the incident of the repentant Sophia. The 139 pages which deal with the subject demand the closest attention of the student of Esotericism, for not only have we here a history of the "pilgrimage" of the Soul, but also a description of the degrees of Initiation which correspond both to the natural degrees or states of consciousness, and to the cycles of human evolution. We will now endeavour to review this Pilgrimage of PISTIS-SOPHIA, following the path of her "transgression" or desire for Light, through her 13 Repentances, or *Changes of Mind* (*Metanoiae*, changes of the *Nous* or *Manas*), until her restoration to the *Thirteenth Ae⌒n*, her proper region or plane.

To attain to the knowledge of Light, or the Logos, the soul has to descend into Matter or Hyl . Hence PISTIS-SOPHIA, desiring the Light, descends towards its *Reflection* from the Thirteenth Ae⌒n, through the Twelve Ae⌒ns, into the depths of Chaos, where she is in danger of *entirely* losing her own innate Light or Spirit, of which she is continually deprived by the Powers of Matter. Having descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to Spirit again. Thus she reaches *the Balance*; and still yearning for the Light, rounds the turning-point of the cycle, and changing the tendency of her thought or mind, recites her penitential hymns or Repentances. Her chief enemy who, with his *false Light*, has drawn her down into Chaos, is Ialdaba⌒th, the *Power with the appearance of a Lion*, the *K¬ma* "principle", the false "Light`' in Chaos, which is assisted by the 24 Hylic or Material Projections, or Emanations, the reflections of the 24 Supernal Projections, the co-partners of PISTIS-SOPHIA, 48 in all, which together with that power or aspect from which the whole may at any time be viewed,

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* [Genesis iii, 21.] See *PS* 107, footnote.

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1875-1958

H.P.B. in her Bath-chair; Pryse and Mead standing. From the
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make 49.* Thus then she first utters 7 Repentances. At the 4th of these, the turning-point of a sub-cycle, she prays that the *Image of Light* may not be turned from her, for the time was come when the Repentance of "those who turn in the Lowest Regions" should be regarded, "the mystery which is made the Type of the Race." (4th Round.) At the 6th the *Light* (*Upper Manas*) remits her transgression, in that she quitted her own Region and fell into Chaos; but the command had not yet come from the *First Mystery* (*Buddhi*) to free her entirely from Chaos. Therefore at the conclusion of her 7th Repentance, where she pleads that she has done it in *ignorance* through her love for the Light, Jesus, the Initiate on the objective plane and the Light on the subjective plane, *without the command of the First Mystery* (*i.e.*, the power of *Manas* alone

without *Buddhi*), raises her up to a slightly less confined region in Chaos, but SOPHIA still *knew not by whom it was done*. At the 9th Repentance the First Mystery partly accepted her prayer and sent Jesus, the Light, to help her secretly, that is, without the powers of the Ae⌒ns knowing it; then did PISTIS-SOPHIA recognize the *Light*. Her next 4 Hymns are sung *knowingly to the Light*, and are of the nature of thanksgiving, and of declaration that Karmic Justice shall shortly overtake her oppressors, while she prays to be delivered from her "transgression," *viz*., the K~mic Power with the appearance of a Lion. After the 13th Repentance, Jesus again, *of himself*, without the First Mystery, emanated a brilliant Power of Light from himself, and sent it to aid SOPHIA, to raise her higher still in Chaos, until the command should come to free her entirely.† Next follows a description of the Light-powers which should be closely compared with the description of the 3 Vestures in the opening pages of the Codex. Then while SOPHIA pours forth hymns of joy, the Power becomes a *Crown to her head*, and her Hyl or material propensities begin to be purified, while the spiritual or Light-powers which she has still retained, join themselves with the "Vesture of Light" which has descended upon her. Then was the Statute fulfilled, and the First Mystery, in its turn, sent forth a great Power of Light, which joined with the first Power emanated by the "Light," and became a great *Stream of Light*, this Power was the First Mystery itself *Looking-without* (*Buddhi-Manas*) on its own plane and the "glorified" Initiate

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* Compare the list of 25 *Tattvas* (24 + 1 or from another aspect 5 x 5) in the article entitled "The Hindu Theory of Vibration as the Producer of Sounds, Forms and Colors," *The Theosophist*, Vol. XII, October and November, 1880, written by C. Kotyya, F.T.S.

† There are, therefore, 3 degrees of Chaos.

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in this terrestrial sphere. It came forth from the First Mystery *Looking-within* (*}tma-Buddhi*) or "the Father." When this is accomplished, PISTIS-SOPHIA, the *Lower Manas*, is purified again, and her Light-powers are strengthened and filled with Light, by their own co-partner of Light that *Syzygy*, without whom PISTIS-SOPHIA in the beginning thought she could reach the Light of Lights, and so fell into error. Still she is not even yet entirely freed from the bonds of Matter, for the higher she rises, the stronger are the Powers of Projections sent against her, who proceed to *change their shapes*, so that she now has to struggle against still greater foes which are emanated and directed by the strongest and subtlest Powers of Matter. Thereupon, PISTIS-SOPHIA is *surrounded entirely* with the Stream of Light and further supported on either hand by Michael and Gabriel, the "Sun" and "Moon." The "Wings" of the "Great Bird" flutter, the "Winged Globe" unfolds its pinions, preparatory to its flight. For is not the Infinitude of Space "the Nest of the Eternal Bird, the flutter of whose wings produces life"? (*S.D*., II, 293). Thus the last great battle commences. The First Mystery Looking-without, directs its attack against the "cruel crafty powers, passions incarnate" and causes PISTIS-SOPHIA to tread underfoot the Basilisk with the seven heads, destroying its Hyl , "*So that no seed could arise from it henceforth*," and casting down the rest of the opposing host.* Thereupon PISTIS-SOPHIA sings Hymns of Praise on her being loosed from the bonds of Chaos. Thus was she set free and *remembered*. Yet the Great Self-willed One and Adamas, the Tyrant, were not yet entirely subdued, for the command had not yet come from the First Mystery, Looking-within, the Father. Therefore does the First Mystery, Looking-without, seal their regions and those of their Rulers until 3 times are completed. That is until the completion of the 7th Round (for we are now in the 4th) when humanity will pass into the interplanetary Nirv~Ša. This Nirv~Ša however, is a state outside of space and time, as we know them, and therefore can be reached *now* and *within*, by very holy men; Naljors and

Arhats, who can attain to the highest degree of the mystical contemplation, called in the East Sam~dhi. For then shall the "Gates of the Treasure of the Great Light" be opened, as described in our text, and the Nirv~S̆ic heights be crossed by the "Pilgrim." (cf. pp. 169-181)

[*PS* 183] And when Mary had heard the words which the Saviour said, she rejoiced with great joy, and . . . said to

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* See *Light on the Path*, pp. 15-17. 1st Ed.

Jesus: "Master and Saviour, how are the Four-and-twenty Invisibles (1), and of what Type are they. . . . ."

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(1) *Four-and-twenty-Invisibles of the Thirteenth Ae⌒n. Compare Table I.*

TABLE II

LEFT OR THIRTEENTH A ∅N.

The Great Invisible FOREFATHER, whose Syzygy is BARB L∅.

The Two Great TRIPLE POWERS, which emanate 24 INVISIBLES (including PISTIS-SOPHIA and her Syzygy, she being the lowest Projection of all).

THE SELF-WILLED ONE, the third great Triple Power.

[*PS* 191] [The 9th, 10th, 11th and] "those who receive the twelfth mystery of the First Mystery in the Inheritances of Light (1)."

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(1)

TABLE III

THE
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

SAVIOURS of the 12 *PROJECTIONS or ORDERS* of the*
1st 2nd 3rd 4th 5th 6th 7th 1st 2nd 3rd 4th 5th

VOICE. *TREE.*

Shall be in the Region of the SOULS which have received the
1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

MYSTERY of the FIRST MYSTERY

* Each Saviour has 12 Projections or orders just as Jesus has 12 Disciples.

[*PS* 192] ". . . . and the three Amens shall be more excellent than the Twin Saviours in the Kingdom, and the Five Trees shall be more excellent than the Three Amens in the Inheritances of Light (1)."

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(1) Though the careful student of this stupendous system may sense the unity of the scheme which underlies such manifold multiplicity, yet it is exceedingly difficult, without being excessively prolix, to point out all the correspondences. To all below it the Treasure of Light is a unity; and its Orders, Projections, etc., in other words its Hierarchies have but one influence. Therefore, when the contents of the Treasure are mentioned at an earlier period of instruction, as on page 18, they are simply stated without order. But now, a further veil is withdrawn, and the Treasure becomes the Inheritance of Light; this will be when the Evolution of Cosmos is completed, and by analogy at the end of a Round, or of seven Rounds, or again in Initiation when the plane of consciousness called the Treasure is reached by the neophyte. Then, just as Jesus in his passage to the Height, (pages 25 to 37) turned six of the Ae∩ns to the Right and six to the Left, so will the Initiated enter into the Treasure and with their higher consciousness perceive its differences; thus will there be a Right and Left even in that which was previously supposed to be beyond such division. The Ordering of the Inheritance then presented will be as follows:—

TABLE IV

INHERITANCE OF LIGHT

RIGHT (*Superior*)		LEFT (*Inferior*)
7 Amens (or *Voices*)	}	12 Saviours
5 Trees		
3 Amens		9 Guardians of 3 Gates

Twin Saviours ←

This table is arranged in parallel columns to show the correspondences, and arrows placed to mark the superiority and inferiority of the Orders. The Twin Saviour finds its prototype among the Mysteries, which are mentioned further on in innumerable classes and divisions, for the Twin Mystery is one of the Mysteries of the First Mystery which is said to be either Looking-within or Looking-without. This is the Mystery of the Dual *Manas*. As every Region or Plane has its Gates and Veils, so has the Treasure its 3 Gates; in other words its 3 Sub-planes. These correspond to the three Yoga States of *Jagrat*, *Svapna* and ∠*ushupti*, the so-called waking, dreaming and dreamless-sleep states of consciousness. We thus see that the classification of the lower planes as shown in Table I, is pushed further back or within on to higher planes of consciousness, as the Disciples are taught further mysteries.

[*PS* 194] . . . . . the Region of the Souls of those who receive the first mystery of the First Mystery (1) . . . .

TABLE V

(1) *Ordering of the* RIGHT *in the Inheritance of Light*.

IE®, the Overseer The Guardian of the Veil The two Great Leaders	}	*of the* LIGHT* *who emanated from the* SELECT LIGHT *of the* *Who emanated from*	{ {	1st Tree 2nd Tree 3rd Tree 4th Tree 5th Tree (the Father of the Father of Jesus)
MELCHISEDEC, the Great Receiver The Great TSEB}OTH, the Good (the Father of the Soul of Jesus)	}	{	IE¶	

These all shall be Kings in the Region of the First Saviour, *i.e.*, of the First Mystery of the First Voice of the Treasure of Light.

[*PS* 194 continued] . . . the Fifteen Supporters of the Seven Virgins of Light, which are in the Midst (2) shall emanate forth from the Regions† of the Twelve Saviours . . . .

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* *Viz.*, that which is the Light of the Treasure for all the lower planes.

† In which the Saviours now are, *viz.*, in the Treasure of Light.

TABLE VI

MIDST

The Little IA∅, the Good, called in the Ae∩ns the Great IA∅.

The Virgin of Light { 7 Virgins of the Light
15 Supporters*
12 Ministers

[*PS* 194 continued] . . . the Dissolution of the Universe and the total Completion of the Numbering† of the Perfect Souls of the Inheritance of Light.

[*PS* 195] . . . until they have completed the Numbering of the Assembly‡ of Perfect Souls.

[*PS* 198] ". . . . . when I shall have led you to the Region of the last Supporter (1) which surrounds the Treasure of Light . . ."

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(1) [*The Last Supporter*.] To understand the position of the Five Supporters in this marvellous system of ae∩nology, the student should refer to pages 17 and 18. It is there stated that the three Vestures, that is to say the three Buddhic Robes, or the three grand degrees of Initiation, are endowed with the following characteristics respectively.

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* Not to be confused with the Five Great Supporters, but an aspect of them on a lower plane.

† See *The Secret Doctrine*, Vol. I, p. 171, first para. As said in the article on "Roman Catholicism and Theosophy" [by E. Kislingbury, *Lucifer*, Vol. VII, January, 1881, pp. 402-04] the tradition of the Church is that *the number of the elect is identical with that of the* "*Fallen Angels*," *whom they replace*. Again *The Secret Doctrine*, especially Vol. II gives exhaustive evidence of the identity of the "Fallen Angels" with the incarnating *Egos* of Humanity. *Verb. sap.*

‡ *Congregatio*: *sc*. *Ekkl sia* (the Church), the seventh and last of the primordial Ae∩ns of Valentinus. See the explanation of the Chart of the Pl r∩ma according to this master of the Gnosis.

I. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the Spaces of the Ineffable.
II. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the two Spaces of First Mystery.
III. The Glory of all the Names of the Mystery, the Revealer, which is called the First Precept downwards to them of the Firmament.

We are also told on page 1 and elsewhere more elaborately, that the First Mystery surrounds or comprehends

The First Precept.
The 5 Impressions (*Types or Rudiments*).
The Great Light of Lights.
The 5 Supporters.

Rays of this Light of the Treasure of Light reach down to the World of Men, for they are the intelligences, or Light Powers, of all the planes below the Treasure, down to the terrestrial. These Orders may be figured by a series of concentric circles, the centre one representing the Treasure, the next the Last or Little Supporter surrounding it, and so on with spheres of ever greater diameter, typifying ever expanding states of consciousness.

The above category from the First Precept down to the 5 Supporters, gives a key to the numbers 5, 7, and 12 (5 + 7) which will prove of great assistance in the comprehension of the classification of the Mysteries and corresponding states of consciousness which follow. The Great Light is the reflection and *Up~dhi* of the First Precept or First Mystery; and the 5 Supporters, reflections of the 5 Impressions, 12 in all. These correspond to the 5 Subtle and 5 Gross Elements which, together with the 2 unmanifested elements, make up 12. Perhaps the following quotation from Professor Manilal Nabhubhai Dvivedi's *Monism or Advaitism*? will make it clearer:—

"The *Advaita* begins with examining the divisions of *Prakriti and* clearly demonstrates, perhaps for the first time in the field of ancient Indian Rationalism, the truth that the five elements—*}k~Va*, *V~yu*, *Tejas*, *Jala*, *P□ithiv…*—are but five *states* of *prak□iti* derivable from one another. From *}k~Va*, whose specific mark is *∠adba* which, by the way, we render not by sound but *differentiation*, proceeds *V~yu* (gaseous matter) with its specific mark *SparVa* (touch) super-added to the original *□abda*; *differentiation* in *V~yu* leads to *Tejas* (heated matter) with its specific mark *r©pa* (form, heat, light) super-added to *□abda* and *spar□a*; from *Tejas*, *Jala* (liquid matter) with its specific mark *rasa* (taste); and from Jala, *P□ithiv…* with its specific mark *Gandha*

(smell). Thus the five *Tanm~tras* [Rudiments] and the five *Bh™tas* [Elementals] of the *S~nkhya* are

reduced to*šk€□a*, the all-pervading potential form (ether) of original matter (*M©la-prak□iti*)." [pp. 34-35.] *

Now we are taught that a new element evolves with every Root-Race and as we are two-thirds through the 5th Root Race, the fifth element of the seven is now in the course of its evolution. We have thus a key to the understanding of the 7 Amens and the 3 Amens; to the 5 Trees, 12 Saviours, etc., and the corresponding Mysteries. It must also be remembered that the explanation of the elements above quoted, is only their *last reflection* on the visible, material plane of matter. Their psychic, spiritual and divine prototypes are of a nature that cannot be described in words, as we can see by the terminology of Table VIII.

[*PS* 205] "And he who shall receive the Mystery of the Third Trispiritual, which pertains to the Three Trispirituals and Three Spaces, in their series, of the First Mystery, but has no power to go into the height into the Orders which are above him which are the Orders of the Space of the Ineffable (1) . . . ."

---

(1)

TABLE VII

THE ORDERS OF THE INHERITANCES OF LIGHT OF THE MYSTERIES OF THE FIRST MYSTERY (LOOKING WITHOUT).

Mysteries or States of Consciousness		*Spaces or Planes*
3rd.	Trispiritual	} 3 Spaces
2nd.	"	
1st.	"	
24 { 12	Mysteries	1st Space towards the Interior
{ 12	"	1st " " Exterior
(*In a series starting from the 24th upwards*		3rd Space
First Statute.		

* *Monism* . . . Bombay, Subodha-Praka□a Press, 1889.

[*PS* 224] ". . . And that Mystery knows itself, why it flays itself so that it emanates from the Ineffable, which indeed itself rules over them all, and itself pours them forth all according to their Orders (1)."

---

(1)

TABLE VIII

THE INEFFABLE

THE LIMBS OF THE INEFFABLE*

✧

THE LAST LIMB
(Containing the *Hierarchies* of the
Supertrispiritual and *Protrispiritual*).

⎀

THE 12TH PROTRISPIRITUAL
(The *Last Order of the Parentless*)

✧

THE SPACE OF THE INEFFABLE
(*The One and Only Word*)

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* [See Note 1., pp. 51-52.]

SPACE OF THE INEFFABLE

FIRST SPACE OF THE INEFFABLE

3rd Trispiritual (*the* 1*st from the Height*)
2nd ”
1st ” (*the* 1*st from Without*)
} *Each containing* Foreuncontainables, 5 Trees *and* 24 Mysteries *or* Spaces

SECOND SPACE OF THE INEFFABLE

(Which is the First Space of the First Mystery, Looking-within and without)

	Uncontainable Laudables	Impassables (24 Myriads: *emanating outside the* Veils *of the* First Twin Mystery)	*Viz.*, Twelve Hierarchies *each consisting of* 3 Classes *and* 12 Orders
12	Uncontainables		
	Impassables	(12 Impassable Spaces: 3 Orders)	
	Indestructibles	(12 Orders: 1 Order)	
12	Unspeakables	(3 Classes)	
	Superdepths	(1 Order)	
	Unrevealables		
12	Unmanifestables		
	Inconceivables	(*Pertaining to the* 2 Spaces *of the* Ineffable)	
	Motionless	(12 Orders: *pertaining to the* Space *of the*	
12	Immovables	Ineffable)	

THIRD SPACE OF THE INEFFABLE (?) *or* SPACE OF THE FIRST MYSTERY

First Mystery (*which is the* 24th Mystery, *reflecting the* 12 Orders *of the* Uncontainable Impassables).
Great Light of the Impression of Light (*which is without a* Projection).
First Statute (*containing* 7 Mysteries).
Great Light of Lights.
Supporters.

The following is quoted from Pt. II, sec. X, of *Transactions of the Blavatsky Lodge*, and will perhaps throw some light on this apparently chaotic system:—

“Q. What is the distinction between these various Hierarchies?

“A. In reality these Fires are not separate, any more than are the souls and monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become

an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies living in masks furnished by M~y~. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

"Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but the lowest form of applied Metaphysics? But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the 'principles' of the Universe or those of man, if you like, and the same 'principles' in a bacillus."*

The careful student on comparing the different tables already given, will perceive a certain unity in the multiplicity of the Hierarchies; in other words that they are built up on an ever recurring type, which has been given in its simplest form in the Chart of the Valentinian Pl r∩ma. Each new category transcends the one preceding it, until the mind totters in the sublimity of this stupendous scheme.

The recurrence of the number l2 is remarkable and will receive further explanation in that part of our text which deals with the astrological portion of the system. For the present it will be sufficient to add two more *facts in nature* to what has been said in *PS* 198 (1), and invite the attention of the reader to the consideration of:—

(*a*) The *Dodecahedron*, that marvellous "Platonic Solid", for the solution of the Mysteries of which the whole of the *Elements of Geometry* were designed. It may be defined as "a regular solid contained under 12 equal and regular *Pentagons*,† or having twelve equal bases"; and of:—

(*b*) The following quotation (*Monism or Advaitism*?, p. 28):—"The Pr~Ša, or breath of the human organism, is a part of this universal vital principle. The moon also is shown to have its share in

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* [Consult Volume X of H.P.B.'s *Collected Writings*, pp. 395-96.]

† Representing mystically that man is the measure and limit of the *Universe*.

---

nourishing all organic matter, and in regulating the ebb and flow of the *Pr~Ša* of nature. With every phase of the moon the *Pr~Ša* of man changes its course. These changes, minutely observed, established the fact that *the breath of the human organism changes from right to left, and vice versa every two hours.* In these two hours each of the five Tattwas*† *. . . obtain their course*."

[*PS* 230-231] ". . . And in the Dissolution of the world, which is when the Universe shall have completed its Evolution . . . each and every one who shall have received the Mystery of the Ineffable shall be Allied Kings with me, and shall sit at my right hand and at my left . . . . For this reason, therefore, I have not hesitated nor feared to call you my Brethren and my Comrades, for ye shall be Allied Kings with me in my Kingdom (1) . . ."

(1) Perhaps the following passages from *The Secret Doctrine*, I, (pp. 572-574), may make this somewhat clearer.

"The star under which a human Entity is born, says the Occult teaching, will remain forever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The 'Angel' of the Star, or the Dhy~ni-Buddha, will be either the guiding or simply the presiding 'Angel', so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain forever ignorant of this fact. The Adepts have each their Dhy~ni-Buddha, their elder 'twin-Soul',‡ and they know it, calling it 'Father-Soul' and 'Father-Fire'. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright 'Image'. How much has Bulwer-Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

". . . 'I ascend to *my* Father and your Father' [*John* xx, 17] . . .

* 12 *times a day*!

† Viz., *Jk~□a*, *V~yu*, etc., as in the note already referred to.

‡ This has nothing to do with the absurdities of the "Sympneumata-doctrine" as is fully explained in the text, but is a key to the mystery of the Syzygies.

meant . . . that the group of his disciples and followers attracted to Him belonged to the same Dhy~ni-Buddha, 'Star' or 'Father,' again of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of *The Idyll of the White Lotus*, when T. Subba Row wrote: 'Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together . . . The only possible and effectual way of entering into any such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates *from one's own Logos*. I may further point out here . . . that such communion is only possible *between persons whose souls derive their life and sustenance from the same divine* RAY and that, as seven distinct rays radiate from the 'Central Spiritual Sun,' *all adepts and Dhy~ni-Chohans are divisible into seven classes*, each of which is guided, controlled and overshadowed, *by one of the seven forms* or manifestations of the divine wisdom' (*The Theosophist*, Vol. VII, Aug., 1886, p. 706)." [See also appendix to *The Idyll of the White Lotus*, Adyar edition.]

[*PS* 231 continued] " . . . my Twelve Servants (*Diakonoi*) shall also be with me, but Mary Magdalene and John the Virgin* shall be the most exalted . . ."

[*PS* 237] In like manner also the Three Mysteries are not equal in the Kingdom which is in the Light, but each of them has a different Mode, and they too are not equal in the Kingdom to the One and Only Mystery of the First Mystery in the Kingdom of Light, and each of these Three has a different Mode, and the Mode of the Configuration of each of them is different, each from each, in their Series (1).

(1) Here we have a series or scale of 12, 7 (see Tables VII and VIII), 5 and 3 Mysteries, and the synthetic One and Only Mystery. The key to their interpretation will be found in the *Transactions of the Blavatsky Lodge* (Part I, p. 55)† where it says:—

* Two aspects of the M~nasic Ray.

† [See Appendix, Pt. I, "Dreams", or *C.W.* Vol. X, p. 253.]

"When an adept succeeds in [uniting all his 'principles' into one] he is J…vanmukta [*i.e.*, one emanciated from rebirth]: he is no more of this earth virtually, and becomes a Nirv~ni, who can go into Sam~dhi [*i.e.*, attain to spiritual states of consciousness] at will. Adepts are generally classed by the number of 'principles' they have under their perfect control, for that which we call *will* has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure."

[*PS* 238] ". . . AM N, I say unto you, when that man shall have departed out of the Body of Hyl , his Soul shall become a great Stream of Light, so that it may traverse all the Regions, until it shall come into the Kingdom of that Mystery. But when that man shall not have received the Mystery, and shall not have been a partaker in the Words of Truth, when accomplishing that Mystery, he shall have spoken it into the Head of a man departing from the Body, he who has not received the Mystery of Light (1) nor shared in the Words of Truth . . ."

(1) We have here the original of the rite of Extreme Unction as practised in the Roman Catholic and Greek Churches. The commendatory prayer, recited at the moment of death to protect the soul of the deceased as it traverses the "middle passage," also transmits the same hereditary germ. As usual, the older churches have preserved the occult tradition with greater fidelity than their inconoclastic and more ignorant younger sister. Occult science teaches that the frame of mind in which a man dies, is of the utmost importance owing to the abnormal and psychic state in which he then is. The last thought of a dying person does much to influence his immediate future. The arrow is ready to fly from the bow; the bow-string is abreast of the ear, and the aim will decide the *immediate* fate of the arrow. Happy is he for whom "Om is the bow, the Self is the arrow, the Brahman—its aim!" (*MuŠdaka-Upanishad* II, ii, 4). At such a sacred moment, strong spiritual aspirations, whether natural or induced by the earnest exhortation of either one who has a true conviction, or better still, of one possessed of the divine Gn∩sis, will protect the Soul of him who is leaving life. This is not meant, however, to endorse the superstition of a "death-bed repentance," for the immutable justice

and harmony of the Karmic Law can only return a fleeting effect for a fleeting cause; and the rest of the Karmic debt must be paid in future earth-lives. "Agree with thine *adversary* quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the *judge*, and the judge deliver thee to the *officer*, and

thou be cast into *prison*. AM N I say unto thee, thou shalt by no means come out thence *till thou hast paid the uttermost farthing*." (*Matt*., v, 25, 26). That is to say, according to the Gnostic and esoteric interpretation, work while it is yet day, so that good Karmic action may balance the evil causes previously set in motion by the personality. Otherwise, at death we shall be judged by our own Higher Self, and under the conduct of the agents of the Karmic Law (the Demiourgos collectively), will have to reincarnate again into the *prison* of the body, until the past evil Karma has been exhausted. For until the last farthing of the Karmic debt is exhausted, we can never be untied from the wheel of "Sams~ra."

[*PS* 239] ". . . And when they shall have brought him to the Virgin of Light (1), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him . . . . ."

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(1) *The Virgin of Light*. In the Chaldean cosmogony, Ana signifies the "*invisible* heaven", the Heavenly Mother of the terrestrial *sea*: or esoterically }k~∇a the mother of the Astral Light. Now Anaitis is one of the names of K~l♣, the female aspect. ∠akti or Syzygy of ∠iva. She is also called the Annap©rna and Kany~, the Virgin. Her mystery name is Um~-Kany~, the "Virgin of Light." (*The Secret Doctrine* I,91, 92.)

In the Egyptian and other cosmogonies, the first septenary group of emanating potencies is called the "Virgins of Light" and is represented collectively by the six-pointed star; this star "refers to the six Forces or Powers of Nature. the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star." (*The Secret Doctrine*, I, 125).

On reference to Table VI in the Commentary, it will be seen that there are *seven* Virgins of Light, all aspects of the one Virgin. Now there are, as of everything else, seven aspects, planes or principles of virgin matter, corresponding to the seven principles of man, from the pure, divine }k~∇a, to the terrestrial Astral Light, the sin-laden

atmosphere of our earth. These are the septenary leaves of the Book of the Recording Angel, *Le Livre de la Conscience*, whither are instantly transferred the deeds, *words* and THOUGHTS of every minute of our lives, the Karmic record of each imprisoned soul. In the early portion of our text, we learned how the Initiate donned the spotless Vesture of Light containing the Five Words of Glory, and how they were potent to open all the portals and traverse all the Regions of the Rulers. So also with every man. Each has his own vesture, reflecting his Karmic record, and "uttering the words" that will acquit or condemn him before the jealous guardians of nature's inmost realms. Yes; each of us has a vesture woven by his own hands, but few are they who are clad in a "wedding garment" and fit to join in the Marriage Feast, when the *King's Son* is united to his *Heavenly Bride*; in other words, to join that holy Brotherhood where each, to gain admittance, must be *at one with* the Christos within him. He who seeks admission in sin-soiled robes must, like the man in the parable (*Matt*., xxii) be cast forth into the "outer darkness" of earth-life, until he has learnt by the experience of suffering to weave for himself a garment worthy of the "Church (Assembly) of the Mystic Christ."

Thus, then, the Souls of the Dead have to present, each severally, their Defences., Denials, and Tokens, as the text has it, and the nature of their after-death experiences and their subsequent return to earth-life will depend upon which of the seven Virgins they have to face in the "Hall of Judgment." Thrice blessed is he who, clad in the Vesture of Glory, can pass by the Guardians of every threshold.

The above will throw much light on the Mysteries of the Osirified and the fate of the "defunct" that play so conspicuous a part in the "Wisdom of the Egyptians." To give one instance out of a multitude:

"In the book called by Champollion *La Manifestation à la Lumière*, there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various 'Powers' by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the Word. The scene is laid in the 'Hall of the Two Truths.' The 'Door,' the 'Hall of Truth,' and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names." (*Isis Unveiled*, II, 369.)

[*PS* 241-242] ". . . . . And every one that shall receive the Mystery which is in the Space of the Universal Ineffable, and all the other sweet Mysteries in the Limbs of the Ineffable . . . which pertain to the Regulation of the One

and the Same, the Deity of Truth, from the feet (upwards) (1) . . . . each shall inherit up to his proper Region . . . . ."

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(1) *The Limbs of the Ineffable, the Deity of Truth.* An exposition of this Gnostic tenet will be found in *PS* 125 (1). The information there given may be expanded with advantage by the following passage from Irenaeus,* where speaking of the system of Marcus, he writes:

"And the Quaternion [*sc*. the *higher* personal consciousness at one with the divine triad }tma-Buddhi-Manas, forming the Supernal Tetraktys], he (Marcus) said, having explained this to him, added, 'Now then I am minded to manifest unto thee the very Truth herself. For I have brought her down from the mansions on high, that thou mayest look on her unclothed, and discover her beauty, yea, and hear her speak, and marvel at her wisdom (for Truth is the Bride of the Heavenly or Perfect Man, the Initiate). Behold then her head above, the A and Ω; her neck B and Ψ; her shoulders with her hands, Γ and X; her bosom Δ and Φ ; her chest E and Y; her belly Z and T; her lower parts H and Σ; her thighs Θ and P, her knees I and II; her legs K and O; her ankles Λ and Ξ; her feet M and N.' This is the body of Truth ascending to the Magus: this is the figure of the element, this is the character of the letter: and he calls this element *Man*: and he says, it is the source of every Word (*Verbum*), and the beginning of the universal *Sound* (*Vox*) and the utterance of every unspeakable, and *the mouth of speechless Silence*. And this indeed is her body; but do thou, lifting on high the understanding of thy intelligence, hear from the mouth of Truth, the self-producing Word, which also conveys the Father.

"And when she had said this, the Truth (he says) looked upon him, and opened her mouth and spake a Word: and the Word became a Name, and the Name was what we know and speak, Christ Jesus; and immediately she had uttered the Name, she became silent. And when Marcus thought that she would speak further, the Quaternion came forward again and said: 'Thou didst hold as contemptible the Word which thou hast heard from the mouth of Truth, but this is not the Name which thou knowest and thinkest thou has possessed for long; for thou has only its sound, as to its virtue, thou art ignorant

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* Adversus *Haereses*, Book I, ch. xiv, § 3 and 4; also found in Epiphanius, *Panarion*, xxiv, § 4.

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thereof. For the Name Jesus is that of the Sign [the Stigma, the sign of the Greek numeral 6], for it contains six letters, known by all *who are called* (*lit*., of the calling). But that which is with the Ae∩ns of the Pl r∩ma, since it is in many places, is of another form and another type, and known by those of its kinship whose greatnesses are with him [them, the Ae∩ns, (Epiph.)], eternally: [that is to say, those *who are chosen*, the Initiated or Perfect].

[*PS* 243] ". . . A day of Light is a thousand years of the World, so that thirty-six myriads of years and half a myriad of years of the World are one year of Light (1) . . ."

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(1) *Year of Light*. Theosophists acquainted with the doctrine of cycles of manvantaras and pralayas, and of the days and nights of Brahm~, will have no difficulty in finding the key of the mystery which has puzzled the so-called Christian Church from the time that its lower principles separated themselves entirely from their higher light, the Divine Gn∩sis. The absurdities of the Chiliasts, Millenniumists and Millenarians are a striking proof of the materialism of Patristic theology, which has been re-edited and kept up to date down to this very day. This thousand physical years absurdity in various aspects, mostly with the physical return and reign of Christ on earth, was supported by the greatest lights of the Church. We find among its supporters such names as Papias, the co-disciple of Polycarp and a hearer of John, Irenaeus, Justin Martyr (who imagined that the thousand years would be spent in Jerusalem "rebuilt, adorned, and enlarged"), Tertullian,

Victorinus, Apollinarius, Lactantius, Severus and Augustine. How different the nearer tradition of the Gnostics was from the later misunderstandings, may be seen from our text, and any further explanation is almost superfluous.

[*PS* 248] ". . . And they have been cleansing them (*sc*., those of the Mixture) not of themselves, but of compulsion, according to the Regulation of One and the Same Ineffable. Neither have they at all undergone Sufferings, nor Changes in the Regions, nor have they flayed themselves at all, nor poured themselves into different Bodies (1), nor have they been in any Affliction."

(1) *Metangizein* (Μετανγιζειν): to pour from one vessel into another. *Metangismos* was the technical term for metempsychosis or reincarnation among the Pythagoreans. C. W. King, however, translates this passage: "nor transformed themselves into various *figures*"; but *somata* are animal bodies and nothing else, and *metangizein* and *metangismos* are technical terms, used only in connection with the idea of reincarnation, and frequently employed in *Pistis-Sophia* by Schwartze to denote rebirth. It is, therefore, difficult to understand how the author of *The Gnostics and their Remains* missed the correct translation.

Augustine [Aurelius, St. (354 A.D.-429 A.D.)] copying from Philaster, gives the name of *Metangismonitae* to a certain sect of the Heretics who, he avers, asserted that the Son was in the Father, as one vessel (*angeion*) in another. There is, however, no evidence to support this statement.

The many striking and instructive passages referring to reincarnation from the writings and teachings of the Gnostic Heresiarchs have yet to be collected.

As an example, we take one from Clemens Alexandrinus (*Strom*., lib. iv, chap. xii), who quoted from Basilides in order to refute him as he imagined. Basilides, he says averred that the soul was punished in this life for sins that it had previously committed in another. The *elect soul* was honourably punished through martyrdom, but the *other* was purified by its proper chastisement. The key of Theosophy at once unlocks the mystery by its teachings as to the Higher and Lower Manas, the divine Individuality and the perishable Personality. For the Higher Ego is indeed the Sacrificial Victim, that suffers an honourable "martyrdom"; and "the other" is the Lower Manas that must be punished by its "proper chastisement".

The late E. D. Walker, in the eighth chapter of his book on *Reincarnation*,* has given a brief sketch to show that it was the prevailing creed in the first centuries of Christianity, and those who are interested in the subject should certainly read this chapter, if they have not done so already. An authoritative volume, however, has yet to be written on the subject, supported by the citation of the innumerable passages that are to be found in the writings of the Gnostics, Neo-platonists and early Church Fathers.†

The doctrines of the *Pistis-Sophia* are in many essentials identical

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* [*Reincarnation*; *A study of Forgotten Truth*, N.Y., University Books, 1965 reprint.]

† [Today's students may consult S. L. Cranston and J. Head's *Reincarnation*, *The Phoenix Fire Mystery*, N.Y., Crown, 1977.]

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with Egyptian teachings, especially with regard to the mysteries of life and death and of reincarnation. What the learned of the Egyptians taught on these heads we do not as yet know, for such teaching formed part of the instruction of the Mysteries. And even exoterically we are dependent to a large extent on what Greek and

Roman writers have to tell us of the Egyptians rather than on the Egyptians themselves. Moreover, such writers, if they were initiated, had their tongues tied by the oath of secrecy; and if uninitiated, could only re-echo the popular beliefs at best, and in general wove in their own glosses and misconceptions even of this distorted shadow of the truth. Consequently no subject remains in greater obscurity for our scholars.

Wilkinson (*Ancient Egyptians*, Vol. V., p. 440, 3rd ed.) throws no light on the subject, although he is useful for the finding of a few references. Let us turn to the first of them, Herodotus, *Euterpe*, ch. 123.

"The Egyptians are the first who said that the *psyche* of man is immortal, and that when the body (*s⌒ma*) is destroyed, it always enters into some *other* living one (*zóon*), and after having completed the cycle of all earthy, watery, and airy (bodies), it enters again into the body of a man, and this cycle takes it 3,000 years to accomplish."

Again, in Plato's *Phaedrus*, translated by Thomas Taylor, p. 325, we read:—

"But no soul will return to its pristine condition till the expiration of 10,000 years, since it will not recover the use of its *wings* until that period, except it be the soul of *one who has philosophised sincerely*, or, together with philosophy, has loved beautiful forms. These, indeed, in the *third period* of 1,000 years, if they have *thrice* chosen this mode of life in succession . . . shall in the 3,000th year *fly away* to their pristine abode; but other souls being arrived at the end of their first life shall be judged. And of those who are judged, some, proceeding to a subterraneous place of judgment [*Kamaloka*], shall there sustain the punishments they have deserved; but others, in consequence of a favourable judgment, being elevated into a certain celestial place [*Devachan*], shall pass their time in a manner becoming the life they have lived in a human shape. And in the 1,000th year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast; and from that of a beast again into that of a man. For the soul that has never perceived the truth cannot pass into the human form."

These two passages throw considerable light on one another, and, with the help of Theosophical teachings, become understandable, in

spite of the innumerable blinds which they contain. The figures refer to certain cycles, based on the root numbers, 3, 7, 10, and have to do with Rounds, Races, individual births, monadic evolution, etc., etc.

But the soul is of two kinds, the Manasic and K~mic, and herein is the greatest blind. The former goes to "a certain celestial place", and the latter to "a subterranean place". It is the *latter only* that goes through the "cycle" which Herodotus speaks of.

Wilkinson, therefore, is only useful for the two references, the first of which has been retranslated and the second retained verbatim, as it is Taylor's translation. He, however, adds one further item of interest, viz:

"The doctrine of transmigration was also admitted by the Pharisees; their belief according to Josephus,* being 'that all souls were incorruptible; but that those of good men were only removed into other bodies, and that those of the bad were subject to eternal punishment'."

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* Joseph. *Bell. Jud.* ii, 8, 14.

THE BABEL OF MODERN THOUGHT

[*Lucifer*, Vol. VII, No. 41, January 1891, pp. 353-360]

"O ye Lords of Truth who are cycling in eternity . . . save me from the annihilation in this Region of the *Two Truths.*"
—The Book of the Dead.

I

That the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms *in partibus infidelium*, and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, "not so much for want of direct evidence, as for want of inclination to search for it." This applies but to a few. Nine-tenths of the people will reject the most overwhelming evidence, even

if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words. Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the

nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents — advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy—who claim to oppose our works on grounds of *scientific* "evidence," "public good and truth," strongly resemble advocates in our courts of law — miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "theosophists'" *teachings* so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years," and that "it is now high time that they should begin to teach something." But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the meta-physical philosophy of mankind, than, instead of giving

them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark: "Oh, you must have invented all you say yourself!"

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretentions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avant! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that "Humanity only *seems* to

progress in achieving one discovery after the other, whereas in truth it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.* Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more."

Allow us to recapitulate a few such things and thus refresh your memory.

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* The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabalist, in France, has just dubbed "the *accursed* sciences"—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then.* For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this "Fire" was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But "what's in a name," or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the "vortical atoms" of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locri, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal "forces," of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hiketas, Heraclitus, Ekphantos, etc.—over 2,000 years before the despairing and now famous cry of Galileo, "*Eppur si muove*"? Did not the priests of Eturia and the Indian *Rishis* still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes has probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostaticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew,

as it is already recorded in *The Theosophist* and other works obtainable in India.

Wise was Solomon in saying that "there is *no new* thing under the Sun"; and that everything that *is* "hath been already of old time, which was before us" [*Eccl.* i, 9-10]—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having "invented." The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this "world famous, and learned Society" of "Researches," as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton's *Lives*,

which our contributor has entitled "Mrs. Donne's Astral Body." Thus even the scientifically *accurate* Cambridge Dons are not, it seems, above *borrowing* from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public *as new original matter*, without even the compliment of inverted commas. And thus—all along.

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind "merely *working* hypotheses," but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit-Substance (*Purusha-Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists,

summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings." The latter non-felicitous expression (belonging to Mr. Tyndall), forced the philosophical writer, Delboeuf* to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* "grope." But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatical* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms." Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without.* Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult

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* In the *Revue Philosophique* of 1883, where he translates such "gropings" by *atonnements successifs.*

Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurge.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A.D. Lactantius, the preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth's globular form*, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T.S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason." No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and *Initiates*, at any rate—of knowing a few things that the moderns could not rediscover. But now even the greatest Initiates are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (*Introduction*) in the Hibbert Lectures of 1887 by Prof. Sayce,

on *The Ancient Babylonians*,* the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning**.** Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving "the dreary catalogue" of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely "to put a false construction upon isolated passages, the context of which must be supplied from conjecture" (p**.** 14)**.** Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto:*

> It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands* (?) **. . .** We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book**.** Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue* to the interpretation of these documents *which even the initiated priests did not possess.*

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form**.**

Major premise: The ancient Initiates had keys and glosses to their esoteric texts, *of which they were the* INVENTORS **.**

*Minor premise***:** Our Orientalists have *many* of these keys**.**

Conclusion; *Ergo*, the Orientalists have a clue which the *Initiates themselves did not possess*!!

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask**.**

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* [Sayce, Archibald Henry, *Lectures on the Origin and Growth of Religion as illustrated by the religion of the Ancient Babylonians.* London, Williams & Norgate, 1888**.**]

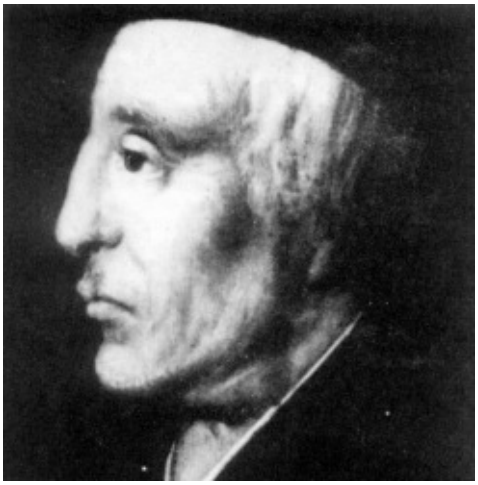
Few Orientalists could answer this query. We are more generous, however; and may show in our next, that into which our modest Orientalists have never yet been initiated—all their alleged "clues" to the contrary.

[*Lucifer*, Vol. VII, No. 42, February, 1891, pp. 441-450]

> Go to, let us go down, and there confound their language, that they may not understand one an other's speech . . .
>
> —*Genesis* xi, vii.

II

Having done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doctrines from heathen, and moreover, *exoteric thought.* This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called "Mental Science." The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship of Mariolatry of the old Roman Catholic ecstatics and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is



ROGER BACON
1214-1292

JEAN-FRANÇOIS CHchampollion
1790-1832
Reproduced from *Les Deux Champollions,* by
A.-L. Champollion-Figeac,1887.

absoluteness itself, nor can it have *two* aspects**.** But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element**.** These have to substitute for the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity**.** But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent**.**

And here a slight digression must come in**.** We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to *The Secret Doctrine.* Agreed**.** We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works**.** We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened with digressions into by-ways of mythology, etc**.**, etc**.** But then it is neither *a* philosophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it**.** It has never claimed to be the *full* exposition of the system (it advocates) in its

totality; (*a*) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (*b*) because had she been one, she would have divulged still less**.** It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public**.** The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs**.** Herbert Spencer, Schopenhauer or Comte**.** On the contrary, *The Secret Doctrine* merely asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred

heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works**.** Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery**.** The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted**.** It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers**.** No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung**.** Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made**.** It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries**.** This is all *The Secret Doctrine* claims**.** Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwithstanding—truths *already proved practically to some*, better than the most ingenious "working" hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and

conditioned by their author's *brain*-mind, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No "philosopher" who views the spiritual realm as a mere figment of superstition, and regards man's mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a "lover of Wisdom," and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The "erroneousness and insufficiency" of the ideas on the "Unknowable"—as developed in Mr. Spencer's works—were also taken to task by Mr. Harrison. The idea was *erroneous*, he held, because it was based on the acceptation of the metaphysical absolute. It was insufficient, he argued, because it brought deity down to an

empty abstraction, void of any meaning.* To this the great English writer replied, that he had never thought of offering his "Unknowable" and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the *material metaphysics* of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer's philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,† both sides giving and receiving very hard blows. Thus, Count Goblet d'Alviella of Brussels‡ suddenly discovered in Mr. H. Spencer a kind of hidden, yet *reverential* Theist, and compared Mr. Harrison to a casuist of mediaeval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward; but simply to point, as an illustration, to the Bable-like confusion of modern thought. While the Evolutionists (of

Herbert Spencer's school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization*, or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct

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*As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

† The epithet is Mr. Huxley's. In his lecture in Edinburgh in 1868, *On the Physical Basis of Life*, this great opponent remarked that Auguste "Comte's philosophy in practice might be compendiously described as *Catholicism minus Christianity* . . . and, antagonistic to the very essence of Science." . . . [See p. 140 *Lay Sermons*, *Addresses*, *and Reviews*, London, Macmillan, 1880.]

‡ Professor of Ecclesiastical History at the University of Brussels, in a philosophical *Essay on the religious meaning of the* "*Unknowable.*" [See pp. 35-56 of *The Contemporary Evolution of Religious Thought in England*, *America and India*, trs. by J. Moden, London, Wms. & Norgate, 1885.]

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worship of nature, was the primitive religion of man, a too protracted evolution alone having landed it in anthropomorphism Their Deity is Humanity and the God they worship, Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two "philosophical" and "scientific" theories, is the less pernicious and the more probable**.** Is it true to say, as d'Alviella* assures us, that Mr**.** Spencer's "Unknowable" contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that "religious feeling tends to free itself from every moral element"; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, ***i.e.***, the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the "Unknowable**.**" And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism**:** it is *Zoolatry*, the worship of the animals For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I'—**. . . .** a breath of Heaven; the Highest Being reveals himself in man." This denied, man is but an animal—"the shame and scandal of the Universe", as Pascal puts it.

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* [*Ibid.* pp. 129-152 **.**]

It is the old, old story, the struggle of matter and spirit, the "survival of the *unfittest*," because of the strongest and the most material**.** But the period when nascent Humanity,

following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics called Ialdabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, "the whole earth was of one *lip* and of one speech," saith chapter xi of *Genesis.* Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, "to gather, or be united" in speech or in thought, from *religens*, revering the gods," or, from *religare*, "to be bound fast together." Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the "flood" accepted in common one *truth—i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom-Religion.*

Now, reading the first nine verses of chapter xi between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be "scattered upon the face of the earth," and their Wisdom-

religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward—the wise men, who "journeyed from the East," devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus—"'Go to,' they said, 'let us *build us a city* and *a tower*, whose top may reach unto heaven; and let us make us a name.' And they made *burnt brick* and used it for *stone*, and built therewith a *city* and a *tower.*"

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the "accursed Ham" were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching "heaven," the supposed abode of both. But since we find the story told in the *revealed** Scripts, it must, like all the rest in them, have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have

* A curious and rather unfortunate word to use, since, as a translation from the Latin *revelare*, it signifies diametrically the opposite of the now accepted meaning in English. For the word "to reveal" or "revealed" is derived from the Latin *revelare*, "to reveil" and not to *reveal i.e.*, from *re* "again" or "back" and *velare* "to veil" or to hide something, from the word *velum* or "a vail" (or veil), a cover. Thus, instead of *unvailing*, or *revealing.* Moses has truly only "reveiled" once more the Egypto-Chaldean theological legends and allegories, into which, as one "learned in all the Wisdom of Egypt" he had been initiated. Yet Moses was not the first revealer or *reveiler*, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word *revelare* meant to "veil once more," and hence that revelation means the throwing a veil over a subject, a *blind*—is positively overwhelming.

italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:

1. "And the whole earth [mankind], was of *one lip* [*i.e.*, proclaimed the same teachings] and of the same *words*"—not of "speech" as in the authorized version.

Now the Kabalistic meaning of the term "words" and "word" may be found in the *Zohar* and also in the *Talmud.* "Words" (*Dabarim*) mean "powers," and *word*, in the singular, is a synonym of Wisdom; *e.g.*, "By the uttering of *ten words* was the world created"—(*Talmud*, "Pirkey Aboth," c. 5, *Mish.* 1). Here the "words" refer to the ten Sephiroth, Builders of the Universe. Again: "By the *Word* (Wisdom, Logos) of YHVH were the Heavens made." (*ibid.*).

3-4. "And the man* [the chief leader] said to his neighbour, 'Go to, let us make *bricks* [disciples] *and burn them to a burning* [initiate, fill them with sacred fire], let us build us a *city* [establish mysteries and teach *the* Doctrine]† and a *tower* [*Ziggurrat*, a sacred temple tower] whose top may reach unto heaven'" (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called "the house of the seven spheres of *heaven and earth*," and "the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth."

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a "hewn *stone*" signifying a *full* Initiate, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, *viz.*, "interpreter of the Mysteries," a *Hierophant.* The supreme initiation was referred to as "the burning with great burning." Thus, "the *bricks* are fallen down, but we will *build*

* This is translated from the Hebrew original. Chief-leader" (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

† Some Homeric heroes also when they are said, like Laomedon Priam's father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

[anew] with hewn stones" of Isaiah [ix, 10] becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed "confusion of *tongues*" we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:—

"And *Adonai* [the Lord] came down and said: 'Behold, the people *is* one [the people are united in thought and deed] and they have *one lip* [doctrine].' And now they begin to spread it and 'nothing will be restrained from them [they will have full magic powers and get all they want by such power, Kriyasakti], *that they have imagined*.'"

And now what are the Yezidis and their version and what is Ad-onai? Ad is "the Lord," their ancestral god; and the Yezidis are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see *Chaldean Account of Genesis*), who are known under the strange name of "Devil-worshippers." Their confession of faith is very original. They recognize two powers or gods—Allah and Ad (or Ad-onai), but identify the latter with Sheitan or Satan. This is but natural since Satan is also "a son of god"* (see *Job*, i, 6). As stated in the *Hibbert Lectures* (pp. 346 and 347), Satan the "Adversary," was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they

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* It is commanded in *Ecclesiasticus* xxi, 30, not to curse Satan, "lest one should forfeit his own life." Why? Because in their permutations "the Lord God," Moses, and Satan *are one*. The name the Jews gave while in Babylon to their *exoteric God*, the substitute for the *true* Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the "Lord thy God *is* a consuming *flame*" verily!) and therefore, Mosheh or Moses, *shone* also. In Egypt, Typhon (Satan) the *red*, was identified both with the red Ass or Typhon called Set or Seth (and worshipped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or Jehovah), and with Moses, the red, also. (See *Isis Unveiled*, Vol. II, pp. 523-24.) For Moses was red-skinned. According to the *Zohar* (Vol. I, p. 28): *B'sar d'Mosheh soomaq*, *i.e.*, "the flesh of Moses was *deep red*," and the words refer to

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explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the "firstlings of the flock and the fat thereof." But that their Ad, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the Yezidis of Mosul what they have to say, as to

the confusion of tongues, or speech when *Allah* "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were Daityas); and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth."

This is more logical than to attribute to one's "God," the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion *of speech*, is like much else, not original,

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the saying "the face of Moses was like the face of the Sun" (see *Qabbalah* by Isaac Myer, p. 93.) These three were *the three aspects* of the manifested God (the substitute for *Ain Soph*, the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or Moses before the Captivity and Ezra, the deep Kabalist; and what is now Moses had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce's *Hibbert Lectures* (1887). Adar is the Assyrian "War God" or the *Lord of Hosts* and the same as Moloch. The Assyrian equivalent of Mosheh (Moses) is *Mâsu*, the "double" or the "twin," and *Mâsu* is the title of Adar, meaning also a "hero." No one who reads carefully the said Lectures from page 40 to 58 can fail to see that Jehovah, Mâsu and Adar, with several others—are *permutations.*

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but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech.* "I have translated the word 'speech' with a prejudice," he says (*Chaldean Account of Genesis*, p. 163), "I have never seen the Assyrian word with this meaning." Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis.* It is he, whose "heart was evil" and who was "wicked," who confused "their counsel," not their "speech," and who broke "the Sanctuary . . . which carried Wisdom," and "bitterly they wept at Babel."

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yuga* has brought back a *Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, "woe unto them that call evil good, and good

evil; that put darkness for light, and light for darkness", saith *Isaiah* [v, 20]**.** The very elements seem confused and climates shift, as if the celestial "upper ten" themselves had lost their heads**.** All one can do is to sit still and look on, sad and resigned, while

> "The slack sail shifts from side to side;
> The boat untrimm'd admits the tide;
> Borne down adrift, at random toss'd,
> The oar breaks short, . . . the rudder's lost."

A CRITICISM ON A CRITIC

[*Lucifer*, Vol. VII, No. 41, January, 1891, pp. 413-417]

Professor Max Müller in the *New Review* and in the *Sanskrit Critical Journal. "Criticize criticism only.*"

We are glad that Professor Max Müller has noticed us in the January [1891] number of the *New Review*, as we thus have the opportunity of returning the compliment to the learned philologist, for whose labours in the "Science of language" we have always had a profound respect, while at the same time reserving to ourselves our own opinion as to his competency to deal either with the records or matters of Aryan religions or philosophies. The article in question is entitled "Christianity and Buddhism", and while we can congratulate neither religion on its treatment by the Professor, we sincerely sympathise with the former in that the championship of the well-known Orientalist has left her in so sorry a predicament. We shall perhaps at some later date have a few words to say on this subject, pointing out the utter ignorance of even elementary symbology displayed in the paper. At present, however, we have only to notice the first paragraph, and enter a slight protest in the name of the native pandits in general and of the Sanskrit and Pali scholars of the T.S. in particular, who are by the way sufficiently numerous in India and Ceylon.

The paragraph runs as follows:—

> Who has not suffered lately from Theosophy and Esoteric Buddhism? Journals are full of it, novels overflow with it, and oh! the private and confidential letters to ask what it all really means. It is nearly as bad as the Anglo-Jewish craze and the Original Home of the Aryans. Esoteric

> Buddhism has no sweet odour in the nostrils of Sanskrit and Pali scholars. They try to keep aloof from it, and to avoid all controversy with its prophets and prophetesses. But it seems hard on them that they should be blamed for not speaking out, when their silence says really all that is required. [p. 67]

Émile Burnouf *did* speak out, however, and the readers of the *Revue des Deux Mondes* know what he said for Theosophy. Another eminent Orientalist also accepted the hospitality of *Lucifer's* pages lately, and Professor Max Müller must now pay the penalty of refusing to listen to Harpocrates, and of taking his finger from his lips.

From this introductory paragraph, we learn the interesting fact that the Professor's calm is being somewhat disturbed and that in order to overawe a questioning public, he is endeavouring to hide himself in the cloak of scholarship, with its ever-changing hues, and to step onto the lofty pedestal of patronising Western Orientalism.

Now the English-speaking public is notorious for its love of fair-play, and is gradually waking up to the fact that it is systematically and studiously kept in ignorance of many things, which prevent it forming a just judgment, and thus is proportionately growing righteously indignant. We, therefore, consider it our duty to let the public see both sides of the picture, by giving further publicity to a criticism of our critic. This we do both on general principles, following that ideal of Justice which is the cardinal tenet of Theosophy; and also in particular, because one of the Objects of the Theosophical Society is to get learned native gentlemen to instruct the West on the Eastern systems of religion, philosophy and science, and so remove the misconceptions that Western scholars have, consciously or unconsciously, instilled into the minds of their less instructed fellow-countrymen. This criticism, on a Sanskrit poem written by the Professor, is reprinted by permission from the *Sanskrit Critical Journal*, and is instructive not only for the reasons given above, but also because of the information which it contains on the *Vedas* and the manner in which the Hindus view these hoary relics of the past.

The translation of the poem and criticism runs as follows:

THE POEM

1.

Oh friends, sing forth the praises of that wonderful great fish, whose name is Laksha, and who is beloved by many people.

2.

After he had grown strong in the sea, and had been well preserved in the rivers, he came back to us a welcome guest.

3.

May that fish (Laksha) who is to be praised by modern poets as well as by those of old, bring hither towards us the goddess of happiness, Lakshmi!

4.

Come together and look at him, how red his flesh, how beautiful his shape, how he shines like silver!

5.

When the fish has been well steeped in sauce such as emperors love, full of sweetness and delight.

6.

Then indeed we long for him here at this congress, the lovely one, a joy to look at meant to be eaten by men and women.

THE CRITICISM

THE MATSYA SUKTA

(1) The Matsya Sukta is a poem of six stanzas by Professor Max Müller in praise of a fish called Salmon, or in Germany Laksha.

After going through the above, it struck our mind at the first sight that our learned professor has made it a parody of a Vaidic Sukta, for the purpose of pleasing his friends. If your supposition be correct, we congratulate the professor on his success, but regret at the same time that the Vedas, the most sacred works of the Hindus, upon which the Hindu religion is chiefly and originally based, have been ridiculed in such a childish manner by a great and good man like Professor Max Müller, who is generally regarded as a great admirer of the Vedas, and

a chief defender of Hinduism: for a parody or mockery like this might lower the Vedas in the estimation of the Hindus, who have held the highest respect from times immemorial.

(2) The Hindus consider the Vedas as ever existing with the Almighty himself, and as not composed by any being. The Hindu philosophers too, after long and earnest discussions, have established the same truth with regard to the Vedas. The ancient sages like Valmiki, Vasishta and Vyasa, etc., who were Rishis in the true sense of the word, and probably much better acquainted with the Vedas than a Rishi of this iron age, used a new style of language called Laukika or the language of men, quite different from that of the Vedas, for the purpose of keeping the purity of the Vedas unalloyed. By doing this they have strictly prohibited common men from corrupting the Vedas by interpolation of such parodies or joking poems of their own. It is evident that a parody like this lowers the Vedas, the original spring of the Hindu religion—an unbearable thing for a Hindu.

(3) On the other hand if the professor has seriously intended by this to show how vast is his command of the Vaidic language, and how deserving he is of the title (Rishi) which he has assumed, then the whole thing is quite absurd as well as highly inappropriate, and his whole attempt in this is an entire failure.

(4) For instance, we first take the name of the poem, Matsya Sukta. The word Sukta is a purely Vaidic technical term, meaning a collection of Mantras, generally used in addressing a particular deity, so that it is quite absurd to use this very word in the sense of a common poem, though it might be a collection of stanzas treating of the same subject. The stanzas written by Professor Max Müller cannot in any way be considered Vaidic Mantras, for as we have already said, according to the Hindu Sastras, the Vaidic Mantras are not creations of any existing being. Professor Max Müller is of course well acquainted with the fact, but still he calls his poem a Sukta. What greater absurdity can there be than this?

(5) A Vaidic Sukta has, first a deity or the subject matter of which it treats; second, the metre in which it is written; third, the Rishi by whom it was first seen; and fourth, Viniyoga, or its use in a particular religious ceremony. Our professor following this, also heads his poem with his deity the fish Laksha, its metre Gayatri,

and its Rishi the professor himself; but he forgets to mention the last and most important thing, the Viniyoga, which is without a doubt a great defect, for without knowledge of the Viniyoga a Sukta is thoroughly useless.

(6) In fact the deity, metre, and Rishi, &c., belonging to a Sukta, are all Vaidic technicalities. The deity never means a subject matter treated of in a common poem, but only what has been treated of in a genuine Vaidic Sukta. Does the poem under review belong to an original Veda, Ric, Yajus or Saman? If not, then what right has its author to call its subject matter by a name of a deity? We shall be highly obliged if the author will kindly satisfy us with any authority.

(7) Metres are of two kinds, Vaidic and Laukika. The Vaidic Metres are chiefly confined to the Vedas while the Laukikas are only for use in common poetry. So each of the Metres, Gayatri, &c., has duplicate forms entirely differing from each other. The chief characteristic of the Vaidic form of a Metre is the accent mark of its words, *i.e.*, each word in it must be marked with its proper accent, for it is said in the Bhashya of Panini that a word without proper accentuation kills the utterer just like *Indra Satru.* It is evident from the above that a Vaidic Metre cannot be used in common poetry, and even in the Vedas every word in it must be marked with its proper accent marks. But we are sorry to see that Professor Max Müller, the great Vaidic scholar of the day, has violated this rule by using the Vaidic form of the Gayatri Metre in his own poem, and moreover has not marked his words with their proper accent marks. Wonderful inappropriateness, indeed!

(8) Now regarding the Rishi, the Rishi of a Sukta means the first seer of a Sukta, or one to whom the Sukta was first revealed in its complete form. For according to the Hindu Sastras, though the Vedas are ever existing, they have occasionally disappeared at the time of Pralaya or deluge. And at the beginning of the new creation they were again partly revealed by the will of God to the internal eyes of some particular men who were called Rishis. There are a good many Rishis in the Vedas. It must however be understood here that in every creation the Vedas are revealed to the same men only. So no new Rishi can occupy a place in the Vedas. Now we may ask the favour of the professor's supplying us with his authority for calling himself a Rishi, while already knowing that his poem can never be reckoned as an original part of the Vedas?

(9) Moreover the poem indicates neither any extraordinary skill on the author's part, nor any uncommon scholarship in Sanskrit learning; but on the other hand it shows his deficiency in modern Sanskrit grammar. The author has written not only in the Vaidic style, but has kept throughout the Vaidic grammatical construction of words, which is not only strictly prohibited to a modern poet, but is also considered *asādhu* or incorrect. So the words Purbhebhih, &c., though they might be correct according to Vaidic grammar, cannot be used by a modern poet, for

none but the Rishis had the privileges of using such forms of words. The Rishis, according to the Hindu Sastras, are of two kinds: 1st, those to whom the Mantras of the Vedas were originally revealed; 2nd, those who, being Brahman by caste, are remarkable for learning, asceticism, truthfulness and profound scholarship in the Vedas. As no Vaidic Mantra has even been revealed to the Professor, the poem under review is of course, not a Vaidic Mantra, neither is he a Brahman by caste. Thus it is evident that he has no right to use such forms of words in his composition. The famous poet Bhavabhuti, it is true, followed occasionally the Vaidic style in his writing, but be carefully kept to the modern grammatical construction throughout. So the

modern poets are bound to observe always the rules of modern grammar, otherwise their writings cannot be considered *sādhu* or correct.

(10) In conclusion we may point out that no extraordinary scholarship is to be found in the poem, for the poem consists of six stanzas or eight lines only, but even in these few lines, passages from the Rigveda are borrowed without the slightest alteration, as would appear from the passages quoted below from the poem as well as from the Rigveda, placed side by side for comparison.*

(11) For a Sanskrit poet nothing is more discreditable than to borrow passages from another's works. Besides such words as *adbhuta purupriya*, &c., are repeated in Mantras of the same metre (Gayatri) in the Rigveda. see the *Rics: sahasamputro adbhuta*, so nobody feels the least difficulty in picking them up. Thus we see in the poem the author's own words are very few and these too do not indicate any capital security in the author. In our opinion a poem like this is not a creditable performance, even if it comes from the pen of an ordinary Sanskrit scholar.

(12) Lastly it struck us very much to see that the word Lakshmi is translated as goddess of happiness. Anyone having the least acquaintance with Sanskrit literature knows very well that Lakshmi is the goddess of wealth or fortune, and not of happiness.

(13) After all the poem is full of inconsistencies and absurdities, which the readers will easily find out: for instance in the third stanza, the fish Laksha is said to be praised by modern poets, as well as by those of old times. Here Rishi is translated into a poet, which is absurd. Again in India neither the Rishis of modern nor of ancient times were acquainted even with the name of the fish. How then could it be praised by them?

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* For instance stanza three. [p. 106] the gem of the whole poem, is word for word the same as the verse cited from the Rigveda.—[EDS.]

And now a query and a remark to conclude with:—

Query: Supposing a prominent Hindu pandit had parodied one of the Psalms of David, and used it to describe a debauch; we wonder what the Society for Promoting Christian Knowledge and the other associations of the Church Militant would have said. Yet this is but a feeble comparison, for the rhythm of the Davidic hymns of initiation is irretrievably lost, thanks to Masoretic desecration, whereas the *swara* of the Vedas is still preserved. This is the particular desecration that the Hindus have to complain of in the professor's poem; not to mention a hundred other things which can only be understood by the reverent mind of the student of esotericism.

Remark: We are content to leave our scholarship in the reliable hands of native gentlemen, and we prefer Bhatta Pulli to Oxford.

[At the last moment of going to press we learn that paragraph 7 is founded on a mistake of the European copyist, who forwarded a copy of the pamphlet to the writer of the criticism. The accent marks are found in the original.—EDS.]

GOING TO AND FRO

[REGARDING GIANTS AND HYPNOTISM]

[*Lucifer*, Vol. VII, No. 41, January, 1891, pp. 436-437]

The giants of old are a fiction—say the wise men of the modern West. Whenever the bones of an alleged gigantic race of men are found, and speedily made a pretext for the glorification of verse 4, chapter vi, in the *revealed* Book—there invariably comes a Cuvier to crush the flower of superstition in the bud, by showing that they are only the bones of some *Dinotherium giganteum* of the family of tapirs. The "Secret Doctrine" *is* a fairy tale and the races of giants that preceded our own, a figment of the imagination of the ancients, and now—of Theosophists.

The latter are quite willing to admit that the occasional appearance of giants and giantesses from seven to nine feet in our modern day, is not a complete proof. These are not *giants* in the strict sense of the term, though the scientifically demonstrated *tendency to revert to the original type*, is there, still unimpaired. To become a complete demonstration of this, the skeleton frames of our modern Goliaths and the structure of their bones, ought to be proportionate in breadth and thickness to the length of the body and also the size of the head. As this is not the case, the abnormal length may be due as much to hypertrophic causes as to *reversion*.

To all such problems one answer has been constantly given, "time will show" (See, *The Secret Doctrine*, Vol. II, p. 277 *et seq.*) "If the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove the claim

here advanced, *it is but a question of time.*" And now it is believed the time has come and the first proof is very satisfactory. We quote from *The Galignani Messenger* of June 21 and 23, 1890, the news of the following find, from an article headed "Giants of Old", which speaks for itself:—

> Giants figure so often in our legends and the most ancient histories of the world that it has been a serious

question whether a race of gigantic men has not existed at some remote period of time—for example, during the quaternary epochs of the large mammals, the mastodon, mammoth, and so on—and whether the type may not have survived into later times. Pigmies would have a better chance of continuing to subsist under the supremacy of the normal man. The giants, like the greater quadrupeds, would be exterminated. Our oldest human fossils, however, such as the Neanderthal and Cro-Magnon skulls, do not indicate an extraordinary stature. Very tall skeletons have, no doubt, been found in some dolmens and barrows, but they are supposed to belong to the bronze age race, which is still an element of the European population. M. G. de Lapouge has recently made a discovery which tends to re-open this question. At the prehistoric cemetery of Castelnau, near Montpellier, which dates from the eras of polished stone and bronze, he found last winter, among many crania, one of enormous size, which could only belong to a man very much over 2 metres (6 ft. 6 in.) in height, and of a morphologic type common in the dolmens of Lozère. It was the skull of a healthy youth about 18 years of age. Moreover, in the earth of a tumulus of vast extent, containing cists of the bronze age, more or less injured by superposed sepulchres of the early iron age, he found some fragments of human bones of a most abnormal size. For instance, part of a tibia 0.16 metre in circumference, part of a femur 0.13 metre in girth, and the inferior part of a humerus twice the ordinary dimensions. Everything considered M. de Lapouge estimates that the height of this subject must have been about 3½ metres (11 ft.)—that is to say, a veritable giant, according to the popular notion. He must have lived during the quaternary period or the beginning of the present, but whether he was an instance of hypertrophy or one of an extinct race of giants, it is impossible as yet to say. Singularly enough, tradition fixes the valley of a giant very near the spot in the cavern of Castelnau where the bones have been taken from the tumulus.

"Hypertrophy"—extending over the "length, breadth, and thickness" of the body, crowned, moreover with a head, or cranium "of enormous size"—looks suspiciously like an

empty pretext to make an exploding theory hold out a little longer. It is well that science should be cautious, but even the forty "Immortals" in all the majesty of their academical slumbers, would be laughed at were they to attempt to make us believe that the abnormal size of the Russian child-giantess, the six-and-a-half footer, aged nine, was due to chronic dropsy!

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The criminal use of hypnotic suggestion has come largely to the front in the Eyraud-Bompard trial at Paris. The evidence given by Professor Liégeois of the famous medical school at Paris, was particularly interesting. He related the case of a woman whom he had hypnotised, and to whom he had made the suggestion that she had seen two tramps steal £20 from a lady, and he told her to go to a magistrate and lay an information. She did so, and gave an exact description of the two men, repeating her statement on several subsequent occasions. The professor also gave the further following evidence:

There is a case of a dentist in Paris who, in a state of hypnotism, was seen to steal things out of a broker's shop. Further experiments were made upon him, and he was known to commit thefts in his normal state, have no reason whatever for doing so, which were suggested to him while in a state of hypnotism. An

eloquent preacher, who had often heard of hypnotic "suggestion," experimented on a young man who was a good subject, telling him to go and steal a certain thing and bring it to him. The young man did exactly as he was told. On another occasion, acting under directions given him in the same state, the same person astonished the congregation by commencing in a loud voice to read the Gospels. A third time he was sent to steal and was caught in the act. An officer in barracks suggested to a hypnotizable bugler that he was a sub-lieutenant. The bugler at once went to the colonel to announce his promotion, to the astonishment of the colonel, who said, "The man is mad! Take him to the infirmary." When the bugler awoke some hours later he remembered nothing whatever about it, and his adventure caused much amusement among the officers. Dr. Liégeois wished to show the jury some photographs of a hypnotizable person to whom it was suggested that he had received a severe burn, and this so entered into his system that in thirty-six hours marks appeared on the body as if the

burn had really taken place. The President: "I cannot allow that; it is quite irregular." Dr. Liégeois then went on with this narration of cases, citing one which occurred at Vouziers more than half a century ago, where two murders were committed by a man in an hypnotic state, who was declared irresponsible for his actions.

There is no doubt that the general publication of the details and methods of hypnotic suggestion has brought society face to face with a very serious peril. Many persons will probably think that, after all, there is a good deal to be said for the ancient plan of keeping secret knowledge which placed in the hands of unscrupulous persons control over the subtler forces of Nature.

COMMENTS ON "THE THEOSOPHICAL SOCIETY AND H.P.B."

[*Lucifer*, Vol. VII, No. 42, February, 1891, pp. 451-455]

[I gladly give room to the protest which follows. It is wise and timely, and may, perhaps, ward off worse than "petty criticisms of H.P.B." Needless to say that Mrs. Besant's article would not have appeared had I seen it before publication. But I may point out to Mr. Patterson that much of his protest, however true, is not exactly aimed at what Mrs. Besant wrote. She did not say that the T. S. taught any particular doctrines, but merely expressed her own view that the position of one who belonged to the T. S. and ungenerously carped at the pioneer who founded it was illogical. This is clearly a matter of opinion, and Mr. Patterson puts the opposing view. One has but to read the new "Constitution and Rules of the Theosophical Society" for 1891 (in the Supplement of the January *Theosophist*), to find in Article xiii, 2, that "no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain *any doctrine* as being that advanced or advocated by the Society"; and whatever we do, we have to abide by the *Rules* of the T.S. Mrs. Besant would have done more wisely to have called her article "Comments on the E. S. of the Theosophical Society and H.P.B.," she would then have been on the safe side; for a member of the E.S. who receives instructions emanating from the Masters of the Occult Philosophy, and doubts at the same time the genuineness of the source, or the honesty of the humble transmitter of the old esoteric doctrines—*lies to his own soul*, *and is untrue to his pledge*. He cannot be honest and remain in the E.S., in such a case. But then, the Esoteric Section, its qualification "of the T.S." notwithstanding, does not represent the latter, and in future it will drop the additional words altogether. From the very beginning its second rule stated, that the "Esoteric Section has *no official or corporate connection* with the

Exoteric Society" (see *Lucifer* of October, 1888).* Henceforth it will be called "the Esoteric School of Theosophy," simply. Meanwhile, I thank our brother, Mr. Patterson, for giving me this opportunity of expressing my feelings.—H.P.B.]

In the December number of *Lucifer* in an article entitled "The Theosophical Society and H.P.B." there are the following statements:—

"The following article expresses the views of many members of the Theosophical Society who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor I put in this article, which has not been submitted to H.P.B., nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance."—ANNIE BESANT.

* [This has reference to the following Statement which was published in *Lucifer*, Vol. III, October, 1888, p. 176:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T.S., the following order has been issued by the President Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the "Esoteric Section of the Theosophical Society."
II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.
III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with: Mme. H. P. BLAVATSKY, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,
President in Council.

Attest:—H. P. BLAVATSKY.

—*Compiler*.]

"Now touching the position of H.P.B., to and in the Theosophical Society, the following is a brief exposition of it as it appears to many of us:—

"(1). Either she is a messenger from the Masters, or else she is a fraud.
"(2). In either case the Theosophical Society would have no existence without her.
"(3). If she is a fraud she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.
"(4). If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World.
"(5). If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.

"If the members care at all for the future of the Society, if they wish to know that the twentieth century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now rouse themselves from slothful indifference, sternly silence all dissensions or petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth

anything it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all."

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On these last grounds let us stand. If it is worth anything it is worth living for and dying for; and worth working for and worth writing for, and worth taking some risks for; and at the risk of incurring misunderstanding, and at the risk of hurting the feelings of those whose feelings should

not be hurt, this article is written and some exception taken to that just quoted from. For it does seem as though its author, through her impetuous kindness and loyalty, had allowed her judgment to be partially influenced by her feelings. And although there are few Theosophists who will disagree with her in most of her issues, yet there seems to be a little grain of erroneous opinion in them from which a large and poisonous growth may spring. If this is so, it is only true brotherliness to point it out. It lies first in the statement that: "If there are no Masters the Theosophical Society is an absurdity and there is no use of keeping it up". And again in another statement which says: "Once accept the philosophy you must accept her (H.P.B.)." May not much harm be done by the holding of such views? May they not tend to keep many out who would be benefited by being in; and for whom the Society was largely founded? Are not the statements in their nature somewhat dogmatic? Have we not still in our natures some of that intolerance which forcing rather than leading, persecuted in the name of righteousness? For there are subtle transformations possible in our characters, which will bring the old faults out in new guises, and we are none, not one, quite free from intolerance. The churches have creeds; but applicants for admission are usually given to understand that they need not be fully accepted; and they seldom are. The Theosophical Society has no creeds, but its members seem scarcely able to avoid making them in spite of all efforts to the contrary. And watchfulness as to the Theosophical movement must lead those who believe in the Masters to see how strenuously they and their mouth-piece H.P.B. are working against the development of them. If this Theosophical movement is to be carried on successfully through the three or four generations of the first seventy-five years of the coming century, we must be very heedful. What do the Constitution and the by-laws of the Society, what does the application for admission into it tell us? Not one word as to belief. They simply contain provisions which tend to guarantee liberty and cultivate tolerance. Is it not contrary to their spirit to say: "Once accept the philosophy you must accept her"? Accept

what philosophy? The Society has none. Not long since an earnest student searching for Truth, but not one of our members, asked if we were not Jesuitical. Was her position not well taken? It was, if we as a Society have a philosophy. We constantly cry out we have no creeds, no dogmas, no beliefs, and we almost as constantly, or at any rate very frequently, unintentionally give the lie to this.

And why speak of the Society as an absurdity without Masters? Are its objects, especially the first, nothing? If those objects were even partially lived up to, and again let us say "especially the first," would no good come of it? Most certainly, and it is perhaps this good which the Masters are seeking, rather than the acceptance of any philosophy, or any recognition of themselves.*

Even a recognized authoritative leader may be dangerous. H.P.B. herself is always inculcating self-reliance, and discouraging any dependence upon others, herself included. She understands that the true alchemist seeks to have men throw their opinions into one common melting pot, knowing that they will take out all of the Truth which they put in, and some of their errors transmuted. It is the real change of base metals into gold.

If the Society has an authoritative leader, beliefs will be accepted simply on authority, and a belief thus accepted is almost of necessity perverted. Look at the doctrines of Karma and Reincarnation. Many regard it as quite heterodox not to accept them; and yet the first is often made a fetish of, and both are by many crudely understood; the one often being looked at in a way to make of it a positive fatalism, the other a kind of personal resurrection. This comes from reliance upon certain persons or books accepted as authority. Such reliance is against the presumable wish of the Masters. We must seize on our own truth and digest it ourselves: and if we do we cannot so pervert it.

A true servant should try not simply to obey, but, if possible, to intuitively grasp the wishes of the one served. In the article referred to in this paper it is said that H.P.B., is

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* Our Brother, Mr. Patterson, is quite correct.—[H.P.B.]

"willing to efface herself if thereby her mission might the better prosper" And would she not say "First Humanity and then the Theosophical Society, and last myself".* Referring to the Coulomb scandal it is said "But then, instead of closing up around the assailed Teacher, and defending to the utmost her position and her honour, the fatal policy was adopted of attempting to minimise her position in the Society". True, perhaps; but how best could she have been defended? An ill-planned *sortie* is, of course, unwise There may be a hidden enemy in wait, and we are told that the powers of darkness are very active, vigilant and cunning. We may, in ill-advised movements be simply following out their hypnotic suggestions; and any statement which does not tally with the exact truth is an ill-advised *sortie*. And when it is said that: "If there are no Masters, the Theosophical

Society is an absurdity, and there is no use in keeping it up", a mis-statement is made. Let us by all means close round our teacher, but as she would have us; not as we ourselves might like. And to do this we must remember that we must lead, not force, people to the truth We must do it with all tenderness, all gentleness, all patience, all sweetness. We must present our views for the weak ones, not the strong ones. Not in the way of temporising, but by giving out those truths which are most needed We must try to understand that we are now to learn to be true shepherds when our time comes, and while being schooled must bear in mind that it is the lost sheep we are to save. The honest materialist, the honest agnostic, the honest spiritualist, the honest christian-scientist, the honest dogmatic christian, may be an honest disbeliever in H. P. B. and the Masters, and an honest member of the Theosophical Society too, provided he is enlisted in the cause of humanity. † Let us hold the

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* Most decidedly so; such has been always my principle, and I hope it is that of my friend and colleague, Col. H. S. Olcott, our President—[H.P.B.]

† I have repeated these words for years: it is *my stereotyped answer* to enquirers who ask me whether belief in the MASTERS is obligatory in joining the T. S.—[H. P. B.]

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doors wide open; let us set up no unnecessary barriers, and let us wait outside until the last one has entered. We can thus best serve, thus best defend. This is not a policy of silence; it does not prevent our using pen and voice in defence of our beloved leader; but it should prevent making belief in her a qualification, even if an unwritten one, for membership in good standing in the Theosophical Society. There are now many good members who are doubters on this point. Don't let us drive them away by intolerance. Perhaps they are under a dark illusion cast by the Brothers of the Shadow. But to force them will not help them, and do no good to any one. If, metaphorically speaking, we slap the face of any one who may speak disrespectfully of H.P.B., we will not help her reputation but rather strengthen the calumniator in his attitude. Our line of defence cannot be well chosen if it does harm. And it will do harm if made in such a way as to make a belief in any person or philosophy a criterion of good standing. Let us stand shoulder to shoulder; let us strengthen those ties which we are forming for this and the coming incarnations; let us by all means be grateful to her from whom so much has come to us and the rest of humanity, but let us for the sake of others be judicious. Let us make disbelievers in H.P.B., disbelievers in Karma, disbelievers in Reincarnation, disbelievers in the Masters as welcome, or more welcome, into the Society than others, provided always they wish to form the nucleus of a universal brotherhood.

All this is said earnestly and sincerely, but with some trepidation, the higher plane of carelessness not having been attained, and indifference to others' opinions not having been acquired. But when so prominent a member of our Society as the author of "The

Theosophical Society and H.P.B." propounds what appears to some of us dangerous doctrine, we have no right to be silent.

H. T. PATTERSON, F.T.S.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. VII, No. 41, January, 1891, p. 392]

[Max Müller is mentioned as saying that Śiva was drinking *Bhang*. To this H.P.B. remarks:]

Bhang is exoterically a strong intoxicant; but in esoteric symbology it stands for one of the *siddhis* or occult powers. But a Western Sanskritist may be well pardoned for being ignorant of the difference.

THE INDIAN GENERAL SECRETARYSHIP

[*The Theosophist*, Vol. XII, No. 5, *Supplement* to February, 1891, p. xxii]

TO COLONEL H. S. OLCOTT,
President-Founder of The Theosophical Society,
Adyar, Madras.

My Dear Colleague,

I hereby heartily approve of your appointment of Mr. Bertram Keightley to be General Secretary of the Indian Section.

Although I shall thus be deprived of his services for a longer period than was originally contemplated, still I am very pleased that he should be able to assist you and our Indian brethren in any way possible.

Yours most fraternally,
H. P. BLAVATSKY.

THE DEVIL'S OWN THOUGHTS ON ORMUZD AND AHRIMAN

[*Lucifer*, Vol. VIII, No. 43, March, 1891, pp. 1-9]

"Hail, holy Light, offspring of Heaven first-born!
Or of the Eternal coeternal beam
May I express thee unblamed? since God is light,
And never but in unapproached light
Dwelt from eternity—dwelt then in thee,
Bright effluence of bright essence increate!"

—Milton, *Paradise Lost*, Book III, lines 1-6.

"Satan with thoughts inflamed of highest design,
Puts on swift wings, and toward the gates of Hell
Explores his solitary flight . . . . "

Ibid., Book II, lines 630-632.

No more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Mainyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, "Sons of Boundless Time"—*Zeruana-Akarana*—itself issued from the Supreme and Unknowable Principle,* the one is the

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* Though this deity is the "First-born," yet metaphysically and logically Ormuzd comes in order as a fourth emanation (compare with *Parabrahm-Mulaprakriti* and the three *Logoi*, in *The Secret Doctrine*). He is the Deity of the manifested plane. In the esoteric interpretation of the Avestian sacred allegories, AHURA or ASURA is a generic name for

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embodiment of "Good Thought" (*Vohū-Manō*), the other of "Evil Thought" (*Ākō-Manō*).

The "King of Light" or Ahura Mazda, emanates from Primordial Light† and forms or creates by means of the "Word," Honover (*Ahuna-Vairya*), a pure and holy world. But Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-contending Forces, whether

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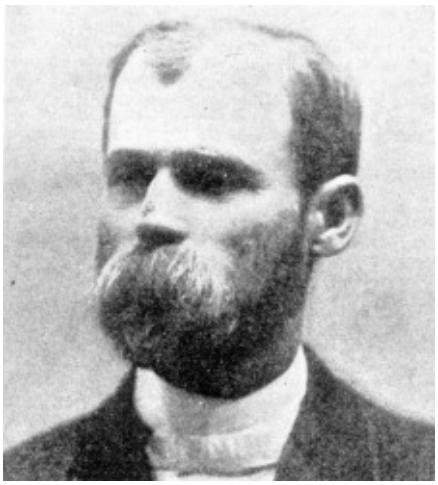
the *sevenfold* Deity, the Ruler of the Seven Worlds; and *Hvaniratha* (our earth) is the fourth, in plane and number. We have to distinguish between such names as *Ahura Mazdāo*, *Varana*, the "Supreme" deity and the synthesis of the *Ameshāspends*, etc. The real order would be: the Supreme or the One Light, called the Eternal, then *Zeruana-Akarana* (compare Vishnu in his abstract sense as the Boundless pervading All and *Kāla*, Time), the *Fravashi* or the *Ferouer* of Ormuzd (that eternal Double or Image which precedes and survives every god, man and animal), and finally *Ahura Mazda* Himself.

† Zeruana-Akarana means, at the same time, Infinite Light, Boundless Time, Infinite Space and Fate (*Karma*). See *Vendidad*, Farg. xix, 9 (29).



JEROME ANDERSON
1847-?
Reproduced from *The Path,* New York, Vol. VIII, April, 1893.

in Heaven or on Earth.* The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator of the *Vendidad* writes, "Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man."† The same writer broadly sums up Magism in this wise:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the lawgiver, still unborn, named Saoshyant (*Sosiosh*) will appear, *Angra Mainyu and hell* will be destroyed,

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* The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed *dualistic*. A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the *Dasturs*. The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man (*Vendidad*).

† *Vendidad*, trans. by J. Darmesteter. "*Introduction*" p. lvi.

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men will *rise from the dead*, and everlasting happiness will reign over all the world.

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which can be obtained only by the *study* of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and *located on earth*. In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm

that never dies," can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone,* being the divine, and therefore the immortal and eternal symbol of "Boundless Time," is the secure refuge the spiritual haven of man. And as Time is twofold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality*, a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine *light* in man, the Higher Spirit-Soul, forms including itself, the seven Ameshāspends (of which Ormuzd

* Ahura Mazda stands here no longer as the supreme One God of eternal *Good* and *Light*, but as its own Ray, the divine EGO which informs man—under whatever name.

is the seventh, or the synthesis), Ahriman, the thinking *personality* the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshāspends.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the "Holy Seven", the Ameshāspends themselves,* are almost prowerless against the Host of wicked Devs—the symbols of cosmic opposing powers and of human passions and sins.† Fiends of evil, their presence radiates and fills the world with moral and physical ills: with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name‡ or aspect. Then, will he send his "Holy Word" *Mathra Spenta* (or the "Soul of Ahura") to incarnate in Saoshyant Sosiosh), and the latter will conquer Angra Mainyu. Sosiosh is the prototype of "the faithful and the true" of the *Revelation*, and the same as Vishnu in the *Kalki-avatara*. Both are expected to appear as the *Saviour of the World*, *seated on a white horse* and followed by a host of spirits or genii, mounted likewise on milk-white steeds.¶ And then, *men will arise from the dead* and immortality come.§

* The gods of light, the "immortal seven," of whom Ahura Mazda is the seventh. They are deified abstractions.

† Or *devils*.

‡ In verse 16th of *Yasht* XIX [*Zamyād Yasht*] we read: "I invoke the glory of the Ameshāspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda." As an occult teaching says: During each of the seven periods (Races) the chief ruling *Light* is given a new name: *i.e.*, one of the seven *hidden* names, the initials of which compose the *mystery*

name of the Septenary Host, viewed as one.

¶ *Nosk*, ii. 176. Compare *Rev*., xix, 11-14, "I saw heaven opened, and behold *a white horse*; and he that sat upon him . . . and the armies followed him *upon white horses*."

§ Y*asht* xix, 89 *et seq*.

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is "a dead man"—spiritually. Occultism has never regarded the physical personality as *the* man; nor has Paul, if his *Epistle to the Romans* (vi-vii), is correctly understood. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who *seeing will believe*, and, in consequence, *rise* "from the dead." By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama-Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel "biped serpent," is not so easily reduced. Before the poor creature now in the clutches of Darkness is

liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his

personality. To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: "Good thoughts, good words, good deeds," and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush *personal vanity* beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu's power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. "It is thine envy," said the holy Yazatas one day to the unholy fiend, the evil-hearted, "Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu". . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

"Let it be the King of Birds," quoth the Dark One, "and let man *worship him and act after his fashion*."

From that day "Melek Taus" (the Angel Peacock) became the special creation of Angra Mainyu, and the

messenger through which the arch-fiend is invoked by some* and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life

under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman's productions notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth

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* The Yezidis, or "Devil Worshippers," some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch-fiend and men.

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not—*human nature*. Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and the will-o'-the-wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like *Time*, both the boundless and the finite, *Light* is also twofold; the divine and the eternal, and *the artificial light*, which paradoxically but correctly defined, is the *darkness of Ahriman*. Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only

because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-) wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly the "upper ten" of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress, indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the "great unwashed"? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or "sweat" their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day—say, in London, where for every club-visitor who dines

and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they "move on"—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The "pagan" Parsis know not, nor would their community tolerate, any beggars in its midst, least of all— STARVATION!

Selfishness is the chief prompter of our age; *Chacun pour soi*, *Dieu pour tout le monde*, its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the "Light of the World," as claimed by every Christian? Of the "Lights of Asia" Europe speaks with scorn, nor would it recognize in Ahura Mazda a *divine* light. And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations to its acme, in developing their self-adulation, and fostering hard-heartedness under the name of all-binding law. The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is *the Devil's Own*.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. VIII, No. 43, March, 1891, pp. 31, 85]

[Speaking of the renowned painter, Antoine Wiertz. the writer says that "he felt convinced that in the forthcoming ages, men will become in knowledge as well as in physique colossal giants in comparison with us, the present pigmies." To this H.P.B. remarks:]

This is a teaching of occult philosophy. Theosophists believing in cycles feel confident that our races will ultimately return to their primeval gigantic size and consequently to their knowledge of the secrets of nature.

[In one of his canvases, Wiertz has represented the Men of the Future; they are shown moving in the heavenly spaces, where they drive chariots, fly about, and rest on clouds; they enjoy omniscience in a world free from strife. To this H.P.B. remarks:]

Occult Theosophy teaches us that such is the fate in store for the highest of the men of the seventh *Round* and *Race*. Wiertz was an unconscious Theosophist.

[In connection with a statement to the effect that H.P.B. went to India "led by the Great Spirit, who is in constant communion with the spirits of the other world."]

The individual of that name is not aware of having been led into India by any "Spirit", great or small. Colonel H. S. Olcott and H. P. Blavatsky went to India because such was the wish of their MASTERS in Eastern philosophy, and those Masters are no "Spirits,"—but *living men*.

[BERTRAM KEIGHTLEY AND *THE THEOSOPHIST*]

[The original of this Letter is in the Adyar Archives.]

London, March 20, 1891.

I hereby authorize Bertram Keightly to receive my share of the proceeds of *The Theosophist* magazine and utilize such monies for the current expenses of the Indian Section of the T. S., or for any pressing needs of the Headquarters at Adyar.

H. P. BLAVATSKY.

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[ANNIE BESANT AND THE ESOTERIC SECTION]

[The following two documents are in the Archives of the Theosophical Society, Adyar, Madras, India. The first one is in the handwriting of G.R.S. Mead and is signed by H.P.B. To the left of her signature appears the undeciphered hieroglyphic which is reproduced in facsimile. The acknowledgment below is in the handwriting of William Quan Judge.]

Strictly Private,
E.S.

Theosophical Society,
19, Avenue Road,
Regent's Park,
London, N.W., March 31, 1891.

I hereby appoint Mrs. Annie Besant (Councillor of the E.S.) to be my agent and representative during her visit to the U.S.

She is directed to call together Lodges and Groups of the E.S. whenever practicable and to explain such matters as are necessary.

Bro. W. Q. Judge is requested to give Mrs. Besant all the aid necessary for this undertaking.

H. P. BLAVATSKY .˙.
Head of the E.S.

Read and Recorded April 11/91,

WILLIAM QUAN JUDGE
Sec. U.S.

[The second document is in the handwriting of H.P.B. and is acknowledged in the hand of W.Q.

Judge.]

E. S.
O R D E R

I hereby appoint in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H. P. B. . ˙ .

To Annie Besant, C.S. of the I.G. of the E.S. & R. of the T.
April 1, 1891.

Read and Recorded April 11/91.

William Q. Judge,
Sec. U.S.

THE NEGATORS OF SCIENCE

[*Lucifer*, Vol. VIII, No. 44, April, 1891, pp. 89-98]

> As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded *in the doctrines received by us from our ancestors* and in the sacred orgies of Dionysos, than to believe them; *for the mystic symbols are well known to us, who belong to the "Brotherhood."*
>
> —PLUTARCH.

Of late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science.* We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories," etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science," applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists.* Thus we have once more "the sublime audacity" of, David-like,

confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail," and weighing "five thousand shekels of *brass*," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses:" we reject the latter and defend *facts*, "the armies of the one living TRUTH."

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched

Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel," who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: "*Cui bono*? why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkeys, severely alone?"

Further on it will be shown *why*; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas! we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are

those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messers. Huxley, Claude Bernard, Du Bois-Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of [his] philosophical enquiry" (*Physical Basis of Life*),* then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Le Spiritisme* (*fakirisme occidental*) admirably depicts it, in his latest work:—

A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it*! For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have

preserved from such a sad moral infirmity, had they not been *specialists*, holding to their specialty. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . . medicine or literature, would probably have signally failed in

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* [Huxley, Thomas, "On the Physical Basis of Life," sermon delivered at Edinburgh, Nov. 8, 1868, published subsequently in the *Fortnightly Review.* See *Lay Sermons*, *Addresses*, *and Reviews* of Prof. Huxley, 1880 ed.—*Compiler.*]

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any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.

There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone.*

. . . . .

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,† then—you can hardly escape the

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* *Physiologie Transcendentale. Analyse des Choses.* . . . Dr. Paul Gibier, Dentu, Paris, (1889) pp. 33, 34.

† "In perfect strictness, it is true that chemical investigation can tell us *little or nothing*, directly of the composition of living matter, and. . . it is also, in strictness, true that we KNOW NOTHING about the composition of any body whatever, as it is." [See p. 129 of Thomas H. Huxley's *Lay Sermons*, *Addresses*, & *Reviews*, London, Macmillan, 1880; itals and capitalizations are H.P.B.'s.]

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charge of *humbugging* the world.* The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is, "imposition under unfair pretences—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendency and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know*?† A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter

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* This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity. . . the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem.* We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.*" [Tyndall, John, *Fragments of Science*; 1870 Lecture on "The Scientific Use of Imagination," pp. 153-154, N.Y., Appleton, 1872.] And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

† And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

"I am the master of this college,
And *what I know not is not knowledge.*"

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of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the

ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Haeckel, has done. What the latter did is worth a repetition. In every subsequent edition of his *Pedigree of Man* he has left uncorrected the *sozoura* ("unknown to science", Quatrefages tells us), and his *prosimiae* allied to the *loris*, which he describes as "without marsupial bones, but *with placenta*" (*Pedigree of Man*, p. 77), when years ago it has been proved by the anatomical researches of messrs. "Alphonse Milne-Edwards and Grandidier . . . that the *prosimiae* of Haeckel have no decidua . . . *no placenta*" (Quatrefages, *The Human Species*, p. 110*). This is what we, Theosophists, call downright *dishonesty.* For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be myths in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone *man*, "they cannot even be regarded as the ancestors of the zonoplacential mammals" according to Quatrefages. And yet Haeckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, "because the proof of their existence arises *from the necessity of an intermediate type"!!* We fail to see any difference between the pious frauds of a Eusebius "for the greater glory of

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* [. . . "a diffuse placenta," according to the New York, Appleton & Co., 1884 ed.—*Compilers.*]

God," and the impious deception of Haeckel for "the greater glory of matter" and—man's dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or Sanskrit scholar, a paleographer, an archaeologist, an Orientalist of any description—is an "authority" only within the limits of his special science just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe today, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the existence of the tubercular microbe*? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular baccillus, he was told by Vulpian that "this germ *could not exist*," for "had it existed it would have been discovered *before* now, having been hunted after for so many years!"*

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because,

having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority," who makes use of the personal theories and conclusions of some well-known writer, in the hope of

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* *Physiologie Transcendentale. Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

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breaking our heads with them. Moreover, he identifies himself with the "gods" he serves or patronizes. He is like the Zouave of the Pope's body-guard who, because he had to beat the drum at every appearance and departure of St. Peter's "Successor," ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself "as one of us," and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a "zone" of their own, but have to see things through the light of other people's intellectual "zones."

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less "eminent," in his special branch of science. Two years ago, the writer promised in *The Secret Doctrine*, Vol. II, p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to

follow a certain line of policy in the matter of dates;* of denial to "adepts" of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III of *The Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the *Upanishads*, the *Purānas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya*, *nota bene*). In his Edinburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone *initiated* Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier-Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy* (*!!*), thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who

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* Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja . . .:* "The natural tendency of the student of today is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible." This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know.* Conceit and vanity!

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converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.* Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timaeus.*† The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i.e.*, knowledge) was in its infancy in the days of Thales,

Pythagoras and even of Plato; while the grossest superstition and "twaddle" reigned in the times of the Indian Rishis. Pānini, the greatest grammarian in the world, according to Professors Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B.C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a "Wizard of the North" to cook an omelette in a gentleman's hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of today seem to have forgotten more than the initiated priests of the days of Sargon (3750

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* See Edkin's *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

† See Preface to his translation of *Timaeus.* [*Dialogues*, Vol. III, p. 524 in Oxford ed. of 1875.]

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years B.C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjuror; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit.* Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not "frauds," and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the "inferior races." Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—"a respecter of persons." We are on the defensive, and have to vindicate that which we know to be implicit truth: hence, for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to "leave our highly respectable, firmly-rooted official *science* severely alone."

Meanwhile we may close with a few parting words to our readers *Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and

any truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of

the profane to turn against their tacitly accepted idols. Therefore is it also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamilton, or John Stuart Mill, be printed and issued today by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un*-English, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of *The Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found.* In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is preeminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very "proper" and "respectable," each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two

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* [Vols. III and IV of *The Secret Doctrine* are not definitely known to have existed in manuscript form. Evidence concerning them is contradictory.]

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in the middle of the book, and the closing sentence, will proclaim it "unreadable"; it will be mocked by the sycophants of science and church, misquoted by their flunkeys, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities." And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific

ephemera—called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales," truly. "How can we" asked one of the champions of the men of science of a friend, "accept the *rigmaroles* of ancient Babus (?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science. As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods," or to have to recognize as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians—'*Esoteric Buddhists*'!"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of the pious Britishers

have already, and of their own free will and choice, become *Exoteric Boothists.*

De gustibus non est disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timaeus*, in stating that "the fancies of the Neo-Platonists . . . have nothing to do with the interpretation of Plato," and that "the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge," not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred. Meanwhile the reader's attention is drawn to the excellent article on "The Purānas" which follows.

[Two years later, the second installment of this essay was published in the pages of *Lucifer*, with the following introductory Note signed by Annie Besant: "This fragment was accidentally overlooked among H.P.B.'s MSS. and was put aside with some not yet wanted. It is the second part of her last article, and though it is only a fragment I publish it, for it has the pathetic quality of having been written at the very last, and is the work at which she was engaged when her pen was broken by the touch of Death."]

II

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY

[*Lucifer*, Vol. XII, No. 68, April, 1893, pp. 97-101]

In assuming the task of contradicting "authorities" and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those "authorities" we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do.* But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an

undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. "True," was the pert reply; "Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*"* And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato's Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still

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* [Prof. A. Wilder. Also quoted in *Isis Unveiled*, Vol. II, p. 109 from Intro. to Taylor's *Eleusinian and Bacchic Mysteries* p. 27, 4th. ed.; p. xix, 3rd ed. 1875 (Rpr. by Wizards Bookshelf, 1980.)]

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taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that "language" and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, "that an ancient Philosopher is to be interpreted from himself [*i.e.*, from the dead-letter texts] and *by the contemporary history of thought*";* he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul's immortality and every noble conception inherent in man. We all know that in their endeavors to kill that which they have agreed to call "superstition" and the "relics of ignorance" (*read* "religious feelings and metaphysical concepts of the Universe and Man"), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by the fear of public

* [M. A. Jowett, *The Dialogues of Plato*; Introduction to the *Timaeus* Vol. III, p. 524 (2nd ed.) 1875]

opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities"—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than religious

grounds*—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to

believe in, whither to turn for truth**.** Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence**.**

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology**.** And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents**.** We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not**.** We simply leave them to make their choice**.** Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student**.** Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; ***i.e.***, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *a priori* as they all do? Why do not our Scientists proclaim

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* We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view**.** The aim of the missions, which, as in India, are only said to be "*tolerated*" (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling**.** When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers**.**

COL. HENRY STEEL OLCOTT

From a photograph taken by F. Lukera,
Amsterdam, Holland.

ALLEN GRIFFITHS
1853-?
Reproduced from the *The Path,* New York, Vol. VIII, May, 1893.

frankly and honestly to the whole world, that most of their notions—*e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—*are not scientific facts and axioms*, but simple "working hypotheses." Or again, why should not Orientalists—but too many of them are "Reverends"—or Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise. This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of "authority," and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the "authorities" act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a "myth," or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindū work, to Plato, or some other Greek classic, as corroborating some of our

peculiar Esoteric doctrines, to see—

H. P. B.

FOOTNOTES TO "THE PURĀNAS"

[*Lucifer*, Vol. VIII, No. 44, April, 1891, pp. 99-104, and No. 45, May, 1891, pp. 193-200]

[Professor Manilal Nabhubhai Dvivedi, F.T.S., on receiving an invitation to the Oriental Congress at Stockholm, in 1889, wrote a scholarly essay dealing with Philology versus Symbology in the *Purānas.* He sent it in, together with copies of his books, to the General Secretary of the Congress. Much later, he was told that his essay had been "mislaid." H.P.B. rejoices in being able to present its text to the readers of *Lucifer*, "in the service of fair play." She appends a number of footnotes to various passages in this essay.]

[Concerning Trivikrama and the demon Bali] As the Purānic myths may be unfamiliar to many of our readers, we have thought it advisable to add one or two notes of explanation.

The story of Vishnu and his *Trivikrama* or "three strides" and the "demon" Bali runs as follows. The "demon" Bali, curiously enough, is said to have been an exceedingly good and virtuous Daitya King, who defeated Indra, humbled the Gods and extended his sovereignty over the three worlds, by his *devotion and penance.* In fact he was a pious and holy ascetic, like many other "demons" in the *Purānas*, for the Asuras, as *The Secret Doctrine* has already explained at length, are divine Egos, *fallen* into matter or incarnated in human forms, the Christian myth of the "Fallen Angels" having the same significance.

Accordingly the Gods appealed to Vishnu for protection, and the Deity manifested himself in the Dwarf Avatara in order to restrain Bali. Thus he approached Bali and craved the boon of three steps of ground. Bali at once granted his request, and the God stepped over heaven and the upper

earth (air) in two strides; but in consideration of Bali's goodness, he stopped short and left to him Pātāla, esoterically the earth.

[. . . the serpent is a very significant symbol, as will appear from the names *Shesha* and *Ananta* given to it] Shesha is represented as a serpent with a thousand heads, which is said to be the couch and and canopy of Vishnu, when he sleeps during his intervals of creation. Sometimes Shesha is shown as the supporter of the world and sometimes as the upholder of the seven Pātālas (hells, earths, etc.). Whenever he yawns, there are earthquakes. At the end of the Kalpa he vomits forth fire and so destroys all the creation. At the Churning of the Ocean (of Space), Shesha was twisted round the Mountain Mandara, and used as a great rope to cause it to revolve. The Gods were at the one end of the rope and the Demons at the other. The hood of Shesha, the thousand-headed cobra, is called the "Island of Jewels," and his palace is said to be "jewelled walled." But these gems are not of earth, as the merest tyro in symbology will at once perceive; they are the Jewels of Wisdom and Self-knowledge.

[concerning the Purānic list of the Dhruvas, Sapta□shis, Indras and Manus for every Manvantara] These

have reference to the Pole stars, constellations, heavens and humanities of every cycle.

[in connection with the after-death peregrinations of the entity, known as "the passage to the sun" and "the passage to the Moon," H.P.B. refers the student to *The Secret Doctrine*, Vol. I, p. 86.]

[Sampradāyas] Commentators.

[The way to *Goloka* (the region of rays), the sun, is the *Vaitarani* of the *Garuda-Purāna*, which indicates that the being only swims (*vitri*) through space, and passes to the sun with the help of his rays (go), in other words, by and through the help of the currents of cosmic *Prāna* proceeding from him . . . . But the dead-letter explanation makes of *Vaitarani* an objective river which the being crosses with the help of the tail of a cow (go).]

Vaitarani—"the river that is to be crossed." Supposed to be the river of hell, which must be crossed before the infernal regions, or subjective world, can be entered. The river is described as being filled with blood and all sorts of filth, and to run with great impetuosity. This is to be crossed in a solitary rickety boat, the steersman of which is Vishnu (the Higher Ego). Few people can pass, for they have to pay for the passage; those who cannot pay are turned back. According to the popular superstition, persons before death, are made to give in charity milch cows, in the belief that after death they may be able to catch hold of their tails and so be carried across the dreadful river Vaitarani, safe to the other side. The interpretation is easy for a Theosophist, for it is the cow that gives the milk of wisdom that is meant; the cow that produces the jewels: and the tail of the cow is the ray of that knowledge, the thread of Wisdom, or Vāch, that unites us to our Higher Self.

[Garuda] Garuda is represented with the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings golden, and his body red.

[Ratnas] Jewels.

[Kailāsa] Said to be the home of Śiva: the highest peak of Meru, the mountain used for the churning of the Ocean, where Śiva alone resorts, and where he alone can be seen.

[tantrika] Magical.

[Gajānana] Elephant-face.

[Skanda or Kārtikeya] Corresponds to Mars.

[the Vedic text: *Ekam sat vipra bahudā vadanti*] *i.e.*, The Brahmans in many ways declare one thing as being; or one thing to be *sat*, *i.e.*, "being" and therefore "good" (or reality).

[Purānic text: *sarva deva namaskārah Keśavam prati gachchhati*] Every god goes towards (approaches) Krishna with reverence.

ARE BACILLI ANYTHING NEW?

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 111]

Truly may one query in the words of Solomon: "Is there anything whereof it may be said, See, this is new?" Thus, it is to the modern discoverer and the proud patentee, that the wise words in *Ecclesiastes* apply: "The thing that hath been, *it is* that which shall be; and that which is done, is that which shall be done: and there is no new thing under the Sun" [i, 9-10]. Koch and Kochists, and all ye modern Attilas of that interesting creature called Microbe and Bacillus, and what not, down with your diminished heads, you are not its discoverers! Like as the heliocentric system was known thousands of years before the Christian era to be *re-discovered* by Galileo, so the invisible foreigners on which you are now making a raid, were known in dark antiquity. The infinitesimal insect you are insectating is spoken of by a Latin poet in the first century B.C. Just turn to the pages of P. Terentius Varro (*Rerum Rusticarum*, I, xxi, 3, 39 B.C.) and see what the famous Atacinus says of your tubercular and other bacilli:—

"Small creatures, invisible to the eyes, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth, into the human organism, cause thereby dangerous diseases."
Just so: *the thing that hath been, it is that which is.*

A MAGIC WAND

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 137]

In the *People's Journal* (Lahore) for February, quoting from the *Hindu Runjika* of Rajshahye, we find narrated how a Himalayan *Sannyasi* (an ascetic, or *Yogi*) saved the life of Rajah Sashi Shekhareshwar Roy, Zemindar of Tahirpore. The holy man accomplished his *phenomenon* (for such it was) by means of what the writer terms his "stick," whereas the *stick* is in reality a kind of *wand*, of bamboo or wood, with which *no initiated Sannyasi* will ever part. The day may yet come, when the occult potency (the very quintessence of human will and magnetic force) generated and preserved in such wands, will be fully recognized by modern science. Meanwhile, all such facts have to be regarded by sceptics as cock-and-bull stories. It happened as follows:—

After the meeting of the Bharat Dharma Mahamandal at Delhi, the Rajah went to a place, called Tapoban, on the Himalayas, where many *Sadhus* still reside. He went there for taking the advice of the *Sadhus* in regard to the Dharma Mandal. On his way from Hardwar to Tapoban, he had to pass through hilly forest tracts, infested by wild beasts. While he was going to Tapoban in a palanquin, a wild elephant suddenly made a rush at him from the jungles, and the whole party was in an awful state of excitement. In this dilemma, a Sannyasi appeared, and assured the party in Hindi not to take fright. He stood in front of the party with a stick, and requested the bearers and the Rajah's men to shout out, "Kader Swami ki jai." The elephant on hearing this, returned to the jungles at once, and the Sannyasi mysteriously disappeared!

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TWO KINDS OF "PEACEMAKERS"

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 140]

"Blessed are the peacemakers; for they shall be called the children of God" [*Matt.*, v, 9] said He, whom Christendom acknowledges as its God and Saviour, in the Sermon on the Mount. But the American *Christians* of today improve upon the term and patent their "peacemakers," while other *Christians* may yet curse them. We learn through Dalziel that Mr. John M. Browning of Ogden (Utah), has just invented the pattern of a new gun which he names satirically "the *Peacemaker.*"

The magazine of this latest piece of ordnance holds 297 shells; it has a caliber of .45 and discharges sixteen shots in a second. Notwithstanding that there is much machinery in the stock, the gun works with great smoothness and rapidity.

Verily shall the Christians who use this new kind of "Peacemaker" be called the children of the Devil!

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Collected Writings VOLUME XIII

1891

A SINCERE CONFESSION

[*Lucifer*, Vol. VIII, No. 44, April, 1891, p. 150]

The following quotation taken from the Introduction [p. xv] to the *Vedānta-Sūtras*, translated by Thibaut and edited by Max Müller, is significant of the spirit which animates our Western Sanskritists.

But on the modern investigator, who neither can consider himself bound by the authority of a name however great, *nor is likely to look*

to any Indian system of thought for the satisfaction of his speculative wants, it is clearly incumbent not to acquiesce from the outset in the interpretations given of the Vedānta Sūtras—and the Upanishads—by Sankara and his school, but to submit them, as far as that can be done, to a critical investigation.*

The italics are ours, and the sentence will serve to mark the distinction between the Theosophist and the Sanskritist. The former seeks in the Vedānta and elsewhere for wisdom and for guidance; the latter merely to satisfy his intellectual curiosity. His own Western philosophy suffices amply for him, and all the deep researches of the almost infinite past signify nothing but a curious history of philosophy to be criticised and observed from a position which he thinks has far transcended them.

We believe that actuated by such a spirit our Western scholars will *never* learn the true significance of Eastern thought. On their own statement they do not want to; and the *true* pandit, the inheritor, not merely of the capacity to con Sanskrit manuscripts, but who also is master of the profound knowledge contained in them, will take these self-sufficient students at their word.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. VIII, No, 44, April, 1891, p. 138]

[The following footnote is appended to a translation of Śri Śamkarāchārya's *Prasnottaramala*, wherein to the question: "What is the door of hell? the answer is given: "The woman."]

Tertullian also said that woman was the gateway of the devil. Is this allegorical or may not woman equally say that

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* [*Sacred Books of the East*, Vol. XXXIV, Oxford University Press, 1890.]

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man is the "door of hell" from the same point of view? In the phraseology of Occultism, the lower Quarternary (the four lower "principles") is considered *male*, while of the three higher Principles, Atma and Manas are held to be sexless and Buddhi (Soul) female.

THE LIGHT OF THE WORLD*

[*Lucifer*, Vol. VIII, No. 44, April, 1891, pp. 170-173.]

Of the form of the poem we have little to say except that the author has previously written much that is superior. Theosophical criticism will have to go deeper than a merely literary review. Sir Edwin Arnold, the author of the unparalleled *Light of Asia*, has tried to make his peace with the Christian world by means of a ruse which oversteps even the large licence allowed to the priests of the Muses. He has cast the honied cake to the hound of Hades, but whether Cerberus will wag his tail at the sop or not, is still a question. Surely the ethical teaching and life of Jesus, whether legendary or actual, whether of a real man or of an ideal type of manhood, were themes noble enough for the poet's skill without the transparent fiction, the unworthy *tour de passe-passe*, which we shall have to describe! The somewhat pretentious title is not a creation of the poet's mind. Not to speak of the time honoured *Lux Mundi* of the Latin Church, we have the suggestion of the name in a certain public criticism made by Sir Monier Monier-Williams who, some two years ago, in a lecture more *against* than about Buddhism and the Lord Buddha, in order to please his audience, endeavoured to belittle the happy title

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* By Sir Edwin Arnold. London: Longmans, Green and Co., 1891.

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given by Sir Edwin Arnold to his greatest poem. In fact the "Light of the World" was used by the lecturer as a pair of theological snuffers to put out that which was only the "Light of Asia." We regret to see the partial success of the criticism; for the claim put forward in the title, though a pleasant tinkling in the ears of the ill-informed, is simply in a line with the modern advertisement system in the eyes of the truly learned. But we can let that go without further remarks in the pages of *Lucifer*, for the claim is not new and the Theosophical Society is a living protest against the further scattering of such seeds of dissension among the votaries of the various world-religions, of which the aggressive West has hitherto been so industrious a sower.

And now for Sir Edwin's pious subterfuge. Surely the mantle of Eusebius must have fallen upon him!

The "Light of the World" to be so must, of course, put the "Light of Asia" into the

shade. How was that to be managed, and at the same time place the scenes of the poem in the orthodox pigeon-holes of chronology and geography? Happy thought! Make the Magi *Buddhists*, since Cologne has made them already Germans, and bring one of them back to be converted, after the death of the Great Teacher, by Mary Magdalene. Make Mary Magdalene the hostess of a palatial house, a Galilean *châtelaine*, and the protagoniste of the Tragedy, and bring in one or two who were raised from the dead and of whom history sayeth naught further, as chorus—and the thing is done!

But truth alone can make us free and not fiction, however poetical. We will leave the criticism of biblical names and places to those who are already busy with them, merely pointing out the following coincidences.

Let us turn to Renan's *Vie de Jésus* pp. 27 and 28,* and to Sir Edwin Arnold's poem p. 106.

Arnold:—

> ". . . . . how Carmel plunged
> Its broad foot in the tideless hyacinth Sea."

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* [On p. 29 in 3rd ed., Paris, Calmann-Levy, n.d.]

Renan:—

"À l'ouest, se déploient les belles lingnes du Carmel, terminées par une pointe abrupte qui semble se plonger dans la mer."

Arnold:—

> "Rose Tabor, rounded like a breast; . . . . . ."

Renan:—

> " . . . le Thabor avec sa belle forme arrondie, que l'antiqué comparait à un sein."

Arnold:—

> "Down to Megiddo with her twofold peak,
> And Gilboa, dry and smooth; and Salem's slope;
> And, between Salen and soft Tabor, glimpse
> Of Jordan's speed."

Renan:—

"Puis se déroulent le double sommet qui domine Mageddo. . . . les monts Gelboé . . . . . Par une dépression entre la montagne de Sulem et le Thabor, s'entrevoient la vallée due Jourdain . . . . . ."

Thus we find in instances more than we can enumerate, that the English poet has allowed himself to be deeply inspired by M. Renan, the "Paganini du Christianisme." And why not? Did not the author of *La Vie de Jésus* proceed on the very identical lines of fancy

as Sir Edwin? Does he not call Jesus in the same breath "le charmant Docteur" and "un Dieu ressucité" donné au monde par "la passion d'une hallucinée."

We now turn to the Buddhist (!) Magus and his utterances. Objecting to the term "Our Father" as the naming of the unnameable, he says:

"Yet is the Parabrahm unspeakable" which is true in itself, but strange in the lips of a Buddhist. We have always learned that Buddhism was a protest against Brahminism and that Parabrahm was a Vedantic term! Otherwise we might have read on drowsily into the state of dreams and heard without surprise Mary retorting: "But Allah is the only God!" But the rude shock kept us awake and we were only mollified by the following beautiful reply of the Indian Magus.

"We have a scroll which saith:
'*Worship, but name no name! blind are those eyes*
Which deem th' unmanifested manifest,
Not comprehending Me in My True Self,
Imperishable, viewless, undeclared.
Hidden behind My magic veil of shows
I am not seen at all. Name not My Name!'

Also a verse runs in our Holy Writ:—
'*Richer than heavenly fruit on Vedas growing;*
Greater than gifts; better than prayer or fast;
Such sacred silence is! Man, this way knowing,
Comes to the utmost, perfect, Peace at last'!"

The chief points which the fictitious Hindu Magus is made to yield by his self-constituted prosecutor, advocate, jury and judge, are now to be noticed.

"Yet, truly, nowise have we known before
Wisdom so packed and perfect, as thy Lord's,
Giving that Golden Rule that each shall do
Unto his fellow as he would have done
Unto himself . . . . ."

Let us take down from our shelves any book on comparative religion, say Moncure Conway's *Sacred Anthology* or Max Müller's *Introduction to the Science of Religion.** On page 249 of the latter we read italics and all:

"According to Buddha, the motive of all our actions should be *pity* or *love* for our neighbor.

"And as in Buddhism, so even in the writing of Confucius we find again what we value most in our own religion. I shall quote but one saying of the Chinese sage:—

"'What you do not like when done to yourself, do not do that to others.'"

Now of course this is no news to our readers; but the question is: is it news to Sir

Edwin Arnold? If it is, he must be a culpably negligent student: if it is not, then he knows best what purpose he is serving by so flagrant a mis-statement.

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* [London. Longman's & Green, 1873 ed.]

Then again we are forced to query the honesty of the translator of the *Song Celestial* when he writes of the kingdom of Heaven, in his latest effort:

> "Likewise, that whoso will may enter in—
> Now and for ever—to full freedmanship
> Of Love's fair kingdom, having Faith, which is
> Not wisdom, understanding, creed, belief,
> Nor sinlessness—by Yogis vainly sought
> In *deedlessness*—but earnest will to stand
> On Love's side; . . . ."

In which leaving aside the rest of the debateable ground we point to the word *deedlessness.* Of course we know that the *Bhagavad-gita* is not a Buddhist sutta, but since Sir Edwin has brought Parabrahm into court to prop up his case, we think ourselves justified in sending him to his own translation to refresh his memory about the true Yogi.

In Book the Third, Krishna (the Higher Ego) thus speaks:—

> "No man shall 'scape from act
> By shunning action; nay, and none shall come
> By mere renouncements unto perfectness.
> Nay, and no jot of time, at any time,
> Rests any actionless; his nature's law
> Compels him, even unwilling, into act;
> . . . . . .
> But he who, with strong body serving mind
> Gives up his mental powers to worthy work,
> Not seeking gain, Arjuna ! such an one
> Is honourable. Do thine allotted task!
> . . . . . .
> Work is more excellent than idleness;
> The body's life proceeds not, lacking work.
> There is a task of holiness to do,
> Unlike world binding toil, which bindeth not
> The faithful soul; such earthly duty do
> Free from desire, and thou shalt well perform
> Thy heavenly purpose."

And so on we might quote for pages. Is our distinguished author, then, losing his memory?

In general, the key-note of the "larger teaching" which the Magus is made to hail is "Love's tolerance fulfills the law." But surely this is no news to the mild and peaceful East; it was news perhaps to the worshippers of Javeh and the turbulent and savage tribes that Rome held under her sway, but to the followers of the Buddha such teaching was and is "familiar in their mouths as household words."

In conclusion, we can only sincerely regret that Sir Edwin Arnold has gone so far out of his way to spoil his honourable record, and cause both East and West to blush over so sad a spectacle. To one thing alone we can give our unqualified approval; *viz.*, that the poet disposes most summarily of Javeh and does not fall into the vulgar error of confounding Christianity with exoteric Judaism and its "jealous God." The volume is fitly dedicated to "The Queen's most excellent Majesty." Later on we may again refer to the matter and let our readers hear what a Buddhist has to say on the subject.

MISCELLANEOUS NOTES

[On April 14, 1891, Annie Besant delivered an address before the Aryan T.S. in New York; speaking on the subject of Karma, she quoted the following reply given by H.P.B. to a student who asked why pain was so universal.]

You forget that on every plane, physical, mental, and spiritual, the pain of travail means the birth of a new life.

LETTER TO THE FIFTH ANNUAL CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

[Originally published in the *Report of Proceedings* of the Convention, held April 26-27,1891, in the Steinert Hall, Boston, Massachusetts. Read by Annie Besant at the afternoon session of April 26. Also published in *Lucifer* Vol. VIII, June, 1891, pp. 343-45.]

TO THE BOSTON CONVENTION, T.S., 1891.

For the third time since my return to Europe in 1885, I am able to send to my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news therefore that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked-out plans for the advancement of Theosophy cheers and gladdens me with its evidences of growth, more than words can tell. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause, so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and

will continue to be, one of great conflict and continued strain. If the T.S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our

Fellows thinned and thrown into disarray. Never has it been more necessary for the Members of the T.S. to lay to heart the old parable of the bundle of sticks, than it is at the present time: divided, they will inevitably be broken, one by one; united, there is no force on Earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T.S., higher even than their Pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the

peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purpose of the Brotherhood, the progress made would astonish the World and place the Ark of the T.S. out of danger. Take for your motto in conduct during the coming year, "Peace with All who love Truth in sincerity," and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements, and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is

being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their record of activities. The English character, difficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm

foundations for the T.S. of the twentieth century. Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T.S. to draw together the East and the West, so that each may supply the qualities lacking in the other, and develop more fraternal feelings among Nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of *Lucifer* reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines, and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all; I am not sufficiently strong to write you a more lengthy message, and there is the less need for me to do so, as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, Work for Theosophy!"—Theosophy first, and Theosophy last; for its *practical* realisation alone can save the Western World from that selfish and unbrotherly feeling that now divides race from

race, one nation from the other; and from that hatred of class and social strifes, that are the

curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as older civilizations have done. In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their Servant to the last,

H.P. BLAVATSKY. ˙ .

ADDITIONAL MESSAGE TO THE FIFTH AMERICAN CONVENTION

[Letter from H. P. Blavatsky, dated April 15, 1891, read by Annie Besant at the afternoon session of April 26. Reproduced verbatim from the original in the handwriting of G. R. S. Mead, except for the closing salutation and signature, held in the Archives of the Theosophical Society, Pasadena, California.]

THEOSOPHICAL SOCIETY: EUROPEAN SECTION
19 AVENUE ROAD, REGENT'S PARK, LONDON, N.W.

TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H.P. BLAVATSKY. ˙ .

CIVILIZATION, THE DEATH OF ART AND BEAUTY

[*Lucifer*, Vol. VIII, No. 45, May, 1891, pp. 177-186]

[This essay was introduced by the following Note signed by the Sub-Editor: "I regret to have to announce that the second part of the Editorial, 'The Negators of Science,' cannot appear this month, owing to the alarming illness of H.P. Blavatsky, who is suffering from a severe attack of the prevalent influenza. The following which was written by her as an extra article will take its place."

The reader will find the second installment spoken of in its right chronological order a few pages back.]

In an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette** reporter makes the artist narrate some very interesting experiences in the Far East. "I am the first Englishman who ever played before the Mikado of Japan," he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:—

On August 8, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm.

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:—

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* [Vol. LII, #8080, February 11, 1891, p. 3.]

The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict that my accompanist was not permitted into His Majesty's drawing-room, and this was told me

beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portugese possession of Macao, visiting the cave where Camoens wrote his *Lusiad.* It was very interesting to see outside the Chinese town of Macao, a European Portuguese town, which to this day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World.' I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the Aesthetes of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best

it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nation, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding

diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price of* the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it

has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion* —save the mark—even on the dirty,—starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the "ape theory" by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (*a*) the artists will very soon remain with no better models than *nature morte* (or "still life") to inspire themselves with; and (*b*) that the chief concern is not the creation or artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills." The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"No man ever did or ever will work well, but either from actual sight or sight of faith," says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles.* It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilization," fast becoming things of the past. Where

shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at

fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages**:** for such objects of art will be reproduced no more**.** Civilization has tolled their eleventh hour**.** It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations**.** Would Raphael, O ye lovers of art, have created one single of his many Madonnas had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties," with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the

Athena Lemnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians**.**

We see the same in architecture**.** Not even the genius of Michelangelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial**.** Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Caesars, in their present *whitewashed* and *repaired* state! Whither, then shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features**.** It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni and barcaiòlos*, its fishermen and country girls**.** Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion**.** The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's *trattorias.* Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now castaway European bonnet**.** Picked up in the hotel gutters, they now

grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer

their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare," the British M.P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of lovesick Romeos are gone out of fashion, and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no.* A Don Juan *outside* a house is less dangerous than one *inside.* Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even *Harper's Guide Book* quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain*, "Madrid," page

678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained

in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la Marquesa d' Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that "palace of petrified flowers dyed with the hues of the wings of angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of "cocktails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of *culture* among the middle and lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of *Christian* civilization," of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, "upon two principles. . . . the spirit of a gentleman and the spirit of religion." And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, "has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe." Indeed? Let us analyze seriously and impartially all these "benefits" and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in

the Bois de Boulogne or on Hampstead Heath—*banditti* and highwaymen, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers, thieves and

tyrants* in the full glare of European "culture," show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those "monsters of depravity" of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honourable," high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette *La Belle Hélène*, but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and "the annihilation of space and time," it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month that the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage," "mangled and crushed out of recognition" and

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* Read the "Cut Throats' Paradise" in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette of* April 15th, 1891, "Murder as a Profession."

killed by dozens and scores.* This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals; of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu," the Mussulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey

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* To take one instance. A Reuter's telegram from America, where such accidents are almost a daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

GEORGE EDWARD WRIGHT
1851-?
Reproduced from *The Path,* New York, Vol. VIII, March, 1894.

KING OSCAR II OF SWEDEN AND NORWAY
1829-1907
From the Archives of the Theosophical Society, Pasadena.
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trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and loveable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; *when according to Manjunātha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness." Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotta Azzurra, at Capri, and what city park or Champs Élysées, rival Sorrento, "the wild garden of the world," the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Paestum, that stand for ages like so

many sentries over the speculchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes in climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national

speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction*; and as such, what better words can be addressed to it than this definition of Burke:—

"A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors."

H. P. B.

TRUE NOBILITY

[*Lucifer*, Vol. VIII, No. 45, May, 1891, p. 186]

We take the following from one of the dailies of March 20th:—

"The funeral of Mrs. Strutter, the English nurse of the present Emperor of Russia, and Duchess of Edinburgh, and all the rest of the children of Alexander II, took place at St. Petersburg a day or two ago. The Emperor and the Grand Dukes followed the coffin on foot, and the Empress and the Grand Duchesses in mourning carriages."

This is a lesson of gentle courtesy that the Victorian Court, the automatic slave of etiquette, would do well to lay to heart and study deeply.

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MY BOOKS

[*Lucifer*, Vol. VIII, No. 45, May, 1891, pp. 241-247]

Some time ago, a Theosophist, Mr. R***, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*,* when to his astonishment she replied, "Don't read it, *it is all trash.*"

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and

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* [For a more complete *view* of the production of *Isis Unveiled*, see the "Introductory" to the 1972 edition, T.P.H., Wheaton, ILL., U.S.A.]

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most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece," this "monumental work," as some reviews have called it, with

its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,* with its misprints and wrong quotation-marks,

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* Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand (Vol. I, p. 347, 2nd par.), a "correction" which shows Buddha teaching that there *is no rebirth on this planet* (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet," for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

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has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.*

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* *Isis Unveiled*; a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8 vo., about 1,500 pages, cloth, $7.50. Fifth Edition.

"This monumental work . . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review.*

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . . her pages are garnished with foot notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . . demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript.*

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages

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The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria persona* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and a *living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had

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abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent.*

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it.—*N.Y. World.*

"Most remarkable book of the season."—*Com. Advertiser.*

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post.*

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—*New York Sun.*

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found in his trunk!* On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover* to *cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers

"A marvelous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being . . . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic.*

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune.*

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis.* Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald.*

* This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission.

had no existence, and were part of my "fraud," or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (*a*) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (*b*) that many a passage in these works has been written by me *under their dictation.* In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—*even to repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of "slanders and lies," my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last

twelve years,† though I have never seen or met the creature. Neither do I intend to answer him now. But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—*and nothing but the truth.* Not that I seek to excuse myself in anything even before them or to "explain things." It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim.*

(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the

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† I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

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moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, *that* was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to real aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis.* It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil." If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it

from the beginning. Before we were through with the first three chapters, there was a bill of six hundred dollars for corrections and alterations, and I had to give up the proofreading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra," that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into

practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing." But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought tranference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, w ho, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is

especially fruitful in such "thought transferences." Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published *A Ride to India*, *across Persia and Baluchistan*, in the London *Academy*, paralleled with extracts from *The Country of Baluchistan*, by A. W. Hughes, which are identical *verbatim et literatim.* Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jésus*, by Renan, will find that he has plagiarised *by anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World.* Yet even Sir Edwin Arnold, whose versatile and recognized genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilisation and *fin de siècle,* one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil," I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few

himself. I begged him to give me a short summary of

the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,* would be insane enough to accuse *him* of "plagiarising" from any author's work! I give in the foot-note the names of a few of the platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferretted out unquoted passages and proclaim louder than ever "the author of *Isis Unveiled*," to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy*, *nor even hurt me.* I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(*a*) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(*b*) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(*c*) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and *Lucifer*—yet, to the present hour I never write an article,

an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for *The Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from the first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in *The Secret Doctrine* (Vol. I, p. xlvi) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891. H. P. BLAVATSKY.

A DECLARATION

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E.S.) at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, &c., have consequently crept into them.

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* Alexander Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries:* A Dissertation by Thomas Taylor, edited with Introduction, Notes, Emendations, and Glossary; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the *Older Academy*, a quarterly journal of New York, and the translator of the *Egyptian Mysteries*, by Iamblichus.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning." From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,
W. R. OLD,
LAURA M. COOPER,
EMILY KISLINGBURY,
E. T. STURDY,
H. A. W. CORYN,
CONSTANCE WACHTMEISTER,
ALICE LEIGHTON CLEATHER,
CLAUDE F. WRIGHT,
ARCHIBALD KEIGHTLEY,
ISABEL COOPER-OAKLEY,
ANNIE BESANT.

MADAME BLAVATSKY SPEAKS OUT

[*The Theosophist*, Supplement to March, 1889, p. lviii-lix.]

A young woman having lately libelled Madame Blavatsky in a novel, that redoubtable lady recently brought down her sledge-hammer on the poor little literary mosquito in an interview in the *Pall Mall Gazette.* The young woman had repeated the fusty slander which is so sweet to the nostrils of certain persons, that the Corresponding Secretary of the Theosophical Society is a Russian spy. This is part of the reply:—

"There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for me it is enough for me to answer the four distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people' is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three-years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of "Miss Hildreth," she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavour of her own venom. It is, therefore, to her that I address the following refutations.

1. I have never corresponded, whether secretly or openly, with a 'Monsieur Kinovief;' nor with the General of this name; nor have I ever been accused before to my knowledge of having done so.

2. I have never written, in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the falsest of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honourable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking LIE.

3. Ten years ago, the Anglo-Indian Government, acting upon a false and malicious insinuation, mistook me for a spy; but after the Police had shadowed me for over eight months—without unearthing a trace of the charge brought against me—it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honourable way. In November, 1876, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian Police. [Vide the *Allahabad Pioneer*, November 11, 1879.] From that day we were no longer annoyed.

4. Prince Doudaroff Korsakoff stands probably as the cunning anagram of Prince Dondoukof Korsakof? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton's Secretary, who was the first to write to him, in order to sift to the bottom another *mystery.* The Anglo-Indian Mrs. Grundy had mistaken me for my "twin-brother" apparently, and people wanted too know which of us was drowned in the washtub during our infancy—myself or that "twin-brother," as in the fancy of the immortal Mark Twain. Hence the correspondence for purposes of identification.

5. Lord Dufferin's "clear-sightedness" is no doubt a fact of history. But why endow his Lordship with soothsaying? Doomed by my physicians to certain death unless I left

India (I have their medical certificate), I was leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all three Viceroys—from 1879 to 1888—are now in Europe, it is easy to learn the truth, especially from the Marquis of Ripon who remained Viceroy during almost the whole period of my stay in India. Let the Press inquire, from themselves or their Secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent, whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumour is sufficiently refuted, that I will not appeal directly to the justice and honour of these three noblemen. *Noblesse oblige.* The least of beggars has a right to seek redress from law, and to appeal to the evidence of the highest in the land, if that evidence can save his honour and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses—a yea or a nay."

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POSTHUMOUS WORKS

[Beyond this point we begin to print material from the pen of H.P.B. which was published POSTHUMOUSLY, right through October, 1896, mostly in *Lucifer*.

On the whole, we adhere to the policy of publishing everything in the chronological order of original publication. But here and there throughout the *Collected Writings*, and this applies to the posthumous material as well, certain articles are known to have been written much earlier than when published; therefore they have been removed to where they actually belong, and this is indicated by various bracketed Notes and Comments.

Here are also articles and essays which H.P.B. wrote at various times—we do not exactly know when—some of which are yet unpublished. They are in the Adyar Archives. Some of them, as indicated, received publication in *The Theosophist* of recent years; some have not yet appeared. They have been carefully transcribed from microfilm and, of course, belong, however late in time, to the "posthumous" section of material.—*Compiler.*]

THE THEOSOPHICAL SOCIETY

A TRUTHFUL TALE OF THE NINETEENTH CENTURY

Source-material for the Future History of Psychism in the Darwinian Epoch.
Dedicated to the Skeptics of the Motherland

[The original Manuscript of this unfinished Tale in H.P.B.'s handwriting is in the Adyar Archives. Its Russian title is: Teosoficheskoye Obshchestvo—Skazka-bil' XIX veka. H.P.B.'s sister, Madame Vera Petrovna de Zhelihovsky states (*Russkoye Obozreniye*, Vol. VI, November, 1891, pp. 275-78) that such a tale was being written by H.P.B. shortly before her final illness, but that only a portion of the Introductory part was written; she also gives several brief excerpts from it.

An English translation of this incomplete tale, prepared by Zoltán de Álgya-Pap, a very scholarly Hungarian Theosophist, then resident at Adyar, was published in *The Theosophist*, Vol. 82, September, 1961. Somewhat later, namely in 1962, the Theosophical Journal *Alba* edited in Boston, Mass., by two devoted Russian Theosophists, Nicholas Pavlovich von Reincke and his sister, Dagmara Pavlovna von Reincke, published the original Russian text of this tale, with the *facsimiles* of two pages thereof reproduced herewith. H.P.B.'s text is a masterpiece of Russian prose, full of sparkling wit and vivid imagery.

Our English translation of this tale follows on the whole Mr. de Álgya-Pap's rendering, with a few alterations and improvements required by the Russian original wording.—*Compiler.*]

There is so much nonsense, written and spoken, especially in Russia, concerning the Theosophical Society, which I personally planned and founded in New York on the 17th November 1875, that I have finally decided to enlighten my dear compatriots on the subject. Whether they believe me or not is, of course, left to them.

The story goes that Prince Bismarck, when he wished to conceal from the public any of his planned political tricks, the smooth unfoldment of which might be hampered if prematurely revealed, openly informed the public of his plans. In other words, the Iron Chancellor told the plain truth, and—nobody believed him. In like manner, I am about to tell the truth by stating the facts, knowing beforehand that the rules of criticism in a civilized country stand in the way of belief. On the contrary, reading my truthful account, based on almost unbelievable yet true facts, and acquainting themselves with the history of

the Society which emerged almost instantaneously, without any preparation, and which from seven members, individuals unknown to the world, rapidly developed in a few years into a numerous "Brotherhood" covering the globe, like mushrooms after rain, with its "Lodges"—these wise critics will feel compelled to express their doubts. And even from my sympathizers I do not expect more than was written to me by the wife of a major serving in the Caucasus. She honored me with the impression made upon her by my story about *The Mysterious Tribes of the Blue Mountains*, and ended her letter exclaiming: "Oh, what an inventive storyteller you are!"

Since 1881, I have written much about the Theosophical Society and its activities in India, first in "Letters to the Motherland" published in the *Moskovskiya Vedomosty*, and later in the *Russkiy Vestnik*, and what I have described has always been considered by the public as a "fabrication" of mine, particularly my account of the psychological constitution of the Hindus which, of course, is not to be found in statistical records and books on the British Colonies. My stories *From the Caves and Jungles of Hindostan*, left unfinished after the death of M. N. Katkov, were received by the public as a novel and plain *fiction.* Really, it would be sensible to remember the wise remark of the English poet: "Truth is often stranger than fiction." After all, to believe in nothing is, perhaps, more reasonable. The unbeliever has a more peaceful sleep and an easier life. To deny something is more comfortable than to accept on faith anything

that has not yet obtained the right of citizenship in society, and by accepting which you are compelled to swim against the current of public opinion and common thinking. For this reason people will not believe me even now. Never mind! Just as Epictetus told his host—who, using his stick, had thrashed the sage for his advice—I shall tell my critics: "Strike, *but* listen." And whatever happens then does not concern me, as grandmother used to say concerning the future: "That's why."

Public opinion in Russia, as anywhere else, is like a kaleidoscope in which the combination of figures change continually according to the movement of the hand holding it; or, in other words, the notion of what is possible or impossible, prudent or foolish, suitable or unsuitable, depends on some leaders of science and fashion who cause that public opinion to rotate like a weather-cock. That which we believed yesterday, we no longer believe today; and in both instances merely because the wind was blowing from a different direction. Even contemporary science, or rather its high priests, taught in the Middle Ages all that today they deny, and believe today in that which they ridiculed in those earlier days. Astrology, Alchemy and Magic are flung like rubbish into the attic of the Academies, while the circulation of the blood, steam-power and electricity, called by them not so long ago nonsensical, absurd fictions, are now seated in places of honor at their meetings. On the other hand, gentlemen-Academicians find themselves now compelled to believe in things at which only ten years ago they turned up their highly erudite noses in utter disdain; in things which fifty years ago were subjected to severe

ostracism and banished from the holy precincts of the Academy—namely, *Mesmerism* and *Animal Magnetism.* At the present time both of these are flourishing under the mask of "suggestion" or "hypnotism." And all this because our earth rotates, and human brains follow its movement. Before Galileo, scholars imagined the terrestrial globe as a flat pancake in the centre of the universe, while Pythagoras, some 2,000 years before Copernicus, taught the heliocentric conception. Our European scholars of the Middle

Ages considered the Hindu allegory representing our Earth as resting upon four elephants standing on a turtle, wagging its short tail in empty universal space—as a sacred truth. Now they have become convinced that the earth is round, and that our planet is an insignificant little globe among billions of other and bigger planets. People used to think of themselves as Gods of this Earth, for whom the Cosmos had been created; but now science has convinced us that we are nothing more than the progeny of tailless monkeys, and are, together with these our wretched *cousins*, descendants of one and the same (however, as yet undiscovered) forefather—Adam with a tail. Long ago? Well, it was only yesterday that according to the authoritative teaching of Haeckel and of his friend Huxley, there sat at the very root of the genealogical tree of humanity the *Moneron*, hermit of the Ocean, a *jelly-like* blob considered by Darwinists as the *Alpha* of all flesh living on earth, and the *Omega* of which is man himself. This bit of jelly fished out of the depths of the sea by Huxley, was named in honor of his German colleague *Bathybius Haeckalii*, and Darwinists praised themselves profusely for their great discovery. "*Eureka*! The authentic seed of the human race has been discovered," I was recently told by Romanes. And then what? . . . . . Today this candidate for human progenitor, put through strict chemical tests, proves to be a pinch of inorganic matter, simply sediment.

[Page 5 of the manuscript is missing.]

The fact that the founder of this allegedly *wonder-working* Society is a child born of the same stock, cannot fail to interest the Russian reader. And the further fact, namely, that this "child of their own" has earned for herself and the Society a world-wide, although rather mixed reputation, attracting to its fold, the best, the soundest, and often even the most learned *heads* (as will be proved later on) from many overseas countries hitherto hostile to the Russian spirit—is remarkable in itself and bound to produce a smile on the faces of our native patriots.

Until, however, the complete history of our "Brotherhood" will have been told to posterity, the readers and critics, hearing nothing about the Theosophical Society save gossip, have, of course, the most legitimate and logical right to think and judge of it according to their own fancy. Such is the spirit of the age. Hence, I provide them all a laugh at the "Mahatmas" of Tibet and India. Let all prudent sceptics see in them, judging from the stories told by the enemies of the Society, merely scarecrows made of muslin and bladders on long poles, Magicians soaring in the blue sky of India, and even flitting, as stated by eye-witnesses, in the fogs of England. Let's laugh together at those hundreds of clever people, whom, in the opinion of the Society for Psychical Research, I so skilfully *fooled* with these *muslin*-Mahatmas! And let us remember that Hindu and antediluvian Magic, adepts and their phenomena, all included, are simply mystification and jugglery. So be it! However, it is not at all a matter of Magic . . . . . I can assure you that the Theosophical Society is left entirely untouched by the negation of "supernatural phenomena," as no Theosophist, myself included, ever believed in anything "*supernatural.*" Still less can the existence of the Society be explained by means of such nonsensical and always exaggerated manifestations.

[Page 7 of the manuscript is missing.]

. . . . . [that this person,] coming from the steppes and the banks of the Dnieper, without either house or home, social contacts or money, *suddenly had the idea and accomplished that* which none of you could. She just sent out a call in New York on the 7th of October 1875, and on the 17th of November of the same year, five weeks later, the Theosophical Society was founded with a few hundred members in America, and its first Branch established in London with 73 members. And from that day, simply by the touch of my hand, the avalanche began to roll onward. And since then it has rolled over the globe, and is still rolling even today growing not only from day to day, but from hour to hour.

And this avalanche cannot be demolished either by the calumnies of the Society for Psychical Research or by mockeries or persecution. Why? Because, without any phenomena, this avalanche is—a power! And back of it is the power of *Truth.* This enigma cannot be cut down by the axe of the fiercest criticism; its footprints cannot be swept away by the broom of indifference and denial. Of what the essence of this power consists will be explained later. And then everybody will be able to see how little could phenomena influence the growth and success of the Theosophical Society, but on the contrary, how they could be harmful to it—if anything in the world could harm the coming of that predestined hour.

But all this is merely by way of introduction which, considering the many and varied tales afloat, I felt bound to make. Now, this being done . . . .

(Not finished because of the death of H. P. Blavatsky on 26th April, 1891.)*

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* This remark, in a different handwriting and in black ink, was very probably written by Madame de Zhelihovsky. The date which she gives is according to the Eastern Orthodox Calendar; it corresponded at that time to May 8th in the Western Calendar.—*Compiler*.

THE BLESSINGS OF PUBLICITY

[*Lucifer*, Vol. VIII, No. 48, August, 1891, pp. 441-444]

A well-known public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

"It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without living their life*. . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past," etc.

This is a very mistaken view in one aspect. "Secrets of the purer and profounder life" not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them. The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—Far better for mankind that it should never have blasted a rock by modern

perfected means, than that it should have shattered the limbs of one per cent. even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and

commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone — the centre of civilization — has 21,268 firms fabricating and selling explosive substances.* But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of "Brotherly Love" that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most murderous "dynamite toys"—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry:—"My *machines*," that expert is reported to have said—"are quite *harmless to look at*; as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand."

That "supply" is the fruit of civilization and of the publicity given to the discovery of every murderous property

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* Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavors to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

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in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called "infernal machines," so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the "Ticker," the "Eight Day Machine," the "Little Exterminator," and the "Bottle Machines." The "Ticker" is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its

edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new "vril" of lethal kind, will *smother to death*, *nearly instantaneously*, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies' smelling bottles*, filled with dynamite, nitro-glycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution.* Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is high time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of "suggestion" and "explosives" that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H.P.B.

H.P. BLAVATKY
Photograph taken by Elliot & Fry, 55 Baker Street, London W.
Reproduced form an original print, and most likely the last picture
taken of H.P.B.

HENRY MORE
1614-1687

[THERE IS A ROAD, STEEP AND THORNY . . . . .]

[*Lucifer*, Vol. IX, No. 49, September, 1891, p. 4]

[After the passing of H.P.B., the magazine *Lucifer* was edited mainly by Annie Besant. In her Editorial opening up the Ninth Volume, she speaks of the position of *Lucifer* in the intellectual world, of its opposition to Materialism, the philosophy it offers from hoary antiquity, of the religion it brings which outrages neither the intellect nor the conscience, etc. She winds up by saying that it "bends low to whisper in the ear of the patient, aspiring seeker after the Hidden Wisdom." She then publishes within quotation marks the passage which appears below. It has been thought by many students that this passage is from Annie Besant's own pen. William Kingsland, however, who was with H.P.B. for a long time, and whose opinion is of great value in such matters, ascribes this passage to H.P.B., and uses it as such in his fine work entitled *The Real H.P. Blavatsky* (London: John M. Watkins, 1928). It is quite possible that Annie Besant used in her Editorial, and placed in the mouth of Lucifer, some passage from an unpublished manuscript of H.P.B.—*Compiler.*]

There *is* a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come.

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[At this point, in Vol. IX of *Lucifer*, September, 1891, pp. 8-20, the Editors published an Essay from the pen of H.P.B. entitled "The Substantial Nature of Magnetism." Internal evidence shows it to have been written much earlier. In accordance with this, it will be found in Volume V III of the present Series.—*Compiler.*]

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FROGS AND CHINAMEN

[*Lucifer*, Vol. IX, No. 50, October, 1891, p. 124]

Open your ears, ye kind, praiseworthy Societies for the protection of animal life and welfare; you shall not be put to the blush by the "heathen Chinee." And you, ye reckless and improvident gardeners and nurserymen, by remaining blind to the yoeman services rendered you by the insectivorous toads and frogs, and allowing your sons and heirs to institute periodically crusades against these interesting batrachians, you show yourselves far below your Brethren, the Celestials, on both the intellectual and moral planes—not to mention the art of scientific gardening. In China where the usefulness of frogs in the fields and in gardens, both floral and vegetable, is a thing recognized ages ago, these interesting amphibians are under the protection of law. To remind the population of this fact, governmental orders are occasionally issued and distributed, in which the destruction of frogs is threatened with heavy penalty. Finding in the *Garden Messenger* one of such *Ukases*, [arbitrary edicts] we reproduce it. The prose poetry of the redaction of this official document—fathered upon Ning-Po Governor of some unpronounceable province, is very remarkable. In this again we are compelled to award the palm of superiority to the Chinese, over the English legal documents. Not for one moment would we think of comparing the dry, commaless, and incomprehensible legal twaddle of the British or any other European lawyer to the mellifluous and

fatherly expostulation of the philobatrachian Ning-Po. Here it is:—

> Our fields and gardens are inhabited by frogs. Though but diminutive creatures, they are, nevertheless, not unlike human beings in their external form, and even in the moral nature. Thus, they preserve during the course of their life, a strong attachment to the land of their birth, while during the weariness of the dark nights, they gratify your hearing with their melodious vocalizations. Moreover, they preserve your future crops, by devouring grasshoppers, and are, thereby, entitled to your gratitude. Wherefore, then, should you emerge on dark nights from your abodes with lanterns and murderous weapons, in order to catch these useful and innocent beings? Most undeniably, when boiled with rice and spices, they offer a delicate dish. But why flay them previously alive? This is cruel and sinful. Henceforth this custom is forbidden by the law, and it becomes illegal from this date, to either sell or

buy frogs, under the threat of severe penalty.

How beneficent it might be for the animal kind, were the Western vivisectors, the children of our heartless modern civilization, to be sent from time to time to the Chinese province under the sway of the benevolent and poetic Governor Ning-Po! Should not Europe and America—England especially—extend their protecting hand to annex this Eden of the frogs; to make it triply Edenic through the additional blessing of Christian civilization, with its—vivisection, lynching, rum, and fraternal feeling for "inferior" races?

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[At this point, in Vol. IX of *Lucifer*, October, 1891, pp. 95-99, the Editors published an essay from the pen of H.P.B. entitled "The Eighth Wonder." From her own words at the very outset of the article, it is obvious that she wrote it while in Paris. For this reason, it has been shifted chronologically to *C.W.* Vol. XI, July, 1889, the approximate time of H.P.B.'s stay in France.

At this point, the Editors of *Lucifer* (Vol. IX, November, 1891, pp. 182-87) published an essay from the pen of H.P.B. entitled "Chinese Spirits." She mentions this essay in her article on "Theories of Reincarnation and Spirits," published in November, 1886. It will be found under that date in Vol. VII of the present Series,

as it appears to have been written at the time. It was intended for *The Secret Doctrine* but was not incorporated into it, neither in the First Draft nor in the final work.

In the May, 1892, issue of Vol. X of *Lucifer* the Editors published an essay from the pen of H.P.B. entitled "The Kabalah and the Kabalists at the Close of the Nineteenth Century." It is most likely that this essay was written much earlier. While it may not be possible to ascertain its correct date, except for the fact that material quoted therein places it after 1885, its similarity to other material on the same subject suggests that it was written around 1886-87. It will be found therefore in Volume VII of the present Series.—*Compiler.*]

THE THEOSOPHICAL GLOSSARY

[It is to this period that belongs *The Theosophical Glossary* published in 1892 by The Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C. Its title-page lists also *The Path Office*, 132 Nassau Street, New York, N.Y. and the Office of *The Theosophist*, Adyar, Madras, India. The Preface of this work is dated January, 1892, and it is likely that it appeared in print sometime in the early part of 1892.

Comprehensive information concerning this work, its contents and the relation which H.P.B. bears to it, may be found in that Volume of the *Collected Writings* which will contain *The Key to Theosophy*, namely, in connection with the Glossary appended to the "Key" when its 2nd edition was printed.—*Compiler.*]

MADAME BLAVATSKY AND THE GRIPPE

[*Lucifer*, Vol. X, May, 1892, p. 196]

[Although not an actual text from the pen of H. P. Blavatsky, the following Note should be incorporated with the present Series, on account of the valuable point under discussion.]

Madame Blavatsky, being asked what was the cause of the Grippe, answered that it was "an abnormal condition of the oxygen in the atmosphere," or words to the same effect. I concluded that, in that case, artificially-produced oxygen might prove valuable as a remedy. My mother having been laid up with this disease, I searched the United States dispensary for some easy means of producing oxygen, and stumbled across "Peroxide of Hydrogen" (H_2O_2). I administered it internally in drachm doses well diluted with water three times a day, also spraying some through the sick room, with undeniably favourable results. I found upon advising the use of it to a friend, it had also upon him a like effect; and also find that the Philadelphia papers contain advertisements of an oxygen treatment for the Grippe. To all those who question the *qui bono* of Theosophy I would like to say, "*Study Madame Blavatsky's writings, and then judge.*"—F.T.S.

THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY

[*Lucifer*, Vol. X, No. 58, June, 1893, pp. 273-283]

[The text of this article may also be found in the First Draft of *The Secret Doctrine* which H.P.B. sent to Adyar in 1886. The First Draft version has a few additional paragraphs in it, which we have incorporated into the present article in their proper places. Similar material was published in the Volume entitled: "*The Secret Doctrine*, Volume III " (1897), wherein it occupies Section 2 & 3, pp. 30-43. It is therefore evident that *Lucifer* was the original place of publication for this text.—*Compiler.*]

At or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales*, *of fraudulent pretences* and *most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era," it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha.* In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, of *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his absurd "fluids," was tabooed all along the line. Thus all that had

its genesis outside the learned and dogmatic precincts of Oxford and Cambridge, or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd." This tendency has survived to the present day.

We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvill about "witches." The soul seems restless and indignant, as on that day May 5th, 1678, when the

Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired Saints," the soul is heard to mutter, "sworn advocates of the witches who thus madly and boldly, against all sense and reason, against all antiquity, against all interpreters, and against the inspired Scripture itself, will have no Samuel in this scene, but a cunning confederate knave; whether the inspired Scripture, or these in-blown buffoons, puffed up with nothing but ignorance, vanity, and stupid infidelity, are to be believed, let anyone judge."*

Rest in peace, O restless soul. Lately things are somewhat changed; and since that for ever memorable day when the Academical Committee (Franklin included) investigated Mesmer's phenomena and proclaimed them a clever knavery, every hour brings in some fresh evidence in favour of Mesmerism and phenomena in general. But in the first decades of our century the men of science were blind as bats—as many are still even now—and Hermetic literature was denied, notwithstanding the evidence of the most erudite men of all the ages.

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* [Glanvill, *Sadducismus triumphatus*, p. 48. Also quoted in *Isis Unveiled*, Vol. I, p. 206. In H.P.B.'s copy of Ennemoser's *History of Magic*, now in the Adyar Archives, from which she quotes further on in this article, there is a reference to Henry More (Vol. I, p. 8). Underlining twice the words "Henry More," H.P.B. wrote in pencil the words: "God Bless him!" Consult Col. Olcott's *Old Diary Leaves*, Vol. I, pp. 237-39, for the role played by Henry More in the production of *Isis Unveiled.*]

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future—M. Renan—has to say of poor humanity and its powers of discernment. "Mankind," he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible" (*Études Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him" (*Études Historiques*),* one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that "tout parti pris *a priori* doit ētre banni de la science," there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of*

a myth," and such is the criterion adopted tacitly by every modern critic. But what is a myth—μΘος—to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition*? Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of

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* *Mémoire* read at the Académie des Inscriptions et Belles Lettres, 1859. [In text form this appeared as *Études D'Histoire Religieuse*, Paris, Michel Levy Frères, many editions.]

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criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was "simply a mythical personification of the Épopée,"* by another that Hippocrates, son of Esculapius, "*could only be a chimera*," that the Asclepiadae—their seven hundred years of duration notwithstanding—"might after all prove simply a *fiction*"; that the city of Troy—Dr. Schliemann notwithstanding—"existed *only* on the maps," etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brāhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as de Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit, "decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which

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* L. F. Alfred Maury, *Histoire des religions de la Grèce antique*, etc., Vol. I, p. 248; see also the speculations of Holzmann in *Zeitschrift Für Vergleichende Sprachforschung*, ann. 1852, p. 487 *et seq.*

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it is absolutely impossible to explain to oneself anything with regard to the mysteries.*

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Āryan Brāhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and *Caldees*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the "stars," and "receiving instructions from the brilliant sons of Ilu" (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabaeanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediaeval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabians (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give everyone his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (see *Isis Unveiled*, Vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: "The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs around the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient

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* Creuzer's *Symbolik*, III, 456.

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sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake."

When we find such works as *Rivers of Life* and *Phallicism** appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the "rhombs of Hecate" and the "wheels of Lucifer,"† daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees,

who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsīs are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

> Direct not thy mind to the vast measures of the earth;
> For the plant of truth is not upon ground.
> Nor measure the measures of the sun, collecting rules,
> For he is carried by the eternal will of the father, not for your sake.
> Dismiss the impetuous course of the moon; for she runs always by the work of necessity.
> The progression of the stars was not generated for your sake.

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* [*Rivers of Life, or Sources and Streams of the Faith of Man in all Lands*, etc., by Maj.-General James George R. Forlong. London, 1883. 2 vols.; and *Phallicism*, by Hargrave Jennings. London: George Redway, 1884.—*Compiler.*]

† E. de Mirville, *Des Esprits*, Vol. III, p. 267 *et seq.*

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

> The wide aerial flight of birds is not true,
> Nor the dissections of the entrails of victims; they are all mere toys,
> The basis of mercenary fraud: flee from these
> If you would open the sacred paradise of piety
> Where virtue, wisdom, and equity, are assembled.*

Surely it is not those who warn people against "mercenary fraud" who can be accused of it; as said elsewhere: "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?"† The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabaeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old

religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen philosophy" and mesmerism have acquired certain rights and privileges,

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* [Marked *Psellus*, 4, and numbered cxliv in Corey's *Ancient Fragments*, p. 269, in 2nd ed., London, 1832. Cf. Psellus in the App. to Gallaeus, *Sibyllina oracula*, pp. 93-94, Amsterdam, 1689; and J. A. Fabricius, *Bibliotheca Graeca* (Hamburg, 1705-28), lib. V. cap. ii, § xl; also J. Opsopäus, *Oracula Sibyllina*, Paris, 1607.—*Compiler.*]

† *Isis Unveiled*, Vol. I, pp. 535-36.

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and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice that:

> The diff'rence is as great between
> The optics seeing as the objects seen.
> All manners take a tincture from our own,
> Or some discolour'd thro' our passions shown;
> Or fancy's beam enlarges, multiplies,
> Contracts, inverts, and gives ten thousand dyes.*

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phoenician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,†

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* [*Moral Essays,* i, .31-36.]

† The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria [*Stromateis*, VI, iv]

as having existed in his time, were but a portion of the Books of Hermes. Iamblichus [*De mysteriis*, viii, 1], on the authority of the Egyptian priest Abammon, attributes 20,000 of

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and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Osymandyas, over the entrance of which were inscribed the words, "A Cure for the Soul."

Since then, as everyone knows, entire texts out of the "apocryphal" works of the "false" Poimandres, and the no less "false" Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior publicly declared, notwithstanding

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such books to Hermes, and Manetho 36,525. But the testimony of Iamblichus as a Neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage . . ." with whom "none of the later native historians can be compared . . . (see *Egypt's place*, etc., I, 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archæologists doubts for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius [*Lives*, "Proemium," Book I, ch. i, § 2] carries back the records of the priests, he is evidently more embarrassed with his mention of their 373 eclipses (local and total or nearly so) of the sun, and 832 of the moon, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (Bunsen, *op. cit.*, I, 14). "We learn, however," he adds, "from one of their own chronological works . . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years" (*ibid.*, p. 15).

many biassed judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes:*

. . . . truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity.*

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. "These expressions," says Champollion, "are only the faithful echo and expression of the most ancient verities."

Since this was written by him, some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Aeschylus, as showing "prescience in at least one of the Sibyls of old," says de Mirville.†

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phoenicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those

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* Champollion-Figeac, *Égypte ancienne*, p. 139 (Paris, Didot Frères, ed. of 1847).

† *Pneumatologie*, *Des Esprits* on "Prometheus," 1863. Vol. II, p. 373.

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texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic* and *Occultism*, pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

Egypt gathered the students of all countries before Alexandria was founded.

> . . . how comes it [asks Ennemoser] that so little has become known of these mysteries . . . through so many ages and amongst so many different times and people? The answer is, that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity . . . . Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion . . . . The senate and the tribunes of the people determined that . . . the books themselves be burnt, which was done before the people . . . *

Cassianus mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it

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* J. Ennemoser, *The History of Magic*, Vol. II, Bohn Lib., London, George Bell & Sons, 1854, pp. 9-11.

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from Jared, the fourth generation from Seth, the son of Adam.*

Herodotus tells us that the mysteries were brought by Orpheus from India. Orpheus is called the inventor of letters and writing and placed anterior to both Homer and Hesiod. Nevertheless, till very lately, Orphic literature and that of the Argonauts were attributed to

a contemporary of Pisistratus, Solon and Pythagoras, one named Onomacritus, who is credited with having compiled them in their actual form towards the middle of the VIth century B.C., or 800 years after the days of Orpheus. The latest researches, however, lead the Orientalists to believe that this compilation was simply a very late re-edition of the Orphic Hymns, whether ideographic or pictographic. In their original texts these Hymns are now shown much older than the VIth century B.C. In Pausanias' *Description of Greece* [or *Itinerary*], IX, xxx, 12, we are told that in his days there was a sacerdotal family,† which like the Brahmins with regard to the *Vedas* and the Epic poems, had committed to memory those Orphic hymns and that the latter were usually transmitted in that way from one generation to another. As to the poem of the Argonauts, Vivien de Saint-Martin thinks that it really can be traced as far back as the days of Orpheus.‡

Vivien de Saint-Martin is very impartial and fair and no doubt as learned; but there are some who go still further back than that. It is not the writer's province to argue upon the dates of the many poems cited above, but only, by showing their indubitably antediluvian—rather, *prehistoric*—origin, claim the same for the Occult Sciences. And how these are, aware of the difference shown to Asiatic *heathen* chronologists, a Christian philosopher of the early ages may be asked to express our intimate thought as to the date of—say—MAGIC. "If "—argues Clemens

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* Joannes Cassianus. *Collationes Patrum*, Pt. 1, Coll. viii, ch. 21.

† [*The Lycomidae*.]

‡ Vivien de Saint-Martin, *Découvertes géologiques*, Vol. I, p. 313. Cf. de Mirville, *Pneumatologie*, *Des Esprits*, Vol. III, p. 205 fn.

Alexandrinus, the ex-pupil of the Neo-Platonist—"if there is a science, there must necessarily be a professor of it." And he goes on saying that Cleanthes had Zeno to teach him, Theophrastus—Aristotle, Metrodorus—Epicurus, Plato—Socrates, etc.; and then when he arrived down to Pythagoras, Pherecydes and Thales, he had still to search and enquire who was their master of masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, to learn who it was *they* all had for their Masters. And when he (Clemens) would have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he should reiterate once more his questioning and ask him—Adam—no doubt. "Who was *his* professor? Surely it would prove *no man* this once . . . . and when we have reached the Angels, we shall have to ask even of them who was *their* Master and doctor of science."*

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. Her professors know well who were the *first* instructors of mankind in *Occult* Sciences.

The *two* Masters traced out by Clemens are of course God and his undying enemy and

opponent the Devil, the subject of his enquiry relating to the *dual* aspect of Hermetic Science, as cause and effect. Admitting the moral beauty and virtues preached in every occult book he was acquainted with, Clemens wants to know the cause of the apparent contradiction between doctrine and practice, *good* and *bad* magic, and comes to the conclusion, it seems, that magic has two origins—*divine* and *diabolical.* He perceives its *bifurcation* into two channels—hence his deduction and inference. We perceive it too, without necessarily dating such a bifurcation—the "Right" and "Left Path" we call it—to its very beginning. Otherwise, judging also by the effects of his (Clemens') own religion, and the walk in life

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* *Stromateis*, Bk. VI, ch. vii.

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of its professors since the death of his *Master*, the Occultists would have a right to come to just the same conclusion, and say that, while Christ, the Master of all true Christians, was in every way godly, the Master of those who resorted to the horrors of the Inquisition, to the burning and torture of heretic witches and Occultists by Calvin and pupils, etc., must have been evidently the DEVIL—if the Occultists were silly enough to believe in one. Clemens' testimony, however, is valuable as it shows (1) the enormous number of works on Occult Sciences during his epoch; and (2) the extraordinary powers acquired owing to these Sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis** to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Aeacus," he says, "obtaining through his powers a marvellous rain; it is Aristaeus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"† etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth—*semper esse in ore.*‡ He is loud in his praise of Hystaspes (or Gushtasp), and of the *Sibylline Books* and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism and Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydeses, and intellectual people could discriminate between them, as they can now. While not one classic or

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* [In *Writings of Clement of Alexandria*, Trs. by Rev. Wm. Wilson, Vol. XII of the *Ante-Nicene Christian Library*, Edinburgh: T. T. Clark, 1869. See Book VI, Ch. iii.]

† Therefore Empedocles is called *Κωλυσάνεμος*—"the dominator of the wind."—Diogenes Laertius, *Lives*, Bk. VIII, ch. ii, 60.

‡ *Stromateis*, Bk. VI, ch. IV.

pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him unstintingly with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is *potius divinus quam physicus*, "rather a soothsayer than a physicist";* and Diogenes Laertius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedaemonians by the Acadians; finally, he foresees his own wretched end.†

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and de Mirville find an unanswerable proof of demonology in the belief of a philosopher in the co-eternity of matter and spirit. Says de Mirville:

> Pherecydes . . . . . postulating in principle the primordiality of Zeus or Aether, and then admitting on the same plane another principle, *co-eternal* and *co-working* with the first one, which he calls the fifth element or *ogenos.* For some time people have wondered just exactly what he meant by that term; however, in the last analysis, the following translation seems correct: "something that constrains, retains," in one word, *hadēs* or hell.‡

The first statement is "known to every school-boy" without de Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that

De divinatione, Bk. 1, 50, 112.

† Diogenes Laertius, *Lives*, Bk. 1, ch. xi, 116.

‡ *Pneumatologie*, *Des Esprits*, Vol. III, p. 209.

the *Hermetic Books*—their wisdom notwithstanding, and this wisdom is fully admitted in

Rome—are "the heirloom left by Cain, the accursed, to mankind." It is "absolutely proven," says the modern memorialist of "Satan in History," "that immediately after the Flood, Ham and his descendants had propagated anew the ancient teachings of the accursed *Cainites* and of the submerged race."* This proves at any rate that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, "the evidence of Berosus is there,† and he shows Ham to be identical with the first Zoroaster (!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),‡ the *infamous*,§ who left the faithful and loyal *Noachians*, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country's name *P0:,\"* (whence chemistry!), built in his honour a town called *Chemmis*, or the "city of fire."‖ Ham adored fire, and it is said, whence

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* Op. cit., p. 208.

† *Antiquities*, Bk. III.

‡ The English-speaking people who spell the name of Noah's disrespectful son "Ham," have to be reminded that the right spelling is Kham or Cham.

§ Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *yevo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Shem-ha-mephorash* were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil Śani.

‖ *Chemmis*, the prehistoric city, may or may not have been built by Noah's son, but it was not *his* name that was given to the town, but that of the very mystery-goddess *Khaemnu* or *Chaemnis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his "twelve labours" of probation before his final

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the name *Cham-main*, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern "chimney" (*cheminée*).*

The zealous defender of Satan anthropomorphized is wrong, we believe. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the *means* for the propagation of this bad Magie, tradition points it out to us in certain Runic characters traced on metallic plates (*lames*), which escaped destruction in the deluge.† This might have been regarded as legendary, but what is not so is the daily discovery of certain plates covered with special characters with the quite undecipherable characters of an undefinable antiquity, to which the *Hamites* of every country attribute marvellous and terrible powers.‡

initiation. Her male counterpart is *Khem*; Chemmis or Khemmis (today Akhmim) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called the city Panopolis.

* *Des Esprits*, Vol. III, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the "chimney" a witch flying out of it on a broomstick.

† How could they escape from the deluge—unless God so willed it? [H.P.B.]

‡ There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter Mogila (the Tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand rubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

[The quoted passage is from de Mirville's *Pneumatologie*, *Des Esprits*, Vol. III, p. 210.]

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis Unveiled:*

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Éliphas Lévi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with the "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.**

* *Isis Unveiled*, Vol. I, p. 247.

[In Vol. X of *Lucifer*, in the issues of July and August, 1892 pp. 361-73 and 449-59, the Editors published a rather lengthy essay from the pen of H.P.B. entitled "Old Philosophers and Modern Critics." They appended an Editorial note stating that "the following article was written by H.P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from *Isis Unveiled*, but the large additions and corrections give it an independent value."

This Editorial comment is not consistent with actual facts. The essay, upon careful analysis, proves to be almost entirely a compilation of passages from *Isis Unveiled*, with the addition of merely a few brief sentences here and there which connect various passages together. No "large additions and corrections" have been found in this text.

A few brief passages are identical with H.P.B.'s essay on "Elementals," and this fact, as well as the nature and character of the entire material, gives considerable validity to the supposition that this compilation from *Isis* was put together by H.P.B. at the time when she was rewriting *Isis Unveiled*, and when the essay on the "Elementals" was also compiled.

For reasons stated above, the essay under consideration is not printed at this point in our Series, but all such passages in it as appear to be new material—not lifted from *Isis*—are made to follow similar material in H.P.B.'s essay on the "Elementals," namely, in March, 1884 (Vol. VI of the present Series) wherein can be found comprehensive data with regard to this subject.—*Compiler.*]

LITERARY JOTTINGS

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS.

BY AN UNPOPULAR PHILOSOPHER

[*Lucifer*, Vol. XI, No, 61, September, 1892, pp. 9-11]

Theosophists and editors of Theosophical periodicals are constantly warned by the prudent and the faint-hearted, to beware of giving offence to "authorities," whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. "Judge not, if thou wilt not be judged" [*Matt.* vii, 1-2], is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another "authority." I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged "authorities" and social routine.

For what is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only.* Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the

authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid "authorities," and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who today lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and

her young men, the male "flowers of evil," the nocturnal plants that blossom in the hothouses known as clubs. The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest "war-cry" from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the "sacred" face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic *mancenillier*—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

"Thou shalt not set thyself against the Lord's anointed," saith David. But since the "authorities," social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the "anointed" ones are not always those of the Lord; many of them being more of the "self-anointed" sort.

Thus, whenever taken to task for disrespect to Science and its "authorities," which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the *infallibility* of a man of Science is not quite the same as to repudiate his learning. A *specialist* is one, precisely because he has some one specialty, and is therefore less reliable

in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads. They should have this option,

without being taxed with libelling the chief line. To proceed *beyond* the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science? Truth belongs to all, or ought so to belong; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is *nothing* beyond the highest rung *they* have reached? Or is it for the sake of preserving the old dried-up plants of the Past that they deny the very possibility of any fresh, living blossoms, on new forms of life, in the Future?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between "authorities," their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeyism grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked. But the true Philosopher, however

"unpopular," seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

NIGHTMARE TALES

[Approximately in Summer of 1892, the Theosophical Publishing Society of London issued a small book of 144 pages under the above title. It contains five of H.P.B.'s occult stories: "A Bewitched Life," "The Cave of the Echoes," "The Luminous Shield," "From the Polar Lands," and "The Ensouled Violin."

Of these, only "From the Polar Lands" seems to be new. It may have been written by H.P.B. at the very end of her life. It is printed here, at the approximate time of its original appearance.

The other stories in this collection appeared many years previously in various journals and newspapers. They may be found in other Volumes of the *Collected Writings* in their correct chronological sequence. Complete data about them is given in Volume VI, pp. 354-55.]

FROM THE POLAR LANDS

(A Christmas Story)

Just a year ago, during the Christmas holidays, a numerous society had gathered in the country house, or rather the old hereditary castle, of a wealthy landowner in Finland. Many were the remains in it of our forefathers' hospitable way of living; and many the medieval customs preserved, founded on traditions and superstitions, semi-Finnish and semi-Russian, the latter imported into it by its female proprietors from the shores of the Neva. Christmas trees were being prepared and implements for divination were being made ready. For, in that old castle there were grim worm-eaten portraits of famous ancestors and knights and ladies, old deserted turrets, with bastions and Gothic windows; mysterious somber alleys, and dark and endless cellars, easily transformed into subterranean passages and caves, ghostly prison cells, haunted by the restless phantoms of the heroes of local legends. In short, the old Manor offered every commodity for romantic horrors. But alas! this once they serve for nought; in the present narrative these dear old horrors play no such part as they otherwise might.

Its chief hero is a very commonplace, prosaical man—let us call him Erkler. Yes; Dr. Erkler, professor of medicine, half-German through his father, a full-blown Russian on his mother's side and by education; and one who looked a rather heavily built, and ordinary mortal. Nevertheless, very extraordinary things happened with him.

Erkler, as it turned out was a great traveler, who by his own choice had accompanied one of the most famous explorers on his journeys round the world. More than once

they had both seen death face to face from sunstrokes under the Tropics, from cold in the Polar Regions. All this notwithstanding, the doctor spoke with a never-abating enthusiasm about their "winterings" in Greenland and Novaya Zemla, and about the desert plains in Australia, where he lunched off a kangaroo and dined off an emu, and almost perished of thirst during the passage through a waterless track, which it took them forty hours to cross.

"Yes," he used to remark, "I have experienced almost everything, save what you would describe as *supernatural*. . . . This, of course if we throw out of account a certain

extraordinary event in my life—a man I met, of whom I will tell you just now—and its . . . indeed, rather strange, I may add quite *inexplicable*, results."

There was a loud demand that he should explain himself; and the doctor, forced to yield, began his narrative.

"In 1878 we were compelled to winter on the northwestern coast of Spitzbergen. We had been attempting to find our way during the short summer to the pole; but as usual, the attempt had proved a failure, owing to the icebergs, and, after several such fruitless endeavors, we had to give it up. No sooner had we settled than the polar night descended upon us, our steamers got wedged in and frozen between the blocks of ice in the Gulf of Mussel, and we found ourselves cut off for eight long months from the rest of the living world. . . . I confess I, for one, felt it terribly at first. We became especially discouraged when one stormy night the snow hurricane scattered a mass of materials prepared for our winter buildings, and deprived us of over forty deer from our herd. Starvation in prospect is no incentive to good humor; and with the deer we had lost the best *plat de résistance* against polar frosts, human organisms demanding in that climate an increase of heating and solid food. However, we were finally reconciled to our loss, and even got accustomed to the local and in reality more nutritious food—seals, and seal-grease. Our men from the remnants of our lumber built a house neatly divided into two compartments, one for three professors and myself, and the other for themselves; and, a few wooden sheds being

constructed for meteorological, astronomical and magnetic purposes, we even added a protecting stable for the few remaining deer. And then began the monotonous series of dawnless nights and days, hardly distinguishable one from the other, except through dark-gray shadows. At times, the "blues" we got into were fearful! We had contemplated sending two of our three steamers home in September, but the premature and unforseen formation of ice walls round them had thwarted our plans; and now, with the entire crews on our hands, we had to economize still more with our meager provisions, fuel and light. Lamps were used only for scientific purposes: the rest of the time we had to content ourselves with God's light—the moon and the Aurora Borealis. . . . But how describe these glorious, incomparable northern lights! Rings, arrows, gigantic conflagrations of accurately divided rays of the most vivid and varied colors. The November moonlight nights were as gorgeous. The play of moonbeams on the snow and the frozen rocks was most striking. These were fairy nights.

"Well, one such night—it may have been one such *day*, for all I know, as from the end of November to about the middle of March we had no twilights at all, to distinguish the one from the other—we suddenly espied in the play of colored beams, which were then throwing a golden rosy hue on the snow plains, a dark moving spot. . . . It grew, and seemed to scatter as it approached nearer to us. What did this mean? . . . It looked like a herd of cattle, or a group of living men, trotting over the snowy wilderness. . . . But animals there were white like everything else. What then was this? . . . human beings? . . .

"We could not believe our eyes. Yes, a group of men was approaching our dwelling. It turned out to be about fifty seal-hunters, guided by Matiliss, a well-known veteran mariner, from Norway. They had been caught by the icebergs, just as we had been.

"'How did you know that we were here?' we asked.

"'Old Johan, this very same old party, showed us the way'—they answered, pointing to a venerable-looking old man with snow-white locks.

"In sober truth, it would have beseemed their guide far better to have sat at home over his fire than to have been seal-hunting in polar lands with younger men. And we told them so, still wondering how he came to learn of our presence in this kingdom of white bears. At this Matiliss and his companions smiled, assuring us that 'old Johan' *knew all.* They remarked that we must be novices in polar borderlands, since we were ignorant of Johan's personality and could still wonder at anything said of him.

"'It is nigh forty-five years,' said the chief hunter, 'that I have been catching seals in the Polar Seas, and as far as my personal remembrance goes, I have always known him, and just as he is now, an old, white-bearded man. And so far back as in the days when I used to go to sea, as a small boy with my father, my dad used to tell me the same of old Johan, and he added that his own father and grandfather too, had known Johan in their days of boyhood, none of them having ever seen him otherwise than white as our snows. And, as our forefathers nicknamed him "the white-haired all-knower," thus do we, the seal hunters, call him, to this day.'

"'Would you make us believe he is two hundred years old?'—we laughed.

"Some of our sailors crowding round the white-haired phenomenon, plied him with questions.

"'Grandfather! answer us, how old are you?'

"'I really do not know it myself, sonnies. I live as long as God has decreed me to. As to my years, I never counted them .'

"'And how did you know, grandfather, that we were wintering in this place?'

"'God guided me. How I learned it I do not know; save that I knew—I knew it.'"

[In *Lucifer*, Vol. XI, October, 1892, pp. 97-105, the Editors published, with no Editorial explanation of any kind, an essay by H.P.B. entitled "Life and Death: A Conversation between a Great Eastern Teacher, H.P.B., Colonel Olcott, and an Indian." Upon closer examination, this proved to be an English translation—possib1y by H. P. B. herself, though unlikely of certain portions of her Russian serial story known as "From the Caves and Jungles of Hindostan." The Russian original text of these passages can be

found in the *Russkiy Vestnik* (Russian Messenger), Vol. CLXXXI, February, 1886, pp. 802-13. (See the 1975 Adyar edition of *From the Caves and Jungles of Hindostan.*)

It was not the first time that this material, translated into English, had appeared in print. It was published—this time possibly translated by H.P.B. herself—in *Lucifer*, Vol. III, January 1889, as "Dialogue on the Mysteries of the After-Life," with the addition of a few passages. The entire material of this "Dialogue" was used by H. P. B. in *The Key to Theosophy*, pp. 117-121, and 156-171.

In August, September and October, 1893, the Editors of *Lucifer* published three installments of what appeared to be an essay from the pen of H.P.B. on the subject of "Elementals." These appeared in Vols. XII and XIII of *Lucifer*. Close analysis has shown this material to be merely a compilation of *Isis Unveiled*, with the addition of a few new passages. These will be found in Vol. VI of the present Series, between March and April, 1884, with all available data concerning them and the reasons why this material has been shifted to an earlier period.

In Vol. XV of *Lucifer* (September and October, 1894, pp. 9-17 and 97-104, respectively), the Editors published two installments of H.P.B.'s Essay entitled "Tibetan Teachings." As appears from its first paragraph, this Essay must have been written much earlier; it has been shifted to the end of the year 1883, with an explanatory note giving all necessary particulars, and may be found in Volume VI of the present Series.

In Vol. XVIII, No. 106, of *Lucifer*, under date of June 15th 1896, the following Editorial remarks appear on p. 265:

> "Readers of *Lucifer* will rejoice to see an article under the loved and familiar name of H. P. Blavatsky. In the course of preparing the third volume of *The Secret Doctrine* for the press, a few manuscripts were found mixed with it that form no part of the work itself, and these will be published in her

Standing: Charles Johnston (1867-1931) and his
wife Vera Vladimirovna Johnston (1864-1922),
née de Zhelihovsky
Seated: Mother of Charles Johnston and his
Brother, Lewis A. M. Johnston.
Reproduced from Alan Denson's work, *Printed Writings by George W. Russell* (Æ), London, 1961, by special

permission of the author.

WILLIAM QUAN JUDGE
From a photograph taken in 1891 by the
J.H. Scotford Studio, Portland, Oregon.

old magazine. Next month the article from her pen will be a criticism of the line taken by Hargrave Jennings and others touching the phallic element in religions, and will be entitled. "Christianity, Buddhism and Phallicism.'"

The Editors then proceed to publish an article entitled "'Spirits' of Various Kinds." This material is on the whole identical with H.P.B.'s essay entitled "Thoughts on the Elementals," which appeared in May, 1890 (*Lucifer*, Vol. VI, pp. 177-88). It will be found, therefore, in its rightful chronological place in Vol. XII, pages 187-205 of the present Series, with the addition of a few brief passages as they appeared in this later reprint.—*Compiler*.]

BUDDHISM, CHRISTIANITY AND PHALLICISM

[*Lucifer*, Vol. XVIII, No. 107, July, 1896, pp. 361-367]

Works by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's *A Discourse on the Worship of Priapus*, and the *Ancient Faiths*, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of Major-General Forlong's *Rivers of Life.* Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism.*

As an elaborate account of this work—that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity—would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism** and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress—erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe

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* *Phallicism*, *Celestial and Terrestrial*, *Heathen and Christian*; *its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism*, Geo. Redway, London, 1884.

—the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against "sexual worship at home," according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this "mystic" production of Mr. Hargrave Jennings' to the advent of Theosophy. However it may be, and whosoever may have inspired the author, his efforts

were crowned with success only in one direction Notwithstanding that he proclaims himself, modestly enough, "the first introducer, as the grand philosophical problem, of the vast religious and national importance of Buddhism,"* and pronounces his work "undoubtedly new and perfectly original," declaring in the same breath that all the "previous great men and the long line of profound thinkers [before himself] labouring through the ages [in this direction] have worked in vain," it is easy to prove the author mistaken. His "enthusiasm" and self-laudation may be very sincere, and no doubt his labours were "enormous," as he says; they have nevertheless led him on an entirely false track, when he asserts that:

"These mighty physiological disputes [about the mysteries of animal generation] induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the Phallic Worship. They led to violent schisms in religion . . ."

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us "comprises, within the limit of a modest octavo, all that can be known . . . . of the doctrines of the Buddhists, Gnostics, and Rosicrucians, as connected with Phallicism".

In this he errs again, and most profoundly, or—which would be still worse—he is trying to mislead the reader by filling him with disgust for such "mysteries." His work is

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* *Ibid.*, p. xiii.

"new and original" in so far as it explains with enthusiastic and reverential approval the strong phallic element in the *Bible*; for, as he says, "Jehovah undoubtedly signifies the Universal Male," and he calls Mary Magdalen before her conversion the "female St. Michael," as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author's chief desert and credit. But all the merit of the boasted "conciseness and brevity" of his "modest octavo" disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of his readers will follow or even share his "enthusiasm . . . . converted out of the utmost original disbelief of these wondrously stimulating and beautiful Phallic beliefs." Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black

magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the maëlstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil—only applying it to black magic.

"The greatest victory of Satan was gained on that day when he succeeded in making himself denied."

It may be said further, that "Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat," its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called "privileged" classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediaeval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in Roman Church and calling it "true, although doubtless it will prove to be profound, mystical, strictly 'Christian' paradoxical construction," he is wrong in calling it the "celestial or Theosophical doctrine of the unsexual, transcendental phallicism," for all such words strung together become meaningless by annulling each other. "Paradoxical" indeed must be that "construction" which seeks to show the phallic element in "the tomb of the Redeemer," and the yonic in Nirv~na, besides finding a Priapus in the "Word made Flesh" or the LOGOS. But such is the "Priapomania" of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the "divine magic of generation." "Phallic ideas," he says, are "discovered to be the foundation of all religions."

In this there is nothing "new" or "original." Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of "phallic stones" (unhewn)—of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was preeminently a male

deity—a Priapus—is now proven absolutely and without show of useless mysticism, by J. Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*,* published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found "a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the Phallic worship"? "No previous writer has disserted so fully," he adds with modest reserve, "upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers, as to what lies remotely in Nature in regard to the origin and history of the human race."

There is one thing really "original" and "new" in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every "heathen" nation, those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldaean Tower of Babel—"that magnificent, monster 'Upright,' defiant" phallus, as he puts it—an age "soon after the Flood"; and to the Pyramids "a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C." The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: "Everything goes to show a work which is essentially an act, and has the value of a collective labour."

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he

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* [See *Key to the Hebrew Egyptian Mystery in the Source of Measures* (1875); reprint by Wizard's Bookshelf, San Diego, 1975—*Compiler.*]

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supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes . . . led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history. . . or . . . have never been recorded in history; remaining only as a tradition . . ."

This is denied point-blank by initiated Brāhmanas.

If the above be given on Col. Wilford's authority, then the author of *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Müller's *Introduction to the Science of Religion** to find therein the detailed history of Col. Wilford becoming—and very honestly confessing to the fact—the victim of Brāhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the *Purānas.* The true history of the dispersion and the cause of the great war are very well known to the initiated Br~hmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the "Sons of God," the B'ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution "into generation," *i.e.*, into human

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[London, Longmans & Green, 1873 ed., pp. 297-301.—*Compiler.*]

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creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first "pillar of unhewn stone," the first objective "*sign* and witness to the Lord," creative, generative, and the "Father of man," was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness—not even patriotism—of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great "change," Karma, whether called personal or impersonal Providence, will see no difference between those who set "an altar [horizontal] to the Lord in the midst of the land of Egypt, and a pillar [vertical] at the border thereof" (*Isaiah* xix, 19), and they who "seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards" [*Isaiah*, xix, 3]—for all this is human, hence

devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the "Great War" and was the reason for the "Great Flood" of Atlantis; for this reason also the Initiates—those who had remained true to primeval Revelation—formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brāhmanas, the descendants of the "mind-born Rishis and Sons of Brahmā" dates from those days, as also do the "Mysteries."

Natural sciences, archaeology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded.

Vox audita perit: litera scripta manet. Published admissions cannot be made away with—even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clear. Occult teaching will at last be examined in the light of science, physical as well as spiritual.

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[At this point, the Editors of *Lucifer* published what appear to be some brief notes from H.P.B.'s pen on a number of unrelated subjects. These were given the title of "Fragments" and appeared in Vol. XVIII, No. 108, August, 1896, pp. 449-455. Brief passages in these notes are identical with some in *Isis Unveiled*; another and longer passage, quoting from Bunsen, may be found in the First Draft of *The Secret Doctrine.* It is most likely that these notes were written around 1885 or 1886; they have been placed in Vol. VII of the present Series.—*Compiler.*]

THE MIND IN NATURE

[*Lucifer*, Vol. XIX, No. 109, September, 1896, pp. 9-14]

Great is the self-satisfaction of modern science, and unexampled its achievements. Pre-christian and mediaeval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists-Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post Mahābhāratian commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions

on half-destroyed clay tablets copied by the Assyrians from "Accado-" Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce* that

they have unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldea and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the great Brāhmanical pundits and Sanskrit scholars of India.

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* See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A.H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* (italics mine). . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess.*" p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisdhubar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero, "who was himself but the transformed descendant of a humbler God of Fire," (*loc. cit.*, p. 17).

After this who can wonder that the jargon and blinds of our mediaeval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Aeschylus are *corrected* and improved upon by the Cambridge and Oxford Greek Scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet, if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects.

The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular

alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Satya, Treta, Dvāpara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. "Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has

almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."*

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Free thinkers—to alter the very age of the world.†

The chronology of the Hindu *Purānas*, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (*a*) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (*b*) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity*,‡ and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldea, Persia, Greece and even of Guatamala (*Popul Vuh*) is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one

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* [*Isis*, Vol. I, p.38.]

† Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B.C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures . . . Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33).

‡ [Lundy, John P., *Monumental Christianity . . .*, New York, Bouton, 1882, p. 110 of 2nd ed.—*Compiler.*]

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exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acception of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akāsha or Brahmā's aura of

transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himālayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldean Oracles:* "The works of nature co-exist with the intellectual [<F,Df], spiritual Light of the Father. For it is the Soul [R<PZ] which adorned the great heaven, and which adorns it after the Father."*

"The incorporeal world then was already completed having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus we find Aether first, and then the air; the two principles from which Ulom, the *intelligible* [<F0J`l] God (the visible universe of matter) is born.

In the orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the aethereal winds impregnate, wind being "the Spirit of God," who is said to move in aether, "brooding over the Chaos"—the Divine "Idea." In the

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* Proclus in *Timaeus*, 106, as quoted by Cory, *Ancient Fragments* 1832, [p. 251 in Wizards Bookshelf, Mpls. 1976.]

Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Mahā-Atmā, Brahm, the Spirit of Life"; these latter appellations are identical with Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter. The "Primal Being" (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the "to be created world" within itself, which idea the unmanifested LOGOS produces of itself. The first Idea "born in darkness before the creation of the world" remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

[In October, 1896, *Lucifer* (Vol. XIX, pp. 97-102) published an Essay from the pen of H.P.B. entitled "Psychology, The Science of the Soul." The same month, *The Theosophist* (Vol. XVIII, pp. 9-12) published another Essay written by H.P.B. under the title of "Modern Idealism, Worse than Materialism." Internal evidence of both of these Essays shows them to have been written much earlier, namely, in 1887. They will be found in Vol. VIII of the present Series, together with appropriate Notes explaining the reasons for this shift.—*Compiler.*]

[ONE ETERNAL TRUTH . . . . .]

. . . one eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being . . . . We are all Brothers. Let us then love, help, and mutually defend each other against any Spirit of untruth or deception, "without distinction of race, creed or colour."

[This brief passage was first published in *The Theosophist*, Vol. LIII, October, 1931. C. Jinarājadāsa, then Editor of the magazine, appended the following note which gives some interesting data on this brief statement in H.P.B.'s hand:

"This solitary page of a manuscript of H.P.B. has a strange history. Last month, I received from Mademoiselle H. de Zhelihovsky and her sister, nieces of H.P.B., certain letters in Russian written by their aunt. Among them was a copy, in English, of a letter of protest sent to A. S. Souvorine, an editor

in St. Petersburg, controverting the charges against H.P.B. made by the Coulombs. The protest bears the signatures of A.P. Sinnett, W.Q. Judge, T.B. Harbottle, Archibald Keightley, Bertram Keightley, K. Gaboriau, R. Harte, C. Wachtmeister, Mabel Collins, and C. Johnston. Mlle. H. de Zhelihovsky informs me that the protest was not published by the newspaper to which it was sent.

"After copying the protest for the Archives, I was preparing to return it when my eye was caught by H.P.B.'s handwriting on the back of page 4 of the protest. There is no clue at all regarding these solitary lines. One must presume that the protest when rejected was sent to H.P.B. to see, that it lay on her desk, and that when writing an article and coming to the end of its eleventh page, she concluded it on the back of p. 4 of the protest, which perhaps lay face down on the table."

A. S. Suvorin was the famous Editor of the St. Petersburg's *Novoye Vremya* (New Time), a newspaper which did not show any friendly attitude to H.P.B. or Theosophy. The niece of H.P.B. mentioned by C. J. was Miss Helena Vladimirovna de Zhelihovsky (1874-1949), the unmarried daughter of H.P.B.'s sister, Vera Petrovna de Zhelihovsky (1835-1896).—*Compiler.*]

NEBO OF BIRS-NIMRUD

[This manuscript in H.P.B.'s handwriting was in the possession of John M. Watkins, the renowned Publisher and Bookseller, who was a close friend of hers. It is marked XV(a) and covers a little over twelve numbered pages. It may have been intended for *The Secret Doctrine* and later set aside. A few words or brief sentences have remained illegible. It has been transcribed from a microfilm of the original MS. now in the hands of Geoffrey Watkins.—*Compiler.*]

Sed et Serpens . . . . What capital the Church has made of this! But where is that spot which antiquity, with its virtue loving philosophers and Saintly Sages, has left without this symbol? The Dragon or Serpent has ever been made to allegorize eternity and divine intelligence and hidden Wisdom. The old sidereal and astronomical Serpent is now the fallen Jupiter, the prototype of the fallen Archangel; the Prince of the Air has become on the mediaeval paintings a kind of fantastic *Draco-volans*, one of the forms of the tempter of Eden. Dragons and Serpents everywhere, even to the Light-bearer, the dazzling Lucifer who has now become the Prince of Darkness and the "Infernal" Ophidian. When the Christian nations, by destroying the seats of learning, and the pagan temples, had lost the key to the real meaning of that symbol and the old Dracontine structures, their clergy chose to see the devil's horn and hoof peeping out [from the] foundation of every glorious fane, every old non-Christian temple.

The true philosophical meaning of the legends and allegories on the sacred serpent, is now almost entirely lost. The reason why the old Egyptians found in the Dragon and its numerous offshoots of Ophidian variety something *divine* has been variously but never satisfactorily explained. Divine, says Aelianus in his *Nature of Animals* (Bk. XI, ch. xvii)

—yes; but at the same time it had better be left alone, *divinius quodque praestet ignorari*; and he adds in a kind of parenthetical way, that the true object of the Athenians in feeding large serpents in their temples was "to have always on hand *prophets.*" But the same is done to this day not only by the "heathen" Hindu, but also by the Unitarian Theistic Mussulmans of Cairo, and other Mohammedan centres, whose wise men have the same explanation to offer as the wise men of old. The sacred dragon of Epidaurus fabled to have

come by himself at the call of the people from that city, demanded that a temple should be built for him on the Tiber, at the foot of Mount Palatine; where, transformed "they never ceased to consult him as a prophet" (*Val. Max.* Bk. I, viii, § 2).

The word *Dragon*, as said, is a term, which signified with every ancient people that which it is made to mean even today with the Chinese—long, or the 'being which excels in intellect and in Greek **DV6T<* means "he who sees and watches." According to J. de Cambry (*Monumens Celtiques*, page 299) "*drouk* in the language of Brittany, in France, means *devil*, whence the *droghedanum sepulcrum* or the 'diabolical tomb.' In Languedoc the elemental spirits are called *drac*; in French *drogg* and in Bretonian the terms *dreag*, *wraie Wran* have evidently the same origin, and the *Drogheda* Castle in Brittany has the same etymology [but] in every one of the cases above cited the connection of these terms with the 'devil' had a Christian, hence a later significance. None of the words cited had that meaning during the pre-Christian periods. (de Mirville, *Des Esprits*, Vol. II, p. 423 fn. 1.)

But now, as just said, every 'pagan' monument is connected with the spirit of evil. A good instance of it is afforded in the word *Babel*, which meant in days of old 'the palace (or dwelling) of God.' Voltaire expressed surprise why the word should be made to render 'confusion' (of tongues) . . . . . "As *ba* signifies 'father' in all the Oriental tongues, and *bel* is 'God,' thence Babel ought to read the 'city of God.' (*Dictionnaire Philosophique*, Art. 'Babel'). The church claimed otherwise, maintaining that *babel* was 'confusion.'

But now comes Assyriology and announces a new discovery. It translates a Babylonian cylinder through the pen of Mr. J. Oppert, and finds that whatever the word *Babel* may or may not have meant in the days of Noah (who never was), in those of Nebuchadnezzer, the King who reconstructed, as he himself narrates it on a . . . . . Birs-Nimrud, one to Nebo, God of Wisdom, the other to Bal-Merodach, his father,—nothing of the kind is meant. We have in England, the translation from the inscription on the tile found by Colonel Rawlinson at Borsippa, or *Birs Nimrud*, and nothing reminding us of the confusion of the tongues, or the Babel, can, by any possibility be inferred from that record. What it states is, that Nebuchadnezzar, King of Babylon, rebuilt the edifices—"the seven storied tower" and "the temple of the *Seven* lights"; which temple (the original Babel) had, *forty-two generations before*, been destroyed by an earthquake. Further we learn that this fane had ever served and been erected from the first for astrological purposes; *i.e.*, that it had been built in honor of the *Seven lights* or the seven planetary spirits, identical with the "Seven Spirits of God" of Christian. . . . . Now as divine worship was offered to them more or less openly ever since the VIIIth century throughout the middle ages: and that the same is done to this day, by the Roman Catholics*—we really see no valid reason why these "Spirits" should have been less divine or more devilish, or again more serpent-like, when worshipped in Babylon, than they are when paid divine honors in Rome?

The fact is that the Tower of Babel fabled to have been built by Nimrod, had no

connection with the real tower built in Babylonia till the compilers of the Book of Moses made one. Nor does "Babel" have anything to do with the Hebrew word *babel* or *babil*, "stammering", for even the correct pronunciation of its name is now forgotten. A legend preserved by the nomadic tribes of Asia Minor speaks of

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* *Vide* Vol. II of *Lucifer*, pp. 355 *et seq. on* the Worship of the Seven Spirits in the Roman Catholic Church. [See also *C.W.*, Vol. X, pp. 13-32.]

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a tower called *Ne-ba-bel*, and this was the real name of the pyramid rebuilt by Nebuchadnezzar, its etymology being the easiest and the simplest thing in the world, when we remember who was Nebo. Indeed, he is the son of Merodach, or *Bel*, and it is in honor of that God of Wisdom "the Saviour, the Sage, who leads men to the voice and receives the light of the Great God, his father" (the Son)—that the fane was built, and which, was named *Nebabel or* "Nebo (son of) the father, or El."

This deity was closely connected with the magnificent *Birs-Nimrud* for the simple reason that his fane was situated in the upper tower of the seven stories that constituted the pyramidal building of Birs-Nimrud.* Herodotus is our authority for this. He speaks of it (Book I, § 181) calling it the temple of Jupiter-Belus—and mentions the chapel or tower on the last or seventh storey (describing it though as the eighth) wherein one sees a golden table near the tomb of the God with a most magnificent bed on which *Nebo rested* at certain periods.

The fact that *Babil*, *babiluch* or *babel* mean in Syrian and Hebrew "confused talk" as shown by de Rougemont, and that according to him "the cuneiform inscriptions seem to corroborate Moses" (*Peuples Primitifs*, Vol. III, p. 96)† means very little indeed to anyone except those interested in the vindication of the Biblical statements. For, the slightest alteration of a vowel, or wrong accent or inflection, may give quite another signification to any word and thus alter entirely its primitive meaning and idea. The Babylonian priests, who, according to Cicero "assert that they have preserved upon their monuments observations, extending back during an interval of 470,000 years" (*De Divinatione*, i, 36)‡ may have exaggerated or may not, still a

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* *Birs*, "the dwelling of the gods," or the Seven Spirits, of Nimrod . . . astro . . . and Chaldean.

† [*Peuple primitif, sa religion, son histoire et sa civilization*, by (F. de Rougemont), Geneva, 1855-57; 2 pts. in 3 vols.]

‡ [See p. 267 in the English trs. of Wm. Armistead Falconer; *Loeb Classical Library*, London, Heinemann Ltd., 1964 ed.]

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considerable number of milleniums must have elapsed between the early and primitive, post-diluvian formation of the Chaldean languages and the Hebrew of the later, surviving scrolls in which *babel* is called "confusion" and thus made to furnish a pretext for identifying this word with the Babylonian tower, for Biblical purposes. Hence, the wide margin for speculation.

At any rate, modern science having come to the wise conclusion that it would be a rather dangerous stretch of faith to admit that "all the languages of the different races could have been created at one start and simultaneously under the mysterious influence of divine intervention (Renan—*Langues Semitiques*),* the rendering of Bable by *confusion* may be laid aside and left to Biblical specialists.

Nebo then, the "God" in the popular ideal, and esoterically—the mysterious POWER that presides over the planet Mercury—the symbol and "House of Secret Wisdom," was. . . . . who was addressed by the Khaldi as "Thou who generated thyself *out of thyself*"—*Divine* Wisdom, in short. All that is known in connection with this "deity" may be found on the cylinder discovered and brought to Europe by Colonel Rawlinson.† The . . . . . was translated from its cuneiform‡ . . . . . by Mr. Jules Oppert, the distinguished Orientalist and member of the Asiatic Society of Paris, and later by George Smith. The dead letter of the rendering, even left standing as it is in the imperfect translation, is calculated to reveal to the student of Occultism the true character of the "God" addressed.

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* [*Histoire Générale et système comparé des langues sémitiques*, by Ernest Renan. See p. 24 ff. in 3rd ed., Paris, L'imprimerie Impériale, 1893.]

† [Rawlinson, Henry. See Vol. II of his *Cuneiform Inscriptions of Asia.* 1866.]

‡ [See pp. 15-20 ff. of the *Inscription de Nebuchodonosor sur les Merveilles de Babylone*; Communication faite à L'Académie Impériale de Reims par M. J. Oppert. Printed in Reims by P. Dubois et Cie in 1866 it contains in full the French passages rendered into English below. A copy is located in the U.S.A. at the University of Chicago library.—*Compiler.*]

Here it is:

"I, *Nebo*chadnezzar, King of Babylon, servant of the Eternal One occupying the heart of Merodach, the Supreme Monarch who exalts the Nebo, the Saviour the Sage, *who lends his ear to the instruction of that great god:* the Vicar-King . . . . . who has reconstructed the pyramid and the tower of [stages]. I, the son of *Nebo*polassar, King of Babylonia.

"Merodach the great Lord has generated me, and ordered to reconstruct his abode. Nebo, who watches *over the hosts of heaven and of earth* has armed my hand with the scepter of justice.

"The pyramid is the grand temple of Heaven and Earth, the abode of the Master of the

Gods—Merodach. The sanctuary thereof, I have restored in pure gold, the place of rest of his Sovereignty. The seven storied Tower* the eternal House that I rebuilt and refounded, I constructed it, out of silver, gold and other metals in enameled bricks in cedar and cypress, and have achieved its magnificence . . . . .”

. . . “I achieved the *first* edifice, the temple in the foundations of the Earth, with which the memory of Babylon is connected and raised its summit in bricks and brass.

“For the *second*, which is this edifice: the temple of the Seven *lights of the Earth*† with which the memory of

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* According to Rawlinson’s reading of the tiles, the Birs-Nimrud had seven stages symbolical of the concentric circles of the seven spheres each built of tiles and *metals* to correspond with the color of the ruling planet of the sphere typified. (Cf. H. C. Rawlinson, “On the Birs-Nimrud, or the Great Temple of Borsippa,” in *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. XVIII, 1861, pp. 17-19). [George Smith gives details of Rawlinson’s excavation on pp. 164-66 of his *Chaldean Account of Genesis*, *Secret Doctrine* ref. series, Minneapolis, Wizards Bookshelf, 1977.] The correct following of the special color of each planet is now shown by telescopic and spectroscopic discoveries of modern science. [See *Isis*, I, p. 261; S.D., II, p. 806, TPH Adyar, 1979.]

† The lights are the Seven Planets—symbolized in the Jewish tabernacle by the seven-branched candlestick.

Borsippa (*Birs Nimrud*) is connected, commenced by the first King — from whose reign forty-two human lives have elapsed*—and by whom the summit was left unfinished ages ago, the expression of whose thoughts having been uttered in disorder." (The plan of the building having been left too undefined, some Orientalists translate; "Earthquake and thunder had unsettled the fresh bricks which crumbling down had formed hillocks".)

"To rebuild it the great god Merodach engaged my heart; I did not touch at the site, nor interfered with its foundation . . . . . but renewed the circular banisters . . . . and raised the summit thereof.

"Nebo, thou who generates thyself, Supreme Intelligence . . . bless my works . . . favor me forever with a race *in times to come*, *the septenary multiplication in rebirths* (to be a perfect septenary being in every reincarnation), the victory of the throne, etc., etc. . . . . Nebucheddnezzar, the King who rebuilt this, remains prostrate before thy face."

The name *Nebuzardan*, or *Nebo* and *Nebu*, seems to mean only in Hebrew "Nebu is the Lord" (נְבוּזַרְאֲדָן) ; but in Persian and with the ancient people it had always signified Nebu, the *wise* (Lord). Hence the prefix *Nebu* attached to the name of every initiated adept consecrated to the service of Bel and Nebo "*the overseer of all the celestial and terrestrial* legions"—or "hosts." Hence *Nebu*-Kadan-Assur, *Nebu*-Pal-Assur, *Nebu*-Zaradan, etc., etc. *Nebu*, in short, was an abstract quality: personified—when the seventh principle, the "Higher Self" of man was meant, an adjective—when applied to any special subject, and finally the synthetic attribute of the Seven Chaldean gods—the Planetary Spirits. Mercury was no more entitled than any other of his six colleagues to the appelation of Nebo, but was so-called owing to later thought seeking to combine the identity of God, planet and attribute in one. There is also a profound thought hitherto of . . . . . by modern

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* Forty-two *centuries*, a human life being counted of a 100 year's duration.

Jew or Christian in the fact that Moses dies, and is buried on Pisgah of Mount NEBO.

The student of Occultism will do well to ponder over the materials and measurements, used under the minute instruction of the Lord God of Israel himself, in the construction of

the tabernacle (see *Exodus* chap. xxv *et seq.*)—if he is desirous of learning how the "abode of a god"—be it called a tabernacle, a house, a pyramid or a tower—was constructed for *occult* purposes. If measurements—in "weight, measure and number" of such buildings, now found to be *symbolically* and *esoterically* the perfect copy of one another—are discovered identical when studied with the help of metrology and geometry, also shown to correspond *astronomically* to planets (earth included) in their conjunctions, diameters and circumference, etc.; how much more might be discovered if their architecture and materials were studied by the light of alchemy, occult correspondences and psycho-physics. If the secret potencies latent in every metal, wood, color and fabric—as for instance as *goats hair*—were ascertained, and the correlative forces thereof found out in the manifold combinations of such objects, then would the world have undeniable proof that the "ark" and "mercy seat" of the protecting deity of the people of Israel, were simply *identical* with the "seventh story" and the "place of rest" of the "Lord God" of the Chaldees—*their* national and protecting deity. That the same disposition and combination of "gold, silver and brass," of "blue and purple and scarlet, of fine linen and goats hair," of *shettim** wood, rams skins dyed red and *onyx* and brass—was required in the tabernacle of the Chaldean *Bel*† or Nebo, as in that of the Jewish El or Jehovah—if *either of these Powers were expected to manifest in*, *and speak from their respective-magical recesses.* Finally they would receive undeniable proof that if the supposed Astrolatry of the

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* *Shettim* wood, does not mean "a kind of acacia tree" but any sweet smelling wood *consecrated for* THEURGICAL purposes; such as sandal, cypress, etc., etc.

† Abbreviation of *Ab* (father) and *El* (God), perhaps?

Chaldeans was *Idolatry*—so was the supposed monotheism of the Jews. For if the Babylonian Bel meant the SUN—the Jehovah of the Israelites meant SATURN. Each of the "Gods" of the nations had his "*Star*," or planet; and that *star* of the same name, was the supposed *house* or habitation of that angel. "Ye have borne the tabernacle of your *Moloch* and *Chiun*, your images, *the star of your god*" complains through Amos the "Lord" (?) (*Amos*, v, 26).* Who are Moloch and *Chiun* but *Baal*—the later Bel? Every particle of their religion came to the Jews from the Chaldeans and the Egyptians; Daniel is described in the Bible as a Rabbi, the chief of the Babylonian astrologers and Magi, therefore one sees the Assyrian little bulls and the attributes of Siva reappearing under a hardly modified form in the cherubs of the Talmudistic Jews, as one traces the bull Apis in the Sphinxes or Cherubs of the Mosaic Ark and as one finds several thousand years later that same Assyrian bull, the Egyptian Lion with the addition of the bird of Jupiter, the Eagle, in company with the face of an Angel—four Kabalistic figures—represented with the four Apostles of the New Testament.

Nebo presided at, and inspired the Khaldi during the long period of Babylonian civilization, most evidently. No modern means at the disposition of our architects could

help to build such gigantic cities and edifices in our century as were Babylon and Nineveh. And yet these are supposed to be no older than some nineteen centuries B.C., built by the grandchildren of the solitary family that survived the Deluge!

The three Orientalists—Oppert, Fresnel and Thomas—sent by their government on a scientific mission to "Mesopotamia" in 1851, on their return wrote of Babylon;—"Fancy a surface ten times as large as Paris within its actual precincts, a surface larger than the whole Department of the Sein—surrounded by a wall eighty feet thick,

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* The "chosen people" seem to have worshipped that *Star* for forty years in the wilderness—therefore that star was the habitation of Jehovah—which makes him identical with *Chiun*, Moloch.

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and from 105 to 328 feet high; namely, the precise height of the arrow on the Invalides; that is Babylon." Oppert haveing found on the site of the giant city the modulus of the Babylonian measures, which confirms exactly the statements given by Herodotus, whose figures make of Babylon "an immense square, every side of which was 120 *stades* long, hedged in by a thick wall 50 royal cubits thick, and 200 high"—these measurements can hardly fail being exact. The famous inscription by Nebuchaddnezzar, moreover, confirms Herodotus. "The pyramids of Egypt themselves would seem dwarfed in ancient Babylon"—remarks a writer.

The most curious document, however, with regard to this subject is a paper read by the same Mr. Jules Oppert before the Academy of Fine Arts; subject—"Cuniform Assyrian Inscriptions"—a few extracts from it may now be given.

The oldest documents in the possession of the Orientalists are the tiles used as recording tablets by the Kings of lower Chaldea, believed to be at least as old as from the XXXth to the XXth B.C. A translation of an inscription by King Tiglatpileser, was made some twenty-five years ago in London by four different Orientalists, simultaneously and independently, at the desire of the Asiatic Society.* And those four versions were found, owing to their concordance, to leave little doubt as to the correct meaning of the main features of the historical facts inscribed. Most of the tiles (cylinders) are of the period of Sargon, the King-founder of Khorsabad, whose history (that of Moses, the legend of his childhood as in the Bible, nearly word for word) was discovered and published for the world by the late George Smith.† The cities and monuments built by Sargon are numberless, and his son the great conqueror Senacherib

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* ["The Inscription of Tiglath Pileser I," *in The Journal of the Royal Asiatic Society*, Vol. XVIII, pp. 164-219.]

† [In his *Assyrian Discoveries* . . . pp. 224-25, N.Y. Scribner Armstrong & Co., 1975, Smith relates the tale of Sargon and refers to the text he originally translated in the "Transactions of the Society of Biblical

Archaeology," Vol. I, pt. 1, p. 46.]

continued to build after him. In the inscriptions of the Bulls, Sargon describes the religious ceremony in this wise:—. . . . . "In the valley . . . under Ninivia I built a city and called it Hisri-Sargon. To populate this city and preserve the memory of the destroyed altars, I have built altars to the great Gods, and palaces for my Majesty to dwell in . . . . . I then selected places at Hisri-Sargon for Nisroch, Sin (lunus), Samas (the Sun), Ao (Saturn).* Ninip Sandan, etc., etc., and their sculptured images (statues)."

Further on the religious ceremony laying the foundations is described, and the specialities of all the gods and goddesses. Not being at present concerned with these, that which relates to Nebo alone may be given:—

"The tower of Babylon" goes on to say Oppert—"now known as Birs-Nimrud was formed of seven square towers, superposed on one another, and supported on an immense substructure." Herodotus names eight for he made the mistake of taking the latter for a tower also.† "On the top story was the great temple, wherein a single couch was placed *on which rested the god* when he appeared." All the texts speak of the top tower as *the place of rest of the god* NEBO . . . . below, there was another temple sacred to Nebo. The tower of Borsippa was, it is true, especially reserved to that god. Nevertheless, the inscription quoted speaks clearly of "the sanctuary of Nebo *which is in the pyramid* and that was named *Babil* or the place wherein . . . . . assembled and spoke the Oracles."

* Or Iao—which is Jehovah, as well as Saturn. Diodorus states that among the Jews they relate that Moses called the God Iao. Theodorit says they pronounced it Iaho. It is only owing to their late invention of the Masoretic points that the Rabbis sounded Jehovah, Adonai, and so on. (See pp. 301-302, *Isis Unveiled* Vol. II.)

† [*Herodotus*, Book I, 181.]

Therefore the account given of the tower of Babel in chapter xi of Genesis is purely allegorical and was never understood. The tower of Babel had its shrine wherein the gods or *the* god spoke through the oracles, in the same way as the god of the Jews or the gods (angels) spoke through the high-priests and even *viva voce*, with the Israelites. The tabernacle and the ark were no holier than the place of rest and the oracular shrine. Both

were the sanctuaries of SPEAKING GODS.*

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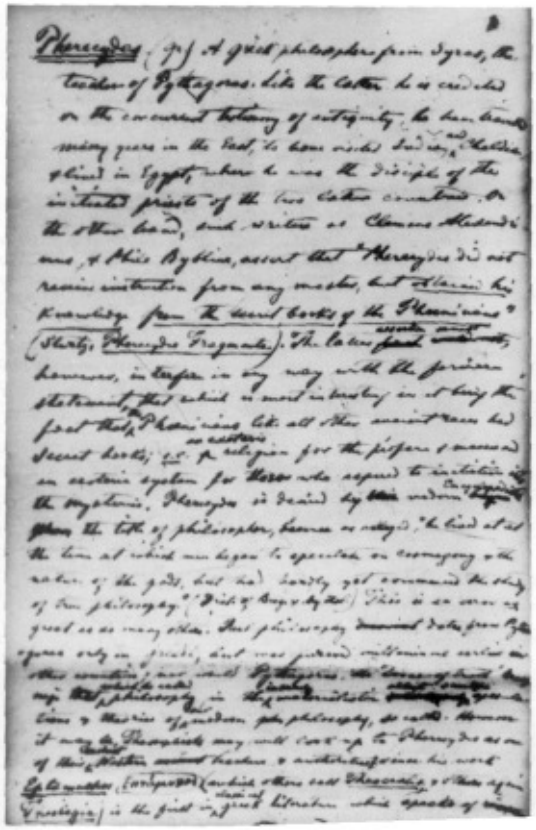
* Kircher gives the *modus operandi* from old MSS in the Vatican. "On the sacred altar of every temple," he says—"stood represented the *Rulers of the World* (Spirits of the Planets) adorned with their respective insignia; around the altar, attentive priests watching what would he shown them by the latter, as to the revelations of the future they were to receive after due invocation, through an aperture in the middle of the table—all of which was called the *great portal of the gods.*" (*Oedip. Aegypt.*, *in Tabula Isiaca*). [Philosophical Research Society, Los Angeles, 1976, Reprint of W. W. Westcott 1886 ed.]



reincarnation, or *Metempsychosis*, now so falsely understood; but which was synonymous with the ancients, with rebirth of the *immortality of the Soul*. It is by the latter name that Suidas calls this doctrine taught by Pherecydes, and says that of this was contained in two books, in which moreover, the ten any principle was plainly taught, though, of course in more or less symbolical & allegorical language. Thus he states that in Kosmos there are three high principles which he designates as *Aether* (Zeus), *Chthona* (Chaos) and *Kronos* (Time); and four lower *principles*, the elements of *fire*, *water*, *air*, & the *earth*. Of these everything visible & invisible in the Universe, was formed. He was a great collector of Orphic writings, and has even more still extant in the days of the Alexandrian Neo-Platonists. He is referred to by Aristotle as a mythological, & by Plutarch as a theological writer; and mentioned in several ancient references. Diogenes Laertius calls him a rival of Thales, and some credit him with being one of the first writers in Greek in prose, which he used to explain philosophical subjects. There was another Pherecydes, of Athens, often confused with Pherecydes of Syros. But while the latter was a contemporary of Servius Tullius (Cicero & Diog. Laert.), the sixth King of Rome, & must have lived, according to Eusebius, in the 6th century B.C., Pherecydes the Athenian, lived a century later being a contemporary of Herodotus. He was a logographer, & has done nothing to merit a place in this work. It is curious that Porphyry both & Cicero denounce the philosophy of Pherecydes & Pythagoras as being "stolen" wholly from the Eastern systems. The charge is strange [illegible] since neither Pherecydes nor Pythagoras ever made a secret of the [illegible] origin of their doctrines.

PHERECYDES

[The original MS. of this brief account in H.P.B.'s own handwriting was among the papers of her old and trusted friend, John M. Watkins of London. It is now in the hands of his son, Geoffrey Watkins. Because of the way the text starts, this item may have been intended for a Glossary.—*Compiler.*]

PHERECYDES (Gr.). A Greek philosopher from Syros, the teacher of Pythagoras. Like the latter he is credited on the concurrent testimony of antiquity, to have travelled many years in the East, to have visited India and Chaldea, and lived in Egypt, where he was the disciple of the initiated priests of the two latter countries. On the other hand, such writers as Clemens Alexandrinus and Philo Biblius, assert that "Pherecydes did not receive instruction in philosophy from any master, but *obtained his knowledge from the secret books of the Phoenicians.*"* The latter assertion cannot, however, interfere in any way with the former statement, that which is most interesting in it being the fact that the Phoenicians like all other ancient races had secret books, *i.e.*, an exoteric religion for the profane and masses, and an esoteric system for those who aspired to initiation into the mysteries. Pherecydes is denied by modern Encyclopaedists the title of philosopher, because, as alleged, "he lived at the time at which men began to speculate on cosmogony and the nature of the gods, but had hardly yet commenced the study of true philosophy."† This is an error as great as

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* F. W. Sturtz, *Pherecydis Fragmenta*, Lips., 1824, 2nd ed.

† Wm. Smith, *Dictionary of Greek and Roman Biography and Mythology*, London, 1849, *S.V.* Pherecydes.

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so many others. Real philosophy dates from Pythagoras only in Greece, but was pursued millenniums earlier in other countries; nor would Pythagoras, the "lover of truth" . . . . . that which he called philosophy, in the insanely materialistic albeit scientific speculations and theories of our modern philosophy, so-called. However it may be, Theosophists may

well look up to Pherecydes as one of their earliest Western teachers and authorities, since his work *Eptamuchos* (z+BJV<LP@H) — which others call *Theokrasia* and others again *Theologia*—is the first in classical literature which speaks of reincarnation, or metempsychosis, now so falsely understood; but which was synonymous with the ancients, with rebirth or the *immortality of the soul.* It is by the latter name that Suidas calls the doctrine taught by Pherecydes, and says that it was contained in two books, in which moreover, the septenary principle was plainly taught, though, of course, in more or less symbolical and allegorical languages. Thus he states in Kosmos there are three high principles, which he designates as Chthona (Chaos), Aether (Zeus) and Chronos (Time), and four lower *principles*, the elements of *fire*, *water*, *air* and the *earth.* Of these everything visible and invisible in the Universe was formed. He was a great collector of Orphic writings, and his own were extant in the days of the Alexandrian Neo-Platonists. He is referred to by Aristotle as a mythological, and by Plutarch as a theological writer; and mentioned in a great number of classics. Diogenes Laertius* calls him a rival of Thales, and some credit him with having been the first writer in Greece in prose, which he used to explain philosophical subjects. There was another Pherecydes of Athens, often confused with Pherecydes of Syros. But while the latter was a contemporary of Servius Tullius (cf. Cicero and Diogenes Laertius), the sixth King of Rome, and must have lived, therefore, according to the Olympiads, in the sixth century B.C., Pherecdyes the Athenian lived a century later being a contemporary of Herodotus. He was a

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* [Diogenes Laertius, *Lives of Eminent Philosophers*, Book I, Ch. 11, §116-18, p. 123 in *Loeb Classical Library*, London, Heinemann, 1950 ed.]

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logographer, and has done nothing to merit a place in this work. It is curious that Democritus hints at, and Cicero denounces, the philosophy of Pherecydes and Pythagoras as being "cribbed" wholly from the Eastern systems. The charge is strange since both Pherecydes and Pythagoras never made a secret of the Eastern origin of their doctrines.

[KNOWLEDGE COMES IN VISIONS]

[A fragment from the pen of H.P.B.; at least it is attributed to her in *The Theosophist*, Vol. XXXI, March, 1910, pg. 685.]

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

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[THE OUTER WORLD AS NATURAL ENEMY OF EVERY NEW TRUTH]

[Fragment from H.P.B.'s pen preserved in the Adyar Archives and originally published in *The Theosophist*, Vol. LXXV, September, 1954, p. 379.]

That, notwithstanding this clear confession of faith, the average public will still sneer at the Theosophical Society; and will still go on misrepresenting it, as it did before, is as sure as the axiom which teaches us that this world of ours is the natural enemy of every new truth, that unsettles its previous ideas, however erroneous these may be proved. As long as Society exists, it will have its party spirit, hence—its scapegoats and martyrs. But the Theosophical Society can bide its time and wait. No laugh can hurt it, and truth must prevail at last. In the civilized city of Boston in 1835, Wm. Lloyd Garrison was dragged by the mob, with a rope around his neck, through the streets to the City Hall; and, less than thirty years after that event, he was proclaimed as one of the benefactors of his free country who had, at last, abolished slavery. As Lloyd Garrison fought against physical slavery, chiefly supported by the clergy, so the Theosophical Society fights against mental slavery, solely advocated by the same priestcraft of whatever religion. Themis in her guise of human justice may be represented blindfolded; and satire more blind and cruel even than Themis herself—kills sometimes. Yet even in its blindness it is discriminating and forced to do justice, how-

ever tardy. In Lucian's famous *Sale of the Philosophers*,* where all the Greek celebrities are sold at auction, the great and pure Pythagoras is made to elbow the cynical Diogenes with his rags and filth. Yet while the Samian Sage brings ten gold minae, the Athenian Cynic is knocked down only for two oboli.

The Theosophical Society can hardly be judged and appreciated during the present generation; it is but in the future that it may expect—fair bidders.

H.P.B.

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* [Lucianus Samosatensis. This work may be found in many editions. See Lucian, *Selected Works*, tr. by Bryan Reardon, N.Y. Bobbs-Merrill Co., 1965. (In Loed ed. of *Lucian*, V. II, tr. as "Philosophies for Sale").]

CONSCIOUSNESS AND SELF-CONSCIOUSNESS

[Possibly a rough beginning of an article by H.P.B. which exists in the Adyar Archives as a MS. in her handwriting. Originally published in *The Theosophist*, Vol. XLVI, No. 11, August, 1925, pp. 632-34, and reproduced therein, according to C. Jinar~jad~sa, exactly as H.P.B. wrote it.—*Compiler.*]

The *cycle* of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than *seven* distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument—say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are.

1. Sense-perception;
2. Self-perception (or apperception)
3. Psychic apperception—which carries it to
4. Vital perception.

These are the four lower scales and belong to the psychophysical man. The[n] come

5 Manasic discernments;
6. Will perception and
7. Spiritual conscious apperception.

The special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man. During the process of mind or thought manifesting to

consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the dullest to the brightest.

What consciousness *is* can never be defined psychologically. We can analyse and classify its work and effects—we cannot define it, unless we postulate an Ego distinct from the body. The septenary scale of states of consciousness is reflected in the heart, or rather its area,* which vibrates and illumines the *seven brains* of the heart as it does the seven divisions or rays around the pineal gland.

This consc[iousness] shows to us the difference between the nature and essence of, say, astral body and Ego. One molecular, invisible unless condensed, the other atomic-spiritual. (See example of smoker—ten cigarettes the smoke of each retaining its affinity.)

Idea of Ego the only one compatible with the facts of physiological observation.

The mind or Ego, the *subject* of all and every state of consciousness is essentially a unity. The millions of various sub-states of consc[iousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc.

Every one of the five recognized senses was primarily a mental sense. A fish born in a cave is blind—let it out into a river and it will begin to *feel* it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears *internally*, in his own way. Knowing, feeling, willing, not faculties of mind—its colleagues [p. 631.]

[H. P. Blavatsky]

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* Word difficult to decipher; may be intended for "Aura," though it looks like "area."—C.J.

AN INTRO AND RETROSPECTIVE DREAM

A TALE OF THE XXIV CENTURY

[The Manuscript of this unfinished essay exists in the Adyar Archives. It is in H.P.B.'s handwriting and was originally published in *The Theosophist*, Vol. L, May, 1929, pp. 161-167.—*Compiler.*]

PROLOGUE

Our truthful story opens in the good days of old, just five centuries ago—in fact in 1879. It was a century the history of which, as well as that of its successors, down to our own time, is too well preserved to us in its minutest details of names and events in chronological order that we should ever fear to commit any such blunders as those which make us often blush for the comparative ignorance of that age—great as was the nineteenth century. Thanks to the indestructible records of the daily Press, the time for mere hypothesis and guesswork has vanished for ever. For as the educated readers will all remember, it was toward the latter part of that century that, after a few foolish attempts to print the daily papers on pieces of cloth which, subsequently washed, were transformed into and used as pocket handkerchiefs by the economical bourgeoisie—as if ancient Manchester was not there to supply these mean shopkeepers!—that the discovery was made. Immortalizing the genius who found the process out, it was added to the long list of many others. It was—says one of our permanent records quoting such a paper which escaped destructive washing—found out by a preacher in love with his sermons and who was almost driven to despair at the thought that while his

audience went to sleep over them, the rats might destroy it in their turn a century or so . . . . . .*
. . . . . recorded, each one on a separate foil of the phonograph and Antitypion, they are now so perfected as to enable you, from the comfortable depth of your own armchair and seated at the apparatus table, at your summer residence at Sothis Town, to choose your individual and then give the signal through your private telephone. Of course, your Excellency will have to specify beforehand the precise spot of the space around you where

you desire the long bygone scenes in the life of the chosen individual or individuals to be enacted. As you are but slightly acquainted yet with the improved conditions required for the perfect reproduction of the deceased personages reflected by means of the Antitypion, the faithful retransmission of their voices and speeches through the phonographic foil, and their acts, deeds and even most intimate thoughts by the newly constructed necroideograph, you must permit me to suggest that the most propitious spot would be in as distant a neighborhood of your private biosideograph, as your own personal ideas might easily get mixed up with those of the deceased actors, or vice versa, and thus produce a confusion, strictly to be avoided in this age of universal restitution and . . . . .

[Part of MSS. missing.]

. . . . . and is returned to me again. You will then immediately begin to receive the full stream of the pictures and sounds collected by me from the depths of space. It will be necessary that a member of the Committee should take his place at each registering table, so as to receive and fix upon the sensitized reflectors the pictures and sounds pertaining to individual histories, as they separate

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* This extraordinary discovery due to a young British astrologer, born in the noisy days of the conflict between matter and spirit, has ever remained the wonder of the grateful ages.

[This note is on the back of the sheet which ends abruptly with "so." Page 1 of the MSS. is missing.]

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themselves from the common stream in passing through the ethmoid diaphragm. As each individual history is closed with the scene of death, and such glimpses of posthumous fame as it may be desired to take in, the observer should detach the record from the repeating cylinder and lay it away with care, properly mounted and labelled, until wanted for exhibition to the General Council upon the stage of the Pontopticon for their final action.

The Australian or South Polar apparatus differs but slightly from the Borealian or North Pole which you have. Briefly, it may thus be described. Upon a table of polished rock-crystal and supported upon columns of migme* stand a large etheric reflector, an echograph or pantophonograph, and an ideograph—of which the first reproduces for us the pictures of the past, the second its sounds, and the third the unspoken ideas, whether of living or dead personages. The whole forms, as you know, the apparatus to which our Himālayan colleague has given the name of antitypion. Connected with the reflector is a revolving zographistic cylinder, upon whose prepared surface the inflowing pictures, as caught in their slow cyclic descent from the rays of starlight, become indelibly impressed in their natural colours, and upon being passed in front of a pencil of "focalised ākāśa" or astral light, can be thrown forward into any part of the room, so as to appear to the spectator as a scene from real life transpiring before his view. The echo-graph, with like efficacy, will reproduce the voices of the personages who are marshalled before us in our

retrospective panorama; care only being taken that the foci of light and sound shall be convergent. Though the flight of sound through space is less rapid than that of light, and gradually becoming feebler; is arrested and fixed at no great distance from the earth, yet as they travel in the same path, it is, as you are aware, a scientific fact that when we recall

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* A new or rather rediscovered metal, mentioned by Proclus and other archaic philosophers, and possessing very striking occult properties, among them that of causing between the earth and any given star a powerful sympathetic current.

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pictures from the ether, the returning current meeting the outgoing wave of crystalised sound takes it up by magnetic attraction, and returns to us simultaneously the images of the past and the vibrations of its sounds. The office of two of the three instruments above referred to is, to separate the one from the other. A delicate sense of touch and acute hearing are required in the observer for the proper adjustment of the pantophonograph. In our case until a number of preliminary tests had been made, the phonetic detonator gave back only a confused murmur of sound, instead of the desired clear articulation of speech. Members of the Committee, who may have given little attention to astrognosical science, may properly be informed that, unless it is accurately known under what constellation the subject of an inquiry was born, so that it, or at least the stars that lay in its cyclic path and were thus brought into the influence of his current, may be caught in the focus of the etheric reflector, much time must be spent in searching for him in that quarter of the heavens where the general reflections of his epoch are travelling. While this principle of catoptrics was, of course, always known to occultists, physical science was ignorant of it until the comparative late epoch of the last quarter of the nineteenth century. At that time a conception of the truth appears to have dawned upon the minds of several observers almost simultaneously. For example, a professor of geognosy—termed geology, doubtless because they discoursed more about the earth than knew anything about it—a certain E. Hitchcock, ventured an opinion that possibly the scenes transpiring upon the earth may be imprinted "upon the world around us," and added that it was not impossible "that there are tests by which nature . . . can bring out and fix those portraits, as on a great canvas, spread over the material universe. *Perhaps*, too, they may never fade from that canvas, but become specimens in the great picture gallery of eternity." This feeble, tentative prognosis should not cause a smile, for when we consider the darkness of psychological perceptions in that period, this must be regarded as almost an instance of psychic prevision. Again, among the phantasmic images floating into

the penumbral circle within which the zograph projects its pictorial records, appeared that of a little pot-bellied sage with short legs, a chub-faced head, and wearing hair only upon its rosy cheeks. Sliding with pensive countenance into a huge armchair before his desk, he wrote the following words: "No . . . no . . . a shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes . . . . A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world . . . . . Yes . . . . . there exist everywhere the vestiges of all our acts, silhouettes of whatever we have done!"

This was a paragraph from a work entitled, *The Conflict between Religion and Science.** Curious to know how far these prophetic glimpses were shared by the contemporaries of the writing figure, I drew into the vortex enough of the emanations of the period to furnish a general view. I was fortunate enough to catch the image of a work entitled *Principles of Science*† by one W. S. Jevons, who quoting approvingly the opinions of another sage, named Babbage, says: "Each particle of existing matter must be a register of all that has happened"; as both seemed, even in those ancient days of materialism, to previsionally apprehend that even unspoken thought once conceived, displacing the particles of the brain and setting them in motion, scatters its ideas throughout the universe, to impress them indelibly upon the eternal and boundless expanse of ether. That such views, though unpopular among men of nascent science, were the reverse among a very powerful, numerous and growing sect calling themselves "Spiritualists," I infer from the reflection of a praise-worthy treatise entitled, *The Unseen Universe*, which the authors‡—two British sages—felt compelled in their modesty to publish anonymously, doubtless to protect themselves from the overwhelming

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* [Draper, John Wm., *History of the Conflict* . . . . London & N.Y., 1878 (8th ed.), pp. 132-33.]

† [See p. 757 of the 2nd ed., London, Macmillan & Co., 1924.]

‡ [Tait, P. G. and Balfour Stewart (4th ed.) London, 1876.]

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admirations and caresses of an enthusiastic crowd of "medias." (This latter term must not be taken to signify either mediocre persons nor any intervening substance, but to indicate a certain class of individuals—mostly professional—of that century who kindly took upon themselves the trouble of furnishing their organisms for the indiscriminate use of those who had none; to wit, the larvae, those undomiciled etheric loungers who infest the electro-magnetic currents nearer to the earths surface, and whom we use as inferior messengers.)

These above-named sages, after having first constructed a hypothetical "bridge" upon strictly architectural principles between the seen and the unseen universes, immediately

demolished it as their intuition unfolded, by confessing that ‘when energy is carried from matter into ether, it is carried from the visible into the invisible universe, and vice versa,” in short, admitting that which is now practically taught by our demonstrators of psycho-astrognosy to the young children in the lowest classes of our elementary schools**.** We noticed further that *The Unseen Universe* of the two British philosophers was immediately followed by another work, *The Unseen World*,* written by a sage of the Western Hemisphere, the Atlantean Continent (ancient America)**.** He being an enthusiastic Evolutionist and feeling impelled to prove to an ignorant and unappreciative public the axiomatic anthropological truth that man evoluted from the race of the Āryan Hanumān, made haste to practically demonstrate at least his own descent by aping the then popular title, and making it a cover under which to give circulation to his own views**.**

[Here ends the MSS**.**]

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* [John Fiske (many editions)]**.**

PAGAN SYMBOLISM INDESTRUCTIBLE—WHY?

[The Manuscript of this essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in *The Theosophist*, Vol. LXXVII, June, 1956.—*Compiler.*]

It is some years already that Professor Max Müller gained a decided victory over the two extreme parties which denied the possibility of a scientific treatment of religions, over those, he says, with whom "religion seems too sacred a subject for scientific treatment," and those others, with whom "it stands on a level with alchemy and astrology—far beneath the notice of the man of science."

We have not the impertinent presumption of going over grounds already so well explored by this great pioneer of free enquiry. But since he has obtained for all the rare privilege of treating the Christian religion with at least as much impartiality as is shown by the Europeans in the treatment of other people's religions, we do no more than avail ourselves of our right. And, it will be no fault of ours, if we are unable to avoid conflict with deep-rooted prejudices and convictions of partisan sectarianism, for—we seek it not. Ours is but the duty of analyzing and examining all creeds alike impartially. Neither is it our intention to handle roughly that which Professor W. Wordsworth so opulently styles "the golden kernel of the Galilean teaching." In our unceasing search for truth we simply gather in every available information capable of throwing light upon the dark nooks and corners of the various faiths of humanity, and store in as much material for comparison as we can. Out of the gigantic heap of pagan Symbols, we mean to choose for this publication none but those which

are liable to throw the light we are so much in need of. Desiring to fathom all things, and above all—that which seems most inherent to the heart of men, and with which he parts the most reluctantly—Religion, we necessarily have to turn to the symbols which have been found—at least partially—the keys to every faith. Many of them we find alive now, as in the days of old, and notwithstanding the fanatical persecution of the youngest of the world's religions, having passed part and parcel in the Christian creeds.

But of them we will discuss later on. Our object now is to analyze that feeling which, surviving common sense and reason, makes people cling to the so-called "superstitions" of

long vanished generations of their forefathers. In relation to this symbolism of ancient pagan thought, a curious psycho-physiological phenomenon may partially account for it. We have often thought that the degree of genius exhibited in works of fiction by the most renowned novelists, largely depended upon and was proportionate to the intensity and interest felt by them in their days of childhood for nursery tales, and it has been also remarked that the older a man becomes, the stronger he clings to and the clearer he seems to see the events of his early childhood. Often to our dying day, we carry in our hearts lingering remembrances of heroes and heroines, the recital of whose deeds had struck our youthful imagination. We may forget acquaintances, and even the images of our dear friends, when separated for long years, may fade away and gradually disappear; the memory of the unfortunate Princess, to whom we vowed all our young sympathy, and her wicked persecutor, the hunch-backed old Fairy, whose malicious frown has often haunted our dreams—can never be obliterated.

It is to be observed that in this direction the masses of the uneducated people are no better than children. With their mind but half awake, it often remains unconscious in later years of the emptiness of the fiction. Everything illogical in the tale disappears, perverted images and ideas associated with such arbitrary images alone remain, and even to the majority of more civilized people, Eginhardus' *Charlemagne* will never present the same attraction as *Carlos Magnus*

and his twelve legendary peers, as found in the Carlovingian Cycle, and the stern image of the hero will have to make room for the phantastic form of the other, as described by the popular bards and the chivalric romances. While poetical fiction in her gorgeous robes of borrowed plumes finds always an eager audience, sober reality is left a beggar, to take care of itself the best it can.

The same with nations and their early faiths. Much as ancient mythology was vilified, perverted, corrupted by the intolerance of early Christianity; however much every trace of it might have been thought obliterated, yet, once that it got hold of the popular imagination it will never die out. The nearest generations of converts may have shunned the faith of their forefathers; those following immediately after will gradually and unconsciously return if not to it—then, at least to many of its most striking symbols and conceptions. Poets will return to them and thus help to revive the popular feeling. And whole nations, like men in their old age, will be often influenced by that lingering, undying feeling of love—aye, veneration sometimes for that which they had worshipped and believed in during their early days—albeit made to laugh at and often curse it in after life. The once mighty gods of the Western nations have departed, but the impression is still there, infused into the very blood of the descendants of those who, for long generations had gradually evolved them out of their own imagination, then developed into living and thinking entities, to finally end by worshipping the children of their own fictions.

So true is it, that we can trace this hereditary law with hardly a single exception in the

modern divisions of the Roman Catholic, Greek and Protestant nations.

The Greeks of the days of Perikles—they who euhemerized a whole pantheon of gods and goddesses, and from whom Phidias had immortalized the Olympian Jupiter and Athaena Promachos—could have no other descendants but those they actually have—the Virgin and Saint worshipping Hellenes. Nor is it less natural to find the Anglo-Saxons and the greatest portion of Germany splitting violently from the image worshipping Roman Catholics, if we have to

believe that which Tacitus said of their forefathers 18 centuries ago, *viz.*, that "they believe it unworthy the greatness of the gods to confine them within walls, or to represent celestial beings under a human likeness; they consecrate woods and groves as temples: and they apply names of the gods to that mysterious Presence which they behold solely in the spirit of devotion."* Thus we may believe that the form of worship depends more on the respective idiosyncrasies of races than on their powers of reasoning; and that the natural sympathies or antipathies of the forefathers will always be reflected more or less in the future generations. The Romans parted with their Jupiter under the condition to worship him under the mask of St. Peter. If they renounced Jove the father of gods, it was but to help him emigrate from Olympus to Eden, with his name—elongated with the help of the Masoretic vowel points, though not transformed beyond *all* recognition. True, we find him giving birth to Pallas-Athaena in full armour no more, but it is because another mode of procreation has been chosen for him. We can meet him still on sundry windows of French mediaeval cathedrals—proceeding under the garb of a Pope in full canonicals to create Eve out of the rib of sleeping Adam, as shown by *Didron.* The same for the Greek Zeus. Having renounced to preside at the banquets of the merry old gods, he now rests on clouds surrounded by a choir of philharmonic young cherubs. By some inscrutable means, managing to get out of the boundless and limitless Space, the Eternal has gathered it into a ball representing the Universe, and now we see Him, on numerous *icons* of the Eastern and Western churches, sitting outside of this Space, but holding it in one of His holy hands under the shape of a globe.

So has Athaena of Parthenon, the Virgin Goddess, vanished under the iconoclastic hands of Lachares, who despoiled her of her golden dress weighing 50 talents. But there remained Isis with her Son Horus, slumbering on her virginal bosom, and Mylitta the Babylonian, identical with

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* C. Cornelius Tacitus, *De Moribus et Populis Germaniae*, ch. ix.

the Cyprian Venus—the "mother of Grace and Mercy," the *Mediatrix*—hence called "Aphrodite," the subduer of Jove's wrath, she whom the old Athenians honored as "Amarusia" or the "Mother of gracious acceptance and help," who as Mylitta sits with her Divine Infant Son Tammuz in her arms. In her turn she made room for the *Immaculate Virgin*, the last of the Dynasty. This one is also with her Son, one of whose names was *Adonai* or Lord, as Tammuz was called Adon or Adonis, and who, the same as Mithras, is worshipped as Mediator. With her actual wardrobe of gold, and silver, and of precious jewels, the modern Queen of Heaven may well look in scorn and pity upon the later ancient Athaena. What was the poor chryselephantine statue with its plates of ivory and gold in comparison with the diamond and ruby covered Italian Madonnas and Russian virgins representing a dead capital sufficient to purchase a kingdom!

Thus we find again the old truism that it is but names and forms that change—ideas remain the same; and the older a faith, the stronger it clings to the relics of its youth. If it be true of all religions what is said by Prof. Max Müller, who remarks that "if there [is] one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed," then on the other hand, nothing of the kind can ever be said of symbolism. The primitive purity of a creed can become soiled; its apostles can degrade and soil it by the inevitable admixture of human element. But its symbolism as the concrete expression of some now lost idea of the founder, will survive for ever. It may have its meaning changed, nay, even its outward form altered. Like the phoenix of old, it will continue periodically to revive from its ashes.

H. P. BLAVATSKY.

[ON COSMIC CYCLES, MANVANTARAS, AND ROUNDS]

[The MS. of this unfinished essay, in H.P.B.'s handwriting, exists in the Adyar Archives. Some of its pages are missing, and some of the sentences are broken off. There is no definite clue in it which would help to determine the date at which it was written, except for the fact that a footnote mentions the sixth and seventh editions of *Isis Unveiled*. This MS. contains numerical relations and data not mentioned by H.P.B. anywhere else in her writings. It contains important keys which some students might be able to apply to various cosmological problems arising in their individual studies. The most noteworthy point in connection with this MS. is that it is written in two different handwritings, one of which is larger and more rounded than H.P.B.'s ordinary one. It was originally published in *The Theosophist*, Vol. LXXIX, March, 1958, pp. 367-72.—*Compiler*.]

Since the total period of the existence of our Planetary Chain (*i.e*., of the Seven Rounds) is—4,320,000,000—and we are now in the 4th Round; and since we have unto the present Terrene year period 1,955,884,685 years from the beginning of the Cosmic Evolution of Planet A; therefore, in point of time, we shall reach the middle point, or just 3½ Rounds in 204,115,315 years, although in point of space we have virtually reached it being on planet D and in our 5th race.

No. 2 of Agreement.

Since it is said that a Day of Brahma (representing or covering the totality of the Seven Rounds)—equals 14 manvantaras *plus* a Satya Yug; or 4,320,000,000; but as the Kali Yug covers only 4 Yugas, whereas there are 7—and therefore the correct sum. . . . .*

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* [MS. breaks off at this point.]

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The astrological work states, that:—

3. "The number of years that elapsed since the beginning of Vaisvasvata Manvantara—equals 18,618,725 years."

The Secret Doctrine tells us that:—

The number of years passed, since the Dhyan Chohan, known in India as Manu

Vaivasvata, inaugurated the human Manvantara on our planet D, *in the present* Round—equals 18,618,725 years.*

For purposes of comparison, and to make, at the same time, some of the Sanskrit expressions clearer, we will now quote from *Isis Unveiled* what is said therein of the Hindu Kalpas.

"The Vrihaspatis, or the periods called yugas, and Kalpas, are life-problems to solve. The Satya-Yuga and the *Buddhi*† cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Maha-Kalpa embraces an untold number of periods, far. . . . ‡

The exoteric Brahmanical works give 4,320,000,000 years as the duration of a great Kalpa, a "Day of Brahma." This includes all the seven "Rounds" of our Planetary Chain, *i.e.*, the period of human existence on different planets in different Rounds together, with what are called "Obscurations" or the period of rest for humanity between two planets, in its passage from the one to the other, after its seven Races are evolved on that planet. It also includes the period of *Sandhi* (twilight) which is equal to one *Satya Yuga*. If we take the above figure, as our basis, according to certain mathematical series, explained further on, we obtain the following results:—

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* See further on the Series of the Manus quoted from the July *Theosophist* of 1883. [See *S.D.* II, p. 69]

† We take this opportunity of correcting the many typographical errors found in *Isis*. Having been stereotyped on plates, all the six or seven editions of the work had to be reproduced with their primitive *errata*.

‡ [It is evident that a page or more of the MS. is missing at this point. The sentence in *Isis Unveiled*, Vol. I, pp. 31-32, ends with the words: " . . . . . back in the antediluvian ages." It is interesting to note that H.P.B. altered "Buddhistic" into "*Buddhi*."—*Compiler*.]

	Years
First Round—	154,285,714
Second Round—	308,571,428
Third Round—	462,857,142
Fourth Round—	617,142,856
Fifth Round—	771,428,570
Sixth Round—	925,714,284
Seventh Round—	1,079,999,998
	4,319,999,992*

We have thus 617,142,856 years as the period of our Fourth Round. And as the "Night of Brahma" or period of Rest, is always equal to the "Day of Brahma" or the period of activity on each planet,—the period of activity in this 4th Round equals—308,571,428

years. It thus exceeds the period of duration given for our Manvantara (308,448,000 y.) in the Brahminical calculations, only by 123,428, years; and this would be made away with, if in making this calculation we had deducted from it the overlapping of the period of *Kalpa* which is equivalent to one *Satya Yuga* and which the Brahmins for purposes of esoteric secrecy have added to the "Day of Brahma." . . . . . the same arithmetical progression, as above and explained† further on, the following is the duration of humanity on each Planet in our fourth Round, *during the period of its activity*:

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*It will be obvious that for the purpose of having round numbers, we have, in our calculations, omitted fractions. Thus on the whole "day of Brahma" we have left off a period of eight years. It should also be noted that each "Round" period in the above table signifies both the period of planetary Activity and interplanetary Rest.

† [The MS. is damaged at this point, and the full meaning of the sentence has been *lost*.—*Compiler*.]

	Years
Planet A	11,020,408
Planet B	22,040,816
Planet C	33,061,224
Planet D	44,081,632
Planet E	55,102,040
Planet F	66,122,448
Planet G	77,142,856
	308,571,414*

Now, it will be seen that 44,081,632 years is the Human Period of Activity of our Planet in this Round. Applying to this period, the same ratio as above, explained further on, we obtain the following results:—

DURATION OF EACH RACE IN OUR ROUND ON OUR PLANET

	Years
First Race	1,574,344 3,148,688
Second Race	4,723,032 6,297,376
Third Race	7,871,720 9,446,064
Fourth Race	11,020,408
Fifth Race	44,081,632
Sixth Race	
Seventh Race	

The reader will observe that in the above calculations we have given the key to the understanding of these different periods. Till now, the exoteric works only gave the period of the day of *Brahma*, without either giving the other

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* For the sake of having round numbers, we are again obliged to leave off fractions and hence there is a slight difference. This figure when doubled, will give 28 years less than the 4th Round period mentioned above. Here in the period of activity we have a difference of only fourteen years.

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periods which might help toward the discovery of the Secret, or giving that key itself which might give the results now shown above. But if we have the period of the Day of *Brahma* and if we know that there are seven rounds, that each round covers seven planets, that the period of rest of a planet in every round equals that of its activity, and if to all this knowledge we apply the key of the septenary arithmetical progression series, then we get the numbers as given above. There is a gradual rise of, from one to seven. The duration of the existence of humanity during the Seven Rounds is 1: 2:3:4:5:6:7. In each Round, the duration of the existence of humanity, on the seven planets of our chain is 1: 2:3:4:5:6:7. The period of human existence in seven races, on one planet, is again 1: 2:3:4:5:6:7. Now, as the planet evolves the 7 races in succession, before humanity can pass on to the next planet, the interval between the disappearance of humanity from one planet and its reappearance on the next, is equal to its existence on the planet which it has just left. Take then 4320 millions as the day of *Brahma*, and calculate according to the above explanation and you will arrive at the above given results. It is noteworthy that in the Hindu exoteric works the period of the *Manvantara* (One Round) is given at 308 millions, to speak in round numbers. Now two reasons may be assigned for the adoption of that course. In the first place, the duration of the 4th Round according to the above calculations is 617 millions again, to use a round figure. Now, we have already stated that the period of activity of the planetary chain in one round is equal to its period of rest during the same round, while humanity rests in its passage from planet to planet. Thus divide the period of the 4th Round, into two equal parts; and you have 308 millions and odd as the *Manvantaric* period of *our* Round. Thus our Round period may have been in the first instance taken as the *Manvantaric* period. The Second reason may be this. Our planet being the exactly middle period and we being in the middle of the seven rounds, our round period may have been taken to denote the *average Manvantaric* period, thus at the same time giving a key in a veiled form to the mystery of the geometrical progression We have already stated that the

above figures are exact, if the exoteric calculations of the Brahmins about the day of Brahma be correct. But we may again state here that that figure is not correctly given out in exoteric numbers. We may, however, add that the explanations given by us about the progressions, etc., are facts and can be faithfully utilized when anyone of the above described figures are correctly known—in calculating all the rest of the figures. And these processes we have explained because we know that not one of the *exact* numbers will ever be given out, as they pertain to the Mysteries of Initiations and to the Secrets of the occult influence of Numbers.

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SPINOZA AND WESTERN PHILOSOPHERS

[The Manuscript of this unfinished essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in *The Theosophist*, Vol. LXXXIII, No. 7, April, 1962, pp. 8-13.—*Compiler.*]

One of the greatest materialists that ever lived, and than whom no one adduced stronger arguments in defence of his theory—was Epicurus. The great, the virtuous, the noble and chaste Epicurus, who called the higher ends and *divine* laws mere inventions of the human mind, and rejected the idea of the human Soul as being immortal. Who of our modern positivists has ever said of the origin of our being, anything stronger than this: "The soul . . . . . must be material, because we trace it issuing from a material source; because it exists, and exists alone, in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man or brute must die with its death."* And yet, he was a Deist and a Theosophist; for apart from a system entirely his own, the profound philosophy of which is evinced in the cohesive power of his school never equalled by any other ancient school of philosophy—he devoted his whole life to the study of natural sciences and the analysis of divine action in its relations to nature. His conclusion was that the Universe which

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* [This is probably H.P.B.'s own translation from the Greek. A summary of the thought of Epicurus on the Soul is translated in the *Loeb Classical Library* edition of Diogenes Laertius', *Lives of Eminent Philosophers*, Vol. II, Book X § 63-68.]

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is infinite could not be the product of divine action, since the existence of evil cannot be accounted for. Notwithstanding this, and though disbelieving in a God as an intelligent Principle, he admitted the existence of both a Supreme Being and gods or Spirits, living and immortal beings, of human shape but colossal proportions.

On the other hand, Spinoza was a recognized "systematic Atheist" as Bayle brands him;* against whom was pronounced the terrific *Anathema Maranatha*, and whose system of negation Malebranche terms a chimera both ridiculous and terrible. And yet, no more refined, spiritual nature than Spinoza's ever breathed upon earth. If by Epicurus abstract ideas were continually transformed into the gross concrete forms of a material Universe; by Spinoza the material conceptions of Science, from the Solar system down to the molecular structure of a leaflet, were mellowed down to the most Raphaelic hues, and the grossest substances assumed the shadowy, ethereal outlines of an ideal world. So much did this martyr of transcendent Theosophy impress himself upon the subsequent generations of thinkers that Schleiermacher speaking of "the holy but proscribed Spinoza" reaches the most touching pathos. "The Divine Spirit transfuses him," he says. "The infinite was his beginning and end, the universe was his only and everlasting love. In holy innocence and deep humility he mirrored himself in the eternal world, and saw also how he was its noblest mirror. *Full of religion was he*, *and full of a holy spirit*, and therefore he stands alone and unrivalled, master of his art, but exhalted above profane Society, without disciples and without even citizenship!"†

The conceptions of this "atheistical" Theosophist, about God are among the most original. Iron-bound as they are by the law of necessity reigning everywhere in physical

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* [See *Bayle en Spinoza* . . . Leiden, E. J. Brill, 1961; also Latin ed. of Pierre Poiret: *Cogitationum Rationalium* . . . pp. 80, 87, 304-305. Joannem Pauli, Amsterdam, 1715.]

† [Schleiermacher, Friedrich, Speech 2 ("Nature of Religion") in his work *On Religion*, N.Y., Harper Bros., 1958, p. 40 of Eng. repr.]

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nature, we find him solving the most abstract ideas by rigidly geometrical definitions. His is a system of metaphysical ideas from which evolve a series of theorems—a demonstration from the eight definitions and seven axioms of the first book of the *Ethica*.*

One acquainted with the Hindu philosophy would be singularly reminded of both the Vedanta and that extreme Buddhist system known as the school of the Svābhāvikas. According to his ideas God is "a Substance consisting of infinite attributes each of which expresses an *absolutely* infinite and eternal essence." It follows that this Substance—necessary and infinite, one and indivisible, is God, the only Self-existence, All-Perfection and absolute Infinitude. Take away the name of the Diety, and you have here the abstract ideas about the only creative Power of the World, of the Svābhāvikas. "Nothing exists in the Universe but Substance—or Nature," say the latter. "This Substance exists by, and through itself (Svabhavat) having never been either created or had a Creator." "No"—echoes unconsciously Spinoza, "nothing exists in this world but Substance, and the modes of its attributes; and, as Substance cannot produce Substance there is no such thing as Creation." This is the claim of most of the Hindu philosophies.

And again . . . . . It (creation)—says Spinoza, has no beginning and no end, but all things have to proceed or emanate from the Infinite One and will so proceed eternally. According to his philosophy, only two out of the innumerable infinite attributes of the Deity are known to us—extension and thought, the objective and the subjective of which He (the Infinite) is the identity. God is the only free Cause (*causa libera*), all other beings having neither free will nor contingency are moved by fixed laws of causation. The Deity *is* "*The causa immanens omnium*, not existing apart from the Universe," but manifested and expressed in it, as in a living garment." In the *Zohar* the creation or universe is

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*[Many editions. H.P.B. may have consulted *The Chief Works of Spinoza*, by R. H. M. Elwes (2 v.) Bohn's Lib. ed., London, George Bell & Sons, 1883, or W. H. White's Trans. of *Ethics* in the same year.]

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also called "the garment of God" woven from its own Substance.

'Tis thus at the roaring Loom of Time I ply

And weave for God the garment thou seest Him by, says Goethe, another German Theosophist in his *Faust.* And, in Vedanta, we find Brahma the *Absolute* God, unconscious of the Universe, and remaining ever independent of all direct relation to it. Says Pandit Pramadā Dasā Mittra of Benares—in his *Vedāntic Conception of Brahma:* "While the Vedāntin denies this mundane transitory consciousness to the Deity he declares . . . . . emphatically . . . . . that He is Consciousness Absolute . . . . . He and His Consciousness are not distinct . . . . . It is this permanent Self partially manifested [in man,] but prevailing all conscious beings that is the Omnipresent Spirit . . . . . The Vedāntin believes that it (the world) *was* nothing and *is* nothing apart from the One absolute Being—God."* It is only when the Jewish philosopher speaks of the "attributes" of God—however infinite, that he differs from the Vedanta; for the latter allows man alone to call *his* consciousness an attribute of his soul "because it varies, whilst the consciousness (chaitanya) of God is one and unchangeable, hence no such distinction of substance and attribute holds with Him." As to Spinoza's Deity—*natura naturans*—conceived in his attributes simply and alone; and the same Deity—as *natura naturata* or as conceived in the endless series of modifications or correlations, the direct outflowing results from the properties of these attributes, it is the Vedantic Deity pure and simple. The same subtle metaphysical distinction is found in the mystery by which the impersonal Brahma—One and Indivisible, the *Absolute* "consciousness"—*unconscious* of the Universe, becomes through sheer metaphysical necessity Iśvara, the personal God, and brings himself into direct relation to the Universe—of which it is the Creator—

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* ["A Dialogue on the Vedantic Conception of Brahma," *Journal of the Royal Asiatic Society*, 2nd series, Vol. X, Pt. 1, 1877; see pp. 35 & 36.]

respectively under the definitions of Māyā (illusion), Śakti (power) and Prakriti (nature).

So pre-eminent is the Vedantic Brahmā-Iśvara in Spinoza's philosophy that we find this idea strongly colouring the subsequent views of Hegel, one of the philosophers who was the most influenced by the Jewish idealist. In the Hegelian scheme the *Absolute* asserts its rights to the fullest extent. Hegel declares that he would rather deny the existence of the material universe than to identify God with it. Fichte whose transcendental idealism was originally intended to amplify that of Kant, and served as a basis for Schelling's Nature-philosophy had gone still further than Hegel in that direction. Unable to free human will from subjection to the iron laws ruling despotically all over physical nature, he denied the reality of both nature and law and denounced them as the product of his own mind—(māyā?). Hence he denied God, for in his philosophy the Deity is not an individual being but merely a manifestation of Supreme laws, the necessary and logical order of things, the *ordo ordinans* of the Universe. If we take in consideration that by a peculiar modification of language, that which the ancients called "Substance," modern philosophy terms as the *Absolute*, or the *Ego*, we will find still more striking similarities between the pantheistical mysticism of the ancients and the extreme transcendentalism of today, whether in physical or spiritual sciences.

To sum up, then, whether with Robert Boyle one considers the Universe in the light of a gigantic clock-work and strives to fathom the mystery of that Self-existing Key, which winds it up so periodically and mechanically. Or, belonging to the class of those thinkers, whom the Duke of Argyll accused in his *Reign of Law** of constantly speaking of "mere ticketing and orderly assortment of external facts," and is a Positivist. Or again maintains with Dr. Tyndall that "the order and energy of the Universe is inherent and not imposed from without,—the expression of fixed law

* [The 8th Duke of Argyll is actually George Douglas Campbell. See New York edition of 1888.]

and not of arbitrary will," and is regarded as a materialist. Or yet, without being necessarily a Sectarian bigot, he reflects the early teachings of his childhood and regards God as a tangible, gigantic operative and intelligent Being, with personal attributes, who descends periodically into various Avataras, becomes a "divine male" like Viraj and others, and

rejects a deity incomprehensible and incomprehensive—an invisible mist**.** Or following in the footsteps of the ancient Yogis, starts out in search of the Boundless and the Unconditioned One, and hopes of meeting face to face the Absolute and Subjective, or believes in Alchemy and expects to rival Raymond Lully in the art of making gold and finding the philosopher's stone; or finally, like Iamblichus, or a modern Spiritualist, experiments in Theurgy and Spiritualism, and calls out forth superior and inferior spirits from the supermundane spheres **. . . . .**

[ANSWERS TO QUESTIONS]

[The Manuscript of this Fragment in H.P.B.'s handwriting is in the Adyar Archives. It consists of two sheets written on both sides. Some of the information contained therein runs parallel to what H.P.B. stated in Answers to "Some Inquiries Suggested by Mr. Sinnett's *Esoteric Buddhism*" which may be found in Vol. V (1883) of the present Series.—*Compiler.*]

They are asked whether there is not "some confusion" in the letter quoted on p. 62 of *Es. Buddhism* regarding "the old Greeks and Romans said to have been Atlanteans." They answer none at all. The word "Atlantean" is a generic name.

(Insert white small page.) [It is missing.]

Very naturally those interested in the Secret Doctrine have to make their choice; they have either to accept as their infallible guide (a) the modern philologist, the archaeologist, the ethnologist and the general historian; (b) those who are in their possession of the Secret Doctrine and *will* bring to light some day their authentic and irrefragable proofs; or (which would be the most reasonable) (c) try to follow truth between the two parallel paths—modern research and the Secret Doctrine. This is the course offered to them but they must have patience. Auguste Comte was not the first philosopher who found that before rebuilding one had to destroy. None feels a greater admiration and respect for hard working philologists and archaeologists than the "Adepts"—none sees more clearly their mistakes than the humble individuals last named. Indeed, it seems impossible to refrain from smiling at some of their speculations. Yet there is no help for it. How can one risk to bring forward an evidence based entirely upon the secrets of the Esoteric

doctrine, which doctrine, unless the whole of it is trusted into the hands of those whom it alone can enlighten, would be worse than useless; for, isolated proofs picked out [at] random, wide and apart, would do more harm than good. How, for instance, correct this most important mistake started by Prof. Max Müller who says that "before the time of Pānini [the grammarian], and before the first spreading of Buddhism in India, writing for literary purposes was absolutely unknown," and "writing was practised in India before the time of *Alexander's conquest* [?!]—though it may not have been used for literary purposes."* Now on this solitary mistaken notion hangs the fate of nearly every

chronological calculation relating to India and its antiquities. On its demonstration depends the rectification of a thousand errors; chief one of them—the correct date in the world's chronologies of the Vedic age, and a number of most important works. What is Prof. M. Müller's evidence showing that writing was unknown before the date assigned by him: (a) "There is not a single word in Pānini's terminology which presupposes the existence of writing"; (b) "there is no mention of writing materials, whether paper, bark, or skins, at the time when the Indian Diaskeuasts collected the songs of their Rishis; nor is there any allusion to writing during the whole of the Brāhmana period"; (c) Megasthenes and Nearchus state that the laws of the Indians were not reduced to writing; (d) "the words for ink (*masi*, *kālī*, *mela*, *golā*) and pen (*kalama*), have all a modern appearance"; the words *lipi*, writing, and *dharmalipi*, a sacred writing, do not occur in any work of genuine antiquity; and (e) the Brahmans "never speak of their g*ranthas* or books," and "we never meet with [the name of] a book, or a volume, or a page" in old Brāhmana writings; nor does *Manu* or "the whole of the Brāhmana literature, show one single vestige of the art of writing."† There are the chief proofs. Having shown so much and stated

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* [*History of Ancient Sanskrit Literature*, pp. 507, 515. See also article "Was Writing Known before Pānini?", *C.W.* V, pp. 294-310.]

† [*Op. cit.*, pp. 515, 514, 520, 512, 501.]

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repeatedly that neither in *Manu* nor Pānini there is *not one word* relating to any object used in writing or reading, presupposing, we find the Professor confessing a few pages further: (1) In Manu's *Code of Laws* (X.1) we read: "All the three castes may *read* the *Veda*, but the Brahman alone is allowed to proclaim it." The authors of the ancient *Sūtras* knew nothing of the art of writing, nevertheless (2) one word in them seems to strengthen the supposition to the contrary: "several of the *Sūtras* are divided into chapters called *patalas*. This is a word . . . meaning . . . a covering, the surrounding skin or membrane . . . . . if so, it would seem to be almost synonymous with *liber* and *biblos*, and it would mean *book*," etc.* (3) "There is another word in Pānini which might seem to prove that, not only the art of writing, but written books were known at his time. This is *grantha* . . . [which] occurs four times in our texts of Pānini . . ." (4) "The word *Lipikara* is an important word . . . in the *Sūtras* of Pānini . . . . [as it] can be legitimately adduced to prove that Pānini was acquainted with the art of writing."† (5) In Manu's *Code of Laws* (VIII, 168) we read: "What is given by force, what is by force enjoyed, by force caused *to be written* (*lekhita*) . . . Manu has pronounced void." Now any unbiased person who would read the above *pros* and *cons verbatim* quotations from Prof. M. Müller's *A History of Ancient Sanskrit Literature*—must see that the scales of evidence both ways are pretty well balanced. Yet the great Cambridge Sanskritist adds to the last quoted sentence the following most

extraordinary remark, "But this is only another proof that this metrical paraphrase of the Laws of the Mānavas is later than the Vedic Age."

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*[*Op. cit.*, pp. 509, 524. For all the above quotations see also pp. 468-480 of the revised edition by Dr. Surendra Nāth Sāstrī of Müller's work as part of the *Chowkhamba Sanskrit Studies*, Vol. XV, Varanasi, Vidyavilas Press, 1968.—*Compiler.*]

† [*Op. cit.*, p. 520.]

It is on such evidence that the respective works . . . . . assign. To this we can say but the following: Were there not one single word in the whole range of Indian *sacred* literature, which would show the slightest reference to the arts of reading, writing or to any idea of authorship, we would still maintain that this is no proof; simply because that which is adduced by the Professor as a proof against, is the strongest evidence in favour of the pending question. When he quotes such sentences as "we nowhere meet in the Buddhist literature, etc." (519), he ought to be the first one to perceive that which he does not; namely, that *for ages the Vedas as all our sacred literature were deemed too holy to be put in writing* and that the act was at one time punished by death. First the initiated Brahmans, more than all the Brahmans in general, had alone the right to "proclaim" or speak out whether the *Vedas* or the sacred Mantras. . . . Were they open for it we would cite hundreds of □lokas to that effect. When they were put into writing, for a long time, the Brahmans alone had custody over them. Why? Because the whole of the sacred literature is a series of occult treatises; of doctrines and practical teaching of the science of sciences, expressly couched in a conventional language, such sentences generally meaning quite the opposite that they were made to say, and several thousands of words having one exoteric and one esoteric meaning, absurd and repellent when understood in that dead letter, sublime and grand when interpreted with the help of the secret Code. No initiate could or can be one unless he has committed this code to memory. Even when written out in their exoteric language the four *Vedas* were a forbidden work to the three lower castes. One example given on p. 283 of the August issue of *The Theosophist*, 1883 [Vol. III], is sufficient to show how careful were the initiates to conceal their real meaning. It is given in the Reply by Tara Nath to the Query in article: "Narcotics *versus* Occultism." In it he shows that the word "Rāmarasapanam" recommended as necessary for the Yogis—and which in the profane Telugu means a kind of spirituous liquor, means in

EDWARD BURROUGHS RAMBO
1845- ?
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CONVENTION OF THE T.S., LONDON, 1891

the esoteric language *a certain kind of meditation* for occult purposes**.** No wonder if your Orientalists do not find such words as volume, book or paper in the older works; nothing more natural than that the first scribes who committed these works to writing should have avoided adding one single word to either what was *Smriti* or *Śruti*, since all such words in sacred literature were avoided as blasphemous and sacriligeous, considered as dragging down holy works on the level with the profane ones**.** Yet it does seem puzzling to

understand how a Brahman-scribe, not a *Kayastha*, the name of the writer "caste," whose name does not occur in *Manu* just for the reason given), should be charged with having *no idea of writing* while actually performing that process with the oldest texts**.** Had not such a restriction been placed upon the Brahmans who were the first to reduce the sacred literature to writing, the *Kayasthas*—the despised writer caste, the progeny of a Kshatriya father and a Śūdra mother, would have never failed to add many a foreign element to the original text as they have actually done later**.** Nor can one feel surprised to find such obsolete words as *adhyāya*, lectures, *praśnas*, queries, and others the meaning of which is dual and the key to which is the secret *Code* and replaced finally by the purely exoteric terms such as we find in the later works; and which led Max Müller into the erroneous supposition that there was no writing and for literary purposes before Buddha's time**.** Quite true, the *Kayastha* caste was small, and sprung only a few centuries before the Buddhists**.** But this is no reason why there should have been no writing before their time**.** The relative antiquity of various works of the so-called (by the Orientalists) second period of Sanskrit turn in a vicious circle [more] upon works in common than in Aryan *bhāsha.* The Brahmans alone spoke both the tongue of the Gods (Sanskrit and its hieratic supplement, the Senzar), the Sanskrit bhāsha and the Prakriti bhāsha**.** The tongue of the gods was unknown to all but themselves**.** Metal plates mentioned in Yajnavalkya's lawbooks are not spoken of in Manu's *Code*, yet there are fourteen plates in existence with engraved mantras preceding the particular *Code* spoken of by seven centuries**.**

. . . The idea that while a small . . . . . tribe of presumably Egyptian runaway slaves are shown on the *authority (!) of their scriptures* to have been **. . . . .**

[ANSWER ON THE SUN'S HEAT:]

. . . . . that "no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the Earth *would be at all competent to maintain the Sun's combustion*," only may be excused for asking—whence then this mirific theory of the Sun's "fires" and slow yet incessant combustion? Thus the "Adepts" answer: When one has learned the true constitution of the Sun, [one] will not stop to think that this manvantara of any duration "seems largely to exceed the probable time during which the sun can retain heat" for—it is *not* "merely a cooling mass." And thus the "Adepts" have answered Question 2, as far as the ability of men utterly unacquainted with modern Science would permit them; and they now dismiss it with a last remark. Truly modern solar physics is far more worthy of a poem, a fiction full of "conceptions which beggar

those of Milton" than of a sober treatise upon the mathematical facts of Astronomy. And there is a true occultist ring, the Key-note of all upon which future speculation ought to be solidly based upon, in these words of the great poet physicist. (See Proctor p. 412).*

Answer to Question [3]. No such nonsense was ever postulated. The cataclysm that nearly annihilated the Atlanteans was slowly preparing for ages (See page 54 of *Esoteric Buddhism*) and other parts of that continent and inhabited isles by the 4th race had sunk long before it culminated in the final catastrophe spoken about and known in history. Their civilization was of a quite different character to that

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*[*The Sun Ruler*, *Fire*, *Light and Life of the Planetary Systems*, by Richard A. Proctor, London, Longmans & Green, 1871.]

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of which the West now boasts of. The civilization of Egypt and especially its learning was quite as great as that of the later Atlanteans, and, in one direction, at any rate, far superior to that of the present Europeans. And yet, while its imperishable monuments in stone, etc., monoliths, its Sphinx and statues, and its pyramids with a number of Sarcophagi full of papyri and yielding evidences of a later civilization already degenerating and on the wane, is being daily exhumed, where are the traces of its earlier and far more remote glory, where the records of that civilization which made Baron Bunsen say

[Two lines empty for the quotation which is missing.]

And yet the land of Egypt has never been carried down into the depths of the Ocean bed. Nor has it been covered, owing to repeated earthquakes which have convulsed over and over again that sandy bed upon which the ill-fated Poseidonis was plunged in its last physical sleep—until the soil was reduced for ages after into a slimy mud slowly sucking in the lost remnants of that civilization. Nevertheless, owing ever to the yearly increase, amounting but to a few inches in a century—of alluvium brought down by the Nile, the old *Hapimu*, the traces of the oldest Egyptian civilization, one that was as superior to the latest or the one with which the Egyptologists claim acquaintance with, as your own is now superior to that of Tibet—is hidden for ever from the knowledge of your sub-races. How many millenniums have rolled over pyramids surpassing the present ones, each millennium throwing its 50 or 60 inches of earth over entombed ruined cities, still older Sphinxes and palaces, it is for you—the latest conquerors of Egypt to calculate. Dig deeper and deeper into the sand and slime of the ages, and perchance you may find; and then cast and sum up your figures. No; it is not "supposed" but rather *known* to a certainty that your present European civilization which has been Cyclopean, though it may have finer and more elaborate works to boast of, will be destroyed as well; for such is the invariable law of nature. And it is far easier for a conflagration to devour without leaving a trace behind

telegraphic and electric works, railways and theatre buildings,

ephemeral newspapers and books, restaurants and gin-palaces than it was for flood or inundation to destroy any of the seven world-wonders and labyrinths, Semiramidean gardens and colossuses of Rhodes as well as old indestructible papyri and parchments—nevertheless time and the elements have performed the task to a perfection Can one recognize in the drunken cowardly Copts the descendants of the once invincible Sons of Osiris' "Arts and languages"? The present arts are doomed to perish long before the final catastrophe to make room for more perfected arts, as the old harpsichord, the clavicord, and clavecin disintegrated to make room for the modern piano, the old viola for the violin, and some of the arts and sciences of Egypt, Rome and Chaldea far superior to the present, are now lost to be revived at future ages. The immortal marbles of Phidias had good reason to survive and yet are nearly lost—but why should yours? As to languages, without entering upon a useless controversy with your philologists who can find no traces of the Sanskrit before a miserable couple of thousand years before your era, they are respectfully asked to surmise what was the language of the learned Atlanteans? The Adepts say that the older Sanskrit and what is now called Tamil are reliquiae, of what a European would call antedeluvian, and, we might term ante-Poseidonian languages**.** In this connection the writer must be permitted to blend Question 6 with Question 3 to which the former properly belongs **. . .**

[End of the Fragment]

[ANCIENT ASTRONOMY. THE GREAT PYRAMID]

[The Manuscript of this Fragment in H.P.B.'s handwriting exists in the Adyar Archives. It consists of three sheets which have been transcribed and originally published in *The Theosophist*, Vol. LXXXV, No. 2, November, 1963.—*Compiler.*]

. . . disintegrating the objective forms of the celestial cattle, by rending asunder the parent contellations from their progeny—the Zodiacal signs made them retrograde 30 degrees toward the West, so with Astrogony. As if to enforce the more emphatically upon the human mind the everlasting Wisdom of the axiom of the Founder of Astronomy, the Shepherd-god Hermes-A-Brahm—"as above so it is below; as in heaven, so on earth," hardly yet twelve centuries ago we thought of perceiving that the collective wisdom of our patriarchal teachers had long time since emigrated or rather also moved—West; but never perceived that on its way it had lost as well as the "signs" all semblance of definite forms. In their ignorance, our astronomical predecessors of the Transitional Ages, scoffed at their predecessors, and these in their turn grinned at those who came before. It seems, almost, as if the discovery by Hipparchus the Nicaean, of the retrograde motion of the equinoctial points had a prophetic character in it, as relating to the simultaneously parallel retrogression of human understanding; till finally, and very happily for humanity, the cycle of intellectual Development till then on its downward path, having reached its nadir, suddenly proceeded onward, until it culminated in its highest point of altitude—the present glorious Age! How truly wise and prophetically inspired were the archaic Indo-Chaldees and Egyptians even in giving names to things, may be inferred by one instance just

recorded from Space, by one of my assistant-stargangers. It is well known to us that at whatever epoch the great Pyramid of Egypt may have been built, it must have been at a time when Draconis, the then Polar Star, was at its lower culmination and the Pleiades—Alcyone especially—were on the same meridian above. By a calculation of Sir John Herschel in A.D. 1839—who correctly assumed that the long and narrow tubular entrance passage was built so as to level at the then polar star, the building of the Pyramid of Cheops was fixed upon the year 2170 B.C.—whereas it ought to have been, with far more propriety and regard to truth, placed at 28,868 years B.C. by adding to the figures of 2170, the whole period of the preceding Equinoctial precession.* Richard A. Proctor,† an

Astronomist of the same age, was the first to prove that, if we take the pyramid's *cubits*, and multiply the number thereof in a base side of the Pyramid by the number fifty, and increase the result in proportion as the base Diagonal exceeds the measures of the side, the sum comes out in the number of years in the great precessional period. Therefore, there now remains no doubt, nor did it remain, long before the means of verifying events by examining their pictorial records in the galleries of Boundless Space were discovered—that the builders of the Pyramid had erected it as an Observatory of Occult Astrognosy, and—called the Polar Star Draco, or Draconis, for reasons, certainly perfectly known to themselves. And yet so retrograding proved the human intellect and so inconsistent with its own reforms that unable to follow their Shepherd forefather's grand ideas, and yet anxious to prove that they knew as much and far more, they resorted to the following expedients. After having reviled Astrolatry, and trampled under their feet the sacred bulls Apis and Mnevis, symbolizing Life, and worshipped in the days of Menes and in whom the God Pthah, Sokar, Osiris (Life and Light) were allegorically said to be resident, they yet instituted a Pastoral

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* Bessel's calculation.

† [*The Great Pyramid*, *observatory*, *tomb and temple*, London, Chatto & Windus, 1883. See pp. 17-18 ff.; 45 etc.]

Religion in which instead of the sacred Bull, they worshipped a Lamb, equally the emblem of Life and Light and regarded as a grand Shepherd, and his assistant Pastors as their Spiritual Guides! They allowed all the heathen names of Stars named by their idolatrous forefathers to remain *status quo*, and, at the same time, perverted their meanings in the most cunning way. So, having erroneously and most ridiculously calculated that less than a fourth of the great astronomical cycle formed by the precedence in the equinoctial presentation has passed since MAN WAS PLACED UPON THE EARTH; they set themselves to making prophecies on quite an opposite basis. So, for instance, one of such Pastors or Shepherds at the head of a hydropathic sect named "Baptists," in an old and now ruined city of the Atlantidian continent, called Philadelphia (probably a Greek colony, peopled by irresolute and ever trembling people called Quakers) took upon himself to interpret the presence of Draconis, the chief Star situated in the tail of the constellation Dragon or the Great Serpent in the following wise. He asked the people to believe that the entrance of the Great Pyramid was the "bottomless pit" or Hell, as they named the Hades of their forefathers! At the same time computing that the one thousand eight hundred and seventy seven inches from the beginning of the Grand Gallery of the Pyramid stood for A.D. 1877 years since the birth of the Lamb, and that there remained but a few inches more to bring the gallery to its end, he maintained it to be a prophecy. Very shortly he said, "Draconis will again be on the meridian below the pole, ... but just seven times lower than at the

time of the Pyramid's building**.** This final downwardness of seven times is strikingly suggestive of the Dragon's complete dethronement**.** And what is still more remarkable, whilst [Alpha] Draconis is on the meridian at this low point, Aries, the Ram, appears on the meridian above, with the line passing exactly through his horns! A more vivid astronomical sign of the overthrow of Satan **. . . . .** it is not possible to conceive**.** It is, as the very heavens were proclaiming that the ever-living Lamb takes to him his great power, and enters upon his glorious reign!"

[THE ORIGIN OF THE PYTHAGOREAN SYSTEM]

[This fragment in H.P.B.'s handwriting exists in the Adyar Archives and is reproduced here from a faithful transcript of the original.—*Compiler.*]

. . . Asiatics say, that owing to the Zodiac, used for thousands of years in our temples, and leaving psychological claims entirely out of question—we have the means of seeing in, and of thoroughly penetrating through that Cymmerian darkness that stretches back for the Westerners in an indefinite and impenetrable series of prehistoric ages. And this, the Asiatics say fearlessly, and to the face of Prof. Weber who would persuade on his scientific authority the credulous public that the Aryan Brahmins had no knowledge of the Zodiac before the first century of *his* era; and that the Hindus are "in any case indebted for the Zodiacal signs and the names of the planets to Greek influence." For if he can show that Varāha-Mihira (in Pulisa) "employed a great mass of Greek words in his writings," the Hindus can prove on as good authority, that while Varāha-Mihira lived in the sixth century of the Christian era, Pythagoras who flourished in precisely the same century (570 B.C.) eleven centuries earlier, got his astronomical and astrological education (including the knowledge of the Zodiac), his system of *chelaship* and religious brotherhood, for which he translated the Sanskrit terms of *esoteric* and *exoteric* into Greek, and even his knowledge of the heliocentrical system from the initiated Brahmins. His prohibition of animal food and certain vegetables and his doctrine of the transmigration of souls comes from India; as also it is from

the *Sramans* that he got his System of inculcating unbounded reverence on the part of the disciple for their master or *Guru*, and for the matter of that even his doctrine of Numbers in their relation to the musical scale, and of the Universe as one harmonious whole. Our zodiacal signs have a common origin with those of the Egyptians, and for a good cause as may be one day proved. And to their Zodiac even European Egyptologists assign an antiquity of 4000 years before our era.

Moreover, some of the greatest lights of philology go so far as to affirm that before the supposed conquest of Alexander the Indian Aryans had no idea of the art of reading and

writing**.** And while boasting that a small **. . . .**

CHALDEAN "VEDAS" OR "VEDIC" CHALDEES?

[The Manuscript of this essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in *The Theosophist*, Vol. LXXXIII, No. 11, August, 1962, pp. 287-301.—*Compiler.*]

The oldest book in which the word "magic" is found—says the Christian Orientalist, François Lenormant, with a superb oblivion of the Vedic and Zoroastrian works—is the Bible. The first people who practiced it,—he adds—are the Chaldeans. But who were they? Neither philology nor ethnology are able to furnish us with any definite answer; and whether geographically or ethnographically considered, Chaldea is the subject of contradictory statements since the days of Herodotus down to our own.

Ptolemy the geographer tells us that Chaldea was the name of the S.W. part of ancient Babylonia, bordering on the confines of Arabia. At the same time, hardly a quarter of a century ago, "Ur of the Chaldees" or Chasdim of Abraham, was considered by many a critic, to have been a place of Mesopotamia, a castle of that name mentioned by Ammianus as situated between Nisibis and the Tigris. Of the Chaldeans as a nation, as little is known in history. Strabo calls them "a tribe" living on the borderland of Arabia. Herodotus mentions them as a contingent of the army of the Assyrians,* though the latter conquered them ages after the Chaldeans had been a civilized Empire; and

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* [See *The Histories of Herodotus*, Vol. II, tr. by George Rawlinson; Book VII § 63; p. 146 in Everyman's Lib. ed., London, Dent & Sons, 1964.]

Xenophon, in the history of the retreat of the ten thousand sees in them "a free and warlike people in the Carduchian hills"; somewhere near the mountains of Armenia then.* Even the very language of the Cushite Chaldea—that tongue in which the interlineary translation of the Akkadian inscriptions on the cylinders dug out on the sites of ancient Chaldea is made—is generally called by our philologists the "Assyrian," whereas this language

existed already in the days when the very name of Asshur in Noah's genealogy had not been yet invented. Thus, no branch of Science being able to give the world anything definite about the Chaldeans, we have to be contented with our own surmises. Therefore, will we try to find out at least what this people *could not be*, since we cannot learn for a certainty what they were.

In the Mosaic account we first read of Chaldea (*Genesis*, x, 10) when Nimrod, the son of Cush and the grandson of Ham, conquers the four cities respectively named "Babel and Erech, and Accad and Calneh, in the land of Shinar"; and again, when we are informed that Abraham "went forth from Ur of the Chaldees" (*Genesis*, xi, 31). The Bible, causing the world to be created in the 710th year of the Julian period (4004 years B.C.), the Deluge to occur in 2348 and Abraham to be born in 1996 B.C. (which would allow but a period of 289 for the Chaldean or Akkadian civilization, preceded by another still more archaic to develop!), finally gets hopelessly entangled in its own chronology, and thus, owing to its own contradictions and *lapsus calami* proves quite the reverse of what it evidently intended to prove from the beginning. It plainly shows the existence of another and distinct element in Chaldea. A race, neither Hamitic nor Semitic but what is now called the Akkadian. Since the Bible mentions the city of Akkad as conquered by Nimrod, whose race-name is due to his genealogy, that city must have then existed before him; and the Cushite

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* [See Book III, Ch. 5, 16 of *The Anabasis*, or *Expedition of Cyrus . . .* , literally translated from the Greek of Xenophon by Rev. J. S. Watson, New York, Harper & Bros., 1877.]

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or Hamitic Nimrod himself not being a Chaldean by birth, it is clear that they could not be so named before his arrival. This people then, evidently preceded the savage race of the "mighty hunter before the Lord." And they must have been a highly civilized nation long before the days of the Noachian "universal" deluge (of which geology certainly shows no traces), as it is well proved that Nimrod, now identified with Sargon I, found upon his arrival there a people, whose high culture was then at its climax. That nation, which had long since abandoned the nomadic pastoral state in which the patriarchal descendants of Shem indulged for ages yet to come, were these "mysterious" Akkadians or Chaldeans, whose name both upon classical and biblical authority designates not only a nation but that peculiar priestly caste initiated in and entirely devoted to the Sciences of astrology and magic. Held sacred in all ages, this peculiar learning was concentrated in Babylon and known in the remotest periods of history as a system of religious worship and Science which made the glory of the Chaldean.

Believed by some Orientalists to have belonged to the Indo-European or Caucasian race, regarded by others—of no less a great authority in Science—as Mongolian or

Turanians, there is a deep veil of mystery thrown upon this people. We are told by the Assyriologists that they were the inventors of the cuneiform writing; the authors of the grand and elaborate literature so miraculously preserved on hundreds of thousands of tiles now dug out by George Smith, Layard and others. But on the other hand we know that the Akkadians, whether they be of the Turanian or Indo-European race, *were themselves preceded by another still more mysterious* people, ... "most probably a darker race than they were" and whose remnants are found here and there in isolated groups near the Persian Gulf, thinks Prof. Rawlinson (*The Five Great Monarchies*).* Of this people there now remains no remembrance whatever. Their very name

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* [See Ch. III, Vol. 1 & 2 of *The Five Great Monarchies of the Ancient Eastern World* . . . by George Rawlinson, M.A., London, John Murray, 1871 (2nd ed.)]

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has disappeared, but "we have to recognize their existence in our explanations of the ethnographical elements of primitive Chaldea," says the author of the "Sketches of Chaldean Culture."

For the better understanding of this theory which kills the last vestige of belief in or the possibility of a "Universal" Deluge, we will briefly collate together the several opinions of some men of science as of our latest Assyriologists and add them to the data we find in ancient writers. The Turanians, think our Orientalists, were not the first inhabitants of the Euphrates-Tigris valleys. Neither are they themselves a pure, primitive race, as it is a mixture of the white and yellow races, and the people who belong to it offer an infinite gradation of hues and types, a gradual descent from the pure European down to the Chinese type. Notwithstanding this, their common origin is shown in the affinities of language, religion and customs. The languages of the Turanian nations lack that firmness and definite form of a type which would enable us to call them a step towards the formation of the human speech, says Max Müller (*The Languages of the Seat of War in the East*, p. 88).* As to their religions, they "never rose higher than a form of gross naturalism which transforms all the phenomena of nature into two numberless hosts of Spirits good and bad and whose cultus consists unexceptionally of magic and incantations," declares F. Lenormant (*La Magie chez les Chaldéens*, p. 184 ff.) †

Of the origin and primitive country of the Turanians as a race our men of science are less positive. The Turks and the Mongols, in general have a tradition that their race sprung somewhere near the southern slopes of the Mount Altai, in a valley hemmed in between inaccessible mountains full of minerals. Fire having come out one day from the bowels of the earth, one side of the mountain was destroyed and the primitive race emerged into the wide world. This

* [See 2nd ed., London, Williams & Norgate, 1855.]

† [Lenormant, François, *La magie chez les Chaldéens et les origines Accadiennes*, Paris, Maisonneuve et Cie, 1874.]

tradition agrees with that other one which caused the Eastern populations of Syria and Mesopotamia to point out their birth place East of their settlements, the Medo-Persians North. As to the Thibetans, they maintain that the forefathers of their Hobilgans and Shaberons, or the higher and initiated Lamas, were those wonderful men who lived on a fairy island, an Eden in the centre of Gobi when that dreary desert was yet a vast sea. They were giants in whom, passing from one to another, moved incessantly the Spirit of Fo, or Budda (the highest wisdom). As to the rest of the Lamas and Thibetans, they were ancestors created by the former from pieces of every plant, mineral and animal on the globe, which theory looks suspiciously like that of our modern evolutionists. In their turn, our men of science, who, but a few years ago yet, had to pretend in their official capacities at least, that they believed in the fable of Eden, declared at one time unanimously that the cradle of humanity was on the plateau of *Pamir*, whence flow out the four great rivers: Indus, Helmund, the Oxus, or Jehoona, and Jaxartes or Sir-Darya, the ancient Sihon. The separation of the Turanians took place in two directions: one branch went up northward and settled in the vicinity of Altai, the Aral Sea, and the valleys of the Ural mountains, from where after that it scattered along the North of Europe and Asia down to the Baltic on one side and up to the mouth of the Amur on the other; while the other and no less numerous tribes of Turan chose the Southern and Western direction, when some of them reached Armenia and Asia Minor, and others settled at the foot of the upland plateau of Iran in the valleys of Susiana and the shores of the Tigris and the Euphrates, where for ages they had anticipated the appearance of the Semites and the Cushites.

Thus the traditions of the quite savage and of the civilized but "inferior races," as well as the scientific theories of the European or "superior" races, concur in this admirably. Whether the cradle of humanity is here or there, it circles within the limits of Central Asia. And, unless the catechism of Science accepts the doctrine of many and simultaneous "cradles" where multi-coloured humanity evolved each its

special type and colour—a theory which would impair the prettily concocted fable of Eden and the original sin still more, or at least limit it but to the forefathers of the Semites,—we the "superior" white races have to accept among other unpleasant things the disagreeable

truth that our ancestors were as black and far blacker, perchance, than any of those we now look upon as the races to us inferior, for—they were the ASIATIC ETHIOPIANS!

This is the direct and logical deduction from the opinion of the men of Science, however many and contradictory these theories. Such are the facts drawn from the recent achievements of philology and ethnology. And if we have to accept truth whencesoever it comes, and vindicate *facts*, we will have to confess that a black or a very dark-skinned race of men once occupied Western Europe, were in short the aboriginies of Europe. "The Asiatic Ethiopians," writes Professor Rawlinson,* "by their very name, which connects them so closely with the Cushite people inhabiting the country about Egypt, may be assigned to the Hamitic family, and this connection is confirmed by the uniform voice of primitive e antiquity, which spoke of the Ethiopian as a single race dwelling along the Southern Ocean, from India to the Pillars of Hercules . . . . ." "It is indeed true that the first men that appear on the arena of civilization were evidently of the stock which we denominate somewhat indiscriminately Hamitic, Cushite and Ethiopian," says Dr. A. Wilder in his *Black Nations of Europe.* Their abodes were in no circumscribed region . . . . Their ethnical names imply as much. In ancient times Egypt was called "the land of Ham" (*Psalms*, cv, 23) from Kham, its chief diety; Susiana and Arabia were styled Kissoea and Cush; and the countries of the Hamitic races were called Æthiopia. Herodotus repeatedly mentions the Æthiopians of Asia, placing their country at the South of modern Afghanistan, now Kerman and Baluchistan. Homer speaks of Memnon as the son of Eos, or the Dawn; and Diodorus declares that he was King of the Ethiopians and built a palace at Susa, the

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* [*Op. cit.* See pp. 47-49 on the "*Cushite Origin of the Chaldeans.*"]

Shushan of the Bible. The tradition to the effect that the Ethiopic race held Media, Babylonia, Assyria, Armenia and Asia Minor, including Iberia and Georgia seems to be corroborated by the latest discoveries. Rawlinson makes Baluchistan and Kerman their former center; but J. D. Baldwin, in his *Prehistoric Nations*, maintains that Arabia was the ancient Ethiopia.* And, in Long's *Classical Atlas*† the Arabi are placed at the mouth of the Indus, on the Western bank. Eusebius declares that the Ethiopians came from India, whether Eastern or Western is not mentioned. "The India or Hoddu of the *Book of Esther* was Oude or the Puñjab; but the name India is vague and only signifies a river country. Sir W. Jones made Iran or Bactriana the original source of these peoples and supposed that a black or Ethiopian empire once ruled all Southern Asia, having its metropolis at Sidon. Godfrey Higgins, in the *Anacalypsis* suggests that it was Babylon . . . . . The dominion of Nimrod (Sargon I of the Assyrian cylinders or tiles) would seem to be thus indicated" (*The Black Nations of Europe*) .

Finally, Strabo, quoting Ephorus, says: "The Ethiopians were considered as occupying all the Southern coasts of both Asia and Africa, and as divided by the Red Sea into Eastern and Western Asiatic, and African."‡

All this generalization of peoples under the one name of Ethiopians does not give us anything like a certain date as to who were the "dark race" which according to Prof. Rawlinson, Lenormant and others, preceded the Turano-Akkadians who themselves anticipated the Hamitic nation brought along by Nimrod; but it undeniably proves that they were dark-skinned though not necessarily for that, Negroes, nor even Hamites. The clearness of this

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* [Baldwin, John D., *Pre-historic Nations* . . . p. 58-59. New York Harper & Bros., 1869.]

† [See map 3 of *An Atlas of Classical Geography*, constructed by Wm. Hughes, and edited by George Long, New York, Sheldon & Co., 1867.]

‡ [As quoted by Rawlinson *Op. cit.* p. 47.]

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scientifically ethnological exposition appears all the more muddled yet by the philological attempt of Prof. Rawlinson to reconcile these contradictions. Accepting in that the lead of Max Müller who himself only sanctifies the suggestion of Professor Oppert, ascribing the original invention of the cuneiform characters and "a civilization anterior to that of Babylon and Nineveh to a Turanian or Scythian race"—Rev. George Rawlinson, the brother of our eminent archeologist, Sir Henry,—endeavours to assign to these Ethiopians a Turanian or Scytho-Tartar origin. "Hamitism," he says, "although no doubt the form of speech out of which Semitism was developed, is itself Turanian rather than Semitic," and adds in the shape of a more elaborate explanation "the Turanian is an earlier stage of the Hamitic."

We shall turn then to this Scytho-Tartar race and see whether we can find anything in them to connect them either with the Turanian Chaldees or primitive "black race" to which belonged the authors of the earliest history, and records of the "religion of magic" now translated from the Assyrian cylinders.

On a quotation by Justinus* from an historical work by Trogus Pompeius, a manuscript lost since the second century of our era which states that primitively the whole of the boundary parts of Asia were in the possession of the Scythians who are also shown *to be older than the Egyptians*, in fact the most ancient people in the world: on the strength of this quotation and the Bible jumble, we suppose, it is now generally agreed to class these Asiatic Scythians with the Turanian races, attribute to them the invention of the cuneiform letters and say of the Akkadian language in which they are written, that, like the Sanskrit, it remained the language of the literature long after it had ceased to exist and had become a dead language.

Does this help us any more to learn who the Chaldeans were? Not at all. For we know

of the Scythians—a generic name given to all the Asiatic tribes of the antiquity whose

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* [*De Historiarüs Philippicis libri*, II, Ch. iii. See also Latin ed. of Otto Seel, Leipzig, B. G. Teubneri, Book II, Ch. 3, § 15, p. 20.]

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history has remained unknown to us—as little, if not less than of the Akkadians whose language at least has been approximately found out by the philologists. From the accounts of Herodotus and Hippocrates about the Scythians we learn next to nothing, and it becomes next to impossible to connect them with the Chaldeans any more than with any other people before the seventh century B.C. And speaking of these Hippocrates describes their personal appearance as different from that of the rest of mankind and "like to nothing but itself." Repulsive in the extreme, "their bodies are gross and fleshly; their joints are loose and yielding; the belly flabby. . . and all closely resemble one another." A half-nomadic people, barbarous even in the days we are accustomed to look upon as such; warlike savages, is it of them that our modern Assyriologists say that "they took part in, and assisted in the most ancient culture of our human races"?*

The foundation and progress of which culture relates in the opinion of our Orientalists to such a hoary antiquity that the memory of it is lost even in the most ancient records of humanity; and whose language—now proved as having been the language of an immense literature—"was a dead language at least two thousand years B.C."?†

Historically our records go no farther than a few centuries B.C. While the poet Aristeas shows the "Griffins" of the extreme North expelling the Cimmerians from their lands and, entering Media, by mistake, instead of Asia Minor, Niebuhr, contrary to the Herodotean account who quotes Aristeas makes the Median King Cyaxares who was besieging Nineveh meet the unexpected inroad of the Scythians, who after defeating him made themselves masters "as far as Palestine and the borders of Egypt." On one hand Niebuhr, Böckh, Thirlwall and Grote maintain that the

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* Lenormant, *The First Civilizations.* M. V. Nikolsky, *Sketches of Chaldean Cultures* and several others. [H.P.B. cites French edition of Lenormant later in this article.

† *Ibid.*

Herodotean Scythians were Mongolians; and on the other, such authorities as Humboldt, Grim, Klaproth, Sir H. Rawlinson, seek to prove that they belonged to the Indo-European race.

With such a *positive* data in hand, we have no better means than to make the most we can of one unimpeachable material at hand, the autobiography of these people traced by their own hand for countless generations. But before we do so, we have to explain to the readers how the men of science view these famous cylinders, and what they are.

Owing to the constant efforts of the Orientalists a series of most unexpected, amazing discoveries were made for the last few years. Under heaps of garbage and mountains of crumbling ruins a whole library, which when translated, will be composed of many thousands of volumes, has recently been excavated. The subject of these records refers mostly to the development of the religious ideas of the aborigines of these regions where the world sees if not the cradle at least one of the cradles, and the principal one where humanity evoluted into its present shape. But they also contain the history of peoples and races of which we moderns had no idea. True, it is but a fragmentary history, of which, owing to so many tiles being broken and as many crumbled into dust, many a link is now missing; yet enough to show that, while cities and kingdoms and peoples, and whole races, some of them with the highest of civilizations rose and developed, but to degenerate and fall; and religions and philosophies, arts and sciences passing like Chinese shadows on the white walls of Time, appear—like all concrete and temporary things—but to disappear into the abyss of motionless Eternity; there are abstract ideas which never die. These ideas now attributed to superstition of the grossest kind and called incantations, belief in good and bad demons, in short MAGIC, are denounced in the most bitter way. On one hand it is the Christians who arrogate to themselves the monopoly of teaching the world about angels and devils in their own way; and on the other by the men of Science

who believe in neither and would destroy at one stroke every belief but in themselves.

The Orientalists think that the Turanians, the predecessors of Nimrod, entered the Euphrates-Tigris valley, having already a certain culture which they brought with them from another locality. Besides the cuneiform mode of writing which they had invented before their arrival, either they or the "black race" which they found there had another kind of characters, ideographic signs, a rude form of hieroglyphics which was used for expressing the symbolical image of whether a concrete object or an abstract idea. When these signs had acquired a phonetic value the ideographic forms gradually lost their character, the signs represented no more the objects which they symbolized but a simple combination of various arrow-headed lines mostly horizontal. They read from left to right, are either stamped or cut, occur on tablets cut in rocks, on stone-slabs, on bass-reliefs, on Assyrian winged bulls, on sun-baked or kiln-burnt bricks or small cylinders, on seals, some of the inscriptions being so minute as to require a microscope. All this system of signs answered fully to the agglutinative idiom of the Turanians, and were accepted by the

Cushites of the Tigro-Euphratean valley at a much later period. The researches upon these elementary arrow-headed signs and their comparisons with material objects gave that important result that the cuneiform characters are now known to have originated in a more Northern region than Chaldea; in a land with quite another fauna and flora, where, for instance there were no lions but of wolves and bears in abundance, where neither the palm nor the vine were known but trees with acerose leaves, pines and firs abounded (G. Smith *The Phonetic Values of the Cuneiform Characters*, p. 4). *

While paleography helped by paleology proved so much, archaeology was discovering that the "oldest tombs in Chaldea carry us back to as great an antiquity as the Egyptian

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* [Smith, George. Edition published in London, Williams & Norgate 1871.]

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sarcophagi" (Lenormant, *Les Premières Civilizations*, Vol. I, p. 118).* The religion of the aborigines who preceded the alleged Turanians, notwithstanding the assertions of some Orientalists to the contrary, did not differ essentially from the latest form of the Chaldeo-Babylonian beliefs as now shown by the tiles and monuments. If one was a "rude form of primitive fetishism" so was the other, though personally we are inclined to believe that both were as philosophical at the bottom as any of the religious systems of antiquity or especially the one which followed and aided by sword and fire supplanted them. The very suggestive fact that the Chaldeans whose proficiency in mathematics and astronomy was renowned from the first glimpse of history could not very well be at the same time superstitious and fetish-worshipping fools, has never seemed to strike our Orientalists. None of them was ever known to remark that the people whom Aristotle found to have taken the most correct astronomical observations during a period of no less than 1903 years, could not at the same time credit "magic" and belief in incantations, talismans and amulets as they did, had not all these a more philosophical basis of truth in them than is suggested by these terms in our own century. Unless one makes a special study of that system by the light of occult Sciences, a student of these religious systems risks never to rise higher than dead letter superficiality. And it is not very likely that under the present circumstances and with the objurgation which rests upon the claims of psychology and the misunderstood phenomena of Spiritualism and Occultism especially, the Orientalist would go to that length. Their surest though hitherto unacknowledged guide in their opinions and sentences passed upon the "magic" of the ancients, are the magical rites and belief in good and bad demons as practiced under the name of religious doctrines in the Roman Catholic and Greek Eastern Church. For all the dead letter of Chaldean magic—useless and absurd incantations, ceremonial prayers and

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* [Lenormant, François. See French edition: Paris, Maisonneuve, 1874, 2 vols.]

talismans—have passed part and parcel under the name of "exorcisms," holy water, ceremonies and pope-blessed amulets and images of angels and Saints into the Catholic Christian Church.*

Hence we find it rather amusing to hear Mr. F. Lenormant, a zealous member of the Popish Church, express his opinion upon the religion of the Chaldees by stating that, no more than the rest of the ancient creeds, it "never rose higher than the worship of nature." That solitary fact that the Akkadians represented our Earth in the shape of a boat, not oblong as those we are acquainted with, but perfectly round, like a slightly flattened ball with the top cut off, as was in use with the Chaldeans, and in incessant circling motion on the ocean of space, proves already that their Magi were far ahead of the Christian fathers, the early as the mediaeval ones. We doubt whether any of the former, with their enormous knowledge of astronomy, would have compared to an Augustine scouting the sphericity of the earth as it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or a Lactantius, who thought it would make the men at the other side of the earth walk with their heads downward; or finally the holy wiseacres who came very nearly burning Galileo for his anti-scriptural blasphemy. Whether such prejudiced ideas about "Magic" will be much dispelled even now is what we still doubt. That Magic flourished among the Chaldeans as it did with the Egyptians, the Greeks, the Aryans and every other people was always known. But what was never known, owing to prejudice, was in what consisted that Magic. Even now that a whole library upon the subject is found by Layard and Smith on the ancient sites of Chaldea, unless they learn to read its contents by the light of other like works, our men of Science will never understand its significance. For they had the *Vedas* and the *Zend-Avesta* and the *Book of the Dead*, and

* What are the exorcisms of the Roman Catholic priests but "magic" and "incantations"? See the new *Ritual of Exorcisms* published in 1852 in Rome under the patronage of the Pope and compare.

found in them but the dead letter: the spirit escaped them. And yet, never had they a better chance. Transported to the British Museum that . . . . .

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now the Orientalists believe they know all about it, François Lenormant gave these incantations even a name: he called them the "Chaldean Vedas"; but no more than his predecessors did he succeed to show as he thinks "the origin and importance of Magic with the Chaldeans." (See *La Magie chez les Chaldéens.*)*

Before we can prove it more elaborately, we have to go back to the very sources of Magic; at least as far as the first glimpses of it appear in the hardly dispelling darkness of the past. Obliged to keep within the narrow limits of a journal article, we must avoid every useless disquisition and hold as much as possible to facts. Hence we will briefly pass in review the several hypotheses that various Orientalists and men of Science have evolved out of their fancy from the very meagre material and data they have at their disposal.

What *they* call Magic is simply incantations to numberless cosmical powers personified under the form of good and bad spirits. Of the religion of the Chaldees, Assyrians and others they say what Max Müller said already of the early Aryans and Herbert Spencer of the fetish-worshippers in general. A primitive and gross form of religion presenting various shades of fetishism. Watching over and in nature, fancy depicts as host of spirits which produce, guide and have control over every phenomenon in nature. In the low moaning of the wind, in the rustle of the leaves, in the roaring of the waves and the storm, in all the geological, astronomical and meteorological changes, in short the untutored minds of these primitive savages saw, heard and felt a special genius, a Spirit presiding over and inhabiting its

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* [*Op. cit.* preface. Also on p. 116 Lenormant refers to his section on a "*Véda Chaldéen*" in volume II of his book *Les Premières Civilisations*, cited elsewhere.]

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respective element, obscured, personified and deified. The Primitive Man "gives names to all the powers of nature, and after he has called the fire "Agni", the sunlight "Indra", the storms . . . . .

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. . . we have to learn that these men lived in the very dawn of civilization, that they were what we now call pagans, or worse—fetish-worshippers. The light of Science, helped and preceded by the still brighter light of Christianity, chased such religious phantoms of polytheism and replaced them by exact knowledge and—Monotheism.

[CHRISTIANIZING "PAGAN" IDEAS]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler.*]

To whom then, are we indebted for the modern notions of Spirit communion, and Spirit return? Whence have they developed? It can be still less from Protestantism. For if we mistake not, though the many Protestant sects differ on more than one point, nearly all agree in believing that the departed Soul whether that of a Saint or a Sinner is already judged and doomed before it separates from its body. Hence no need of prayers for it. It will awake on the last day of Judgment when "Christ will judge the quick and the dead," to regain its body, together with its consciousness *i.e.* its conscious individuality; which will be either rewarded with eternal beatitude or be cast unto eternal damnation. And, as they recognize no intermediate purgatory like the Roman Catholics, some of them seem to be very confused in their notions as to this particular question. With whomsoever we may have conversed upon this topic, whether a theologian or a layman, none ever could enlighten us upon the subject. No member of a Protestant Church could explain whether the Soul, during this period . . . . . between bodily death and Resurrection Day was conscious or

unconscious which precluded the possibility of an independent action such as is necessary to a Spirit desiring to preserve its earthly relations and communications with men.

[The following lines were crossed out by H.P.B.]

Thus we have the Roman Catholics and the Oriental Church alone, who after adopting these old pagan ideas, have Christianized them, and believe in them with anything approaching logic. And as the former teaches a state of purgatory, and the latter, though rejecting such a state, yet allows to every sinner and every blessed Soul a proportionate amount of either damnation or beatitude, before the hour of final reckoning or the Great Day of Judgment settles their account, it also accounts for the fact that, ...

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PALIBOTHRA OF MEGASTHENES

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler.*]

It would require more space than the subject is worth, to show how every classical writer who mentions the "Palibothra" of Megasthenes differs in some detail from another classic; and how all connect with the place the town far or near the confluence of the Ganges and Erranoboas, though the latter is a non existing river—if one has to judge by the name. And while Pliny places "Palibothra" 425 Roman miles *below* the junction of the Ganges and the Jumna, Strabo, following Erastosthenes, gives its distance from the mouth of the Ganges at 6,000 stadia. Arrian moreover calls the "other" river near Ganges Erranoboas. And though both Arrian and Pliny make a clear distinction between the Sona and the mythical Erranoboas, yet Prof. Max Müller followed by Mr. Cunningham do not hesitate to identify both as Sona, the same river "where the ancient Palibothra stood." As an unanswerable corroboration of the statement, and explanation given to an objection raised by D. Wilson, he holds that "though at present Patna is not situated near the confluence of the Ganges and the Sona . . . . this, however, has been explained by a change in the bed of the river Sona . . . established on the best geographical evidence."* The "evidence" of the geographers is no doubt unimpeachable; but this evidence does not establish either the year or even the approximate period when the Sona

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* [See p. 250 of Śāstrī's ed. of Max Müller's *History of Ancient Sanskrit Literature.*]

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deserted its bed. Our texts invalidate however the testimony of the Greeks if by Erranoboas the Sona is meant. Leaving the Oxford Philologist and Gen. Cunningham who accepts and insists upon the identification to settle their differences, with the evidences to the contrary brought forward by opponents who show most weighty and evident reasons why the Sona cannot be the Erranoboas (See *Archeological Survey*, Vol. VIII), the attention of the learned Surveyors may be drawn to the following: A more minute examination will show that the *Sona has changed its course since the days of the Mahābhārata where it is*

mentioned several times and since Buddha's time—twice. And that neither of the periods of the two deviations could possibly furnish a corroborative evidence in favour of the statement of classical writers, is shown in our texts. We are not concerned with the epoch of the last deviation of that restless river, which may or may not have happened as stated in the *Survey* shortly "before the Muhammedan invasion"; but with that time which would reconcile the Greek statements with the actual direction of the flow of the Sona. And to our knowledge neither period will serve the purpose. For, if the geographical evidence and the topographical inferences drawn from various allusions to this religio-historical stream in the *Mahābhārata*, and the *Rāmāyana* and the travels of Hiouen-Thsang and Fa-hian, justify the conclusion that the Sona has once more wandered off its bed somewhere between the two centuries that preceded the Muhammedan invasion of India, our texts connect its first deviation positively with Buddha's death. Thus whether the Sona changed its bed in the 6th cent. "B.C." or the 8th "A.D.," it was not at the time of Megasthenes (4th cent. before the Christian era) — "where Palibothra stood." Among the many legends connected with the Lord Buddha's *Nirvana* Mahanada Sona (the great red river) is mentioned among the seven rivers which ran off in various directions "to avoid witnessing the sorrow of the host of Arhats and Bikkhus (settled on the shores of various rivers) at the death of their Lord." Though a far more natural phenomenon than the parallel one alleged to have happened 500 years later,

when "the veil of the temple was rent in twain . . . and the graves were opened; and many of the saints which slept arose and went into the holy city", etc.—it is not even attempted to connect the deviation of the streams with the Sage's death in any miraculous direct way. But unless the actual fact of coincidence is accepted, then the compiler of legendary lore would have to be credited with prophetic prevision; for he says distinctly that the "Mahanada Sona turned away and flowed back *Eastward*"; — a fact corroborating the repetition of the same phenomenon later since the Sona flows nowadays *Westward.*

(End of the MS.)

[The sheet of this MS. is 20 inches long—three smaller sheets glued together. On the back of it there are four lines in H.P.B.'s handwriting:

. . . "was sunk in the 3rd century together with the ship that carried it from Magadha toward "Ghangs-chhen-dzonga," the *fifth* arriving at the nick of time reached its destination. So did the sixth and the seventh—all the three of which are now" . . .

This text might have been used by H.P.B. in some other article.]

[ON DR. CARPENTER AND SCIENTIFIC PREJUDICE]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler.*]

There were those, who not content of forging out of his name a synonym of refined voluptuousness—or rather, of the most animal sensualism—in more than one case got hold of his ideas and paraded them as their own, though in no one instance did they give him credit for it.

The greatest opponent as well as the most fierce one we modern Spiritualists had to encounter was Dr. W. B. Carpenter, C.B., M.D., L.L.D., F.R.S. There were from the beginning and still are, many men of Science as uncompromisingly hostile to the new "Epidemic" as himself, but they have chosen the most prudent course, and unable to demonstrate what these phenomena are, they either shut their eyes to the most glaring facts or—decline having anything to do with them. Until Science has something more definite to give us than mere generalizations, this is certainly the wisest course to pursue.

Not so with Dr. Carpenter, and we propose to prove it. We all know it, for instance, that from Aristotle down to Herbert Spencer, no philosopher has ever pretended to have entirely fathomed the least important Forces of Nature. In animal Magnetism, as well as in those curious nervous diseases which seem to develop and intensify mental faculties *ad infinitum*, our physicists, physiologists and biologists are as completely at sea as they were in the palmy days of Mesmer's *baquet*, or Magendie. The recent case of Miss Mollie Faucher of New York, is a living proof of it; and

her disease, one of those which Science so early as the latter part of the preceding century regarded as the *scandalum medicorum*, is as little understood now as it would have been then. The only evident progress physiology and Science in general have made since then, is, that about a hundred years ago, there were those among them who yet believed that these kind of diseases were produced by and under the control of the "Enemy of mankind"—which now none of them do. And yet, the celebrated Author of *Mental Physiology* acts throughout as if kind nature had kindly placed the aggregate amount of all

the Forces of Nature in his vest pocket and instituted him sole guardian thereof. True he did not achieve much in the way of discovering any one of the mysteries of Sp—, though he tried hard to make believe he did; except, insomuch as having discovered nothing himself, worth discovering, whether intentionally or not, it does not matter . . . [for]

Did anyone ever fathom to its bottom any one of the forces of nature? And can even Dr. Carpenter who goes for Spiritualism like Richard Cœur de Lion went for Saladin, by trying first his hand and sword on his nearest and dearest Colleagues, be able to help us any more [by identifying purely] mental operations—will, for instance, or faith, or rather that "third faculty of man, coordinate with sense and reason, the faculty of perceiving the Infinite" so boldly put forward by Max Müller — with a physiological, material agency? Or again, can any one of the other disciples of the half-forgotten James Mill and his *Analysis of the Phenomena of Human Mind** force upon us the conviction that consciousness consists of but three elements, *i.e.*, sensations, ideas, and train of ideas—which do, and must account for all the complex phenomena of the mind, such as judgment, abstraction, memory, belief, ratiocination and the power of motives? Or have we to accept *a priori* that which physiologists, *still* more materialistic, tell us, namely, that mind, as a subject has no existence whatever, but is simply a machine of gray matter evolving different states of

* [London, Longmans & Green, 1878.]

consciousness, varying but in their degree of activity? But before accepting any of these theories we should feel thankful to Dr. Carpenter to finally show us what prepossession and expectancy which are given by such leading parts in the melodrama of those who are not ignorant of the fact that the ancients for long ages, previous to the Neo-Platonic school or the Hermetic philosophies, discovered, that in order that the human Voltaic battery should decompose and analyse the *occult* properties of nature, it required in addition to the physical a second and spiritual brain. Such a brain is either a gift of nature, in which case the person endowed with it is according to Cornelius Agrippa "a natural-born magician," or, it is acquired by a long and painful self-development. For though, the common property of all, it yet may remain in its latent state during the course of a whole human life. At all events, science ought to accord to the *inner* man something higher than the possession of a mere machine of gray matter, evolving different states of consciousness, which vary but in their degrees of intensity.*

* If we have to believe Mr. J. Milnar Fothergill, M.D., Jr., Physician to the West London Hospital, "Thought" is no more than "the product of the cells of the gray matter of the brain—the result of a change of

form in inorganic matter taken into the system as food, of which acids and other products of oxidation, or retrograde tissue-metamorphosis, are the waste.”!!

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[ON SEPARATION OF NATIONS, GESTURE LANGUAGE, SANSKRIT.]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—*Compiler.*]

The Medes, Kelts, Slavs, Hindus, Persians, Greeks, Romans, Germans make their appearance in your history as nations and peoples separate in language and history, each with its own far remote past, its distinct traditions and customs between 2 and 4,000 years ago. They are called Aryan and Caucasian races, all said to come from one and the same stock, the early Vedic Aryans of the Oxus and what not. And yet that separation of nations, since no more than between 3 and 4,000 years is allowed for the *Vedas*, though the Brahmans are known to have brought them with them to India [*sic.*]. Thus your history thanks to philology, ethnology makes of this separation of nations a real Tower of Babel . . . *plus* language — as separate history, types, colours and customs for each. We say—and we have positive historical proof to that effect—that the so-called *barbaric* peoples "the physical and political representatives of the nascent Aryan race speaking a now extinct Aryan language" that stood before this division of nations, had a higher civilization as a root race and its sub-races than has yet been found in the geological strata. And thus though it is granted that the farthest date to which documentary record extends is but the first, the earliest glimmer, the nearest visible point of your historic period beyond which stretches back an immense and indefinite series of prehistoric ages, yet no civilization, nothing but barbaric savage men preceded for a 100,000 years the 3 or 4,000 years of comparative [word illegible] and the 2 or 3 hundred years

of actual civilization. Nay the very period when nascent human speech was preceded by gesture signs, is found preceding the Sanskrit, the most perfect as the most grand of all human languages, but by a couple of thousand years or so!

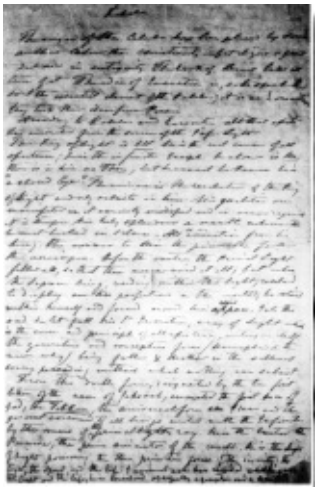
The process of induction is challenged by historical writers, lions followed by a herd of jackels of the daily press. [Here follows a crossed out sentence.]

Thus geologists carry man's first appearance into the period of post-glacial drift, in what is now called the Quaternary period. And while the former period was undeniably

between 250 and 300,000 years back yet the Encyclopaedists persist in saying that it indicates an antiquity only of—"at least of tens of thousands of years." The idea is supremely absurd both from physical and ethnological as from psychological evolutionary standpoint. Taking their own figures to imagine that the host of races during the last 25,000 years should have been no better than animals, savage and uncivilized barbarians at best, and then from men of the Palaeolithic, old stone age, followed by those of the Neolithic or new stone age down to the races of the bronze and early iron ages with which commences historical antiquity in Europe, to make a clear jump to the old Babylonian and Egyptian civilizations, is rather a risked undertaking. Why not rather infer that since between the high civilizations of Greece and Rome and the Modern one—hardly 200 years old—there was the black gap of the dark and Middle Ages, the miniature scale of one of the smaller cycles, so there may have been a similar gap between the older Babylonians and Chaldeans and such high civilization as traced by every [word illegible] unbiased Orientalist in Egypt and Babylonia 10 and 15,000 years, and the preceding high civilizations of sub-races now extinct. The 20 centuries of European history are unable either to fix an age for the stone implements found in the Thames or the French Somme. Not only that the drift of glaciers and ground-ice, but also other geological changes [have] to be taken into consideration before assigning an age even to the relics of the bronze, and the artistic and polished [word illegible] of the Neolithic

age, let alone the drift implements of the older stone age. The modern reckoning of ages was never more vastly out of proportion to historical chronology than in the present case. Sixty feet deep in the borings made in the alluvium of the Nile Valley where burnt bricks and pottery were found represent at least 25,000 years, and when they dig in certain localities, 120 feet deep. If only traces of various intermediate civilizations of a lower order were hitherto found, it does not stand to reason that there were none of a higher order but only that ancient civilizations being of another order and the antiquity of monuments found being generally discarded and the relics of a more intellectual [word "being" crossed out by H.P.B.] having failed to reach us—as the relics of your modern literature, arts and sciences will fail to reach the 6th race archaeologists:—it is but natural to find, etc. Relics of social and psychological culture can hardly be found in geological strata, in layers of soil. In Italy, Germany and elsewhere remains of a long pre-Roman civilization have been found. The connection between inland seas and the Ocean has greatly changed, in many cases was entirely broken since the time of the Bronze Age. But so long as the ruined cities of Egypt, like that of Ramses will have to wait for and depend upon their identification and chronology in the Mosaic books, no age can be assigned to them. The Brugsch-Beys are numerous and their authority too little questioned and too much depended upon. All that which goes beyond the few pages of universal History now entirely in the hands of Western Christian nations becomes the mythical portion, all that is found recorded in the unauthenticated chronicles of a small tribe the origin of which your historians cannot

prove, is—*authenticated history*.



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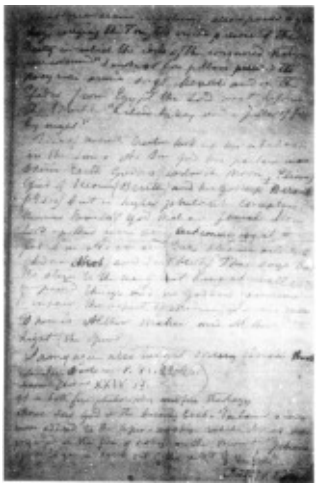

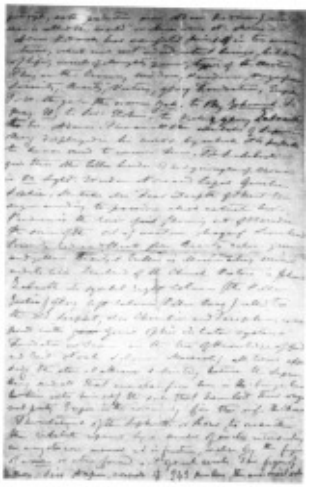

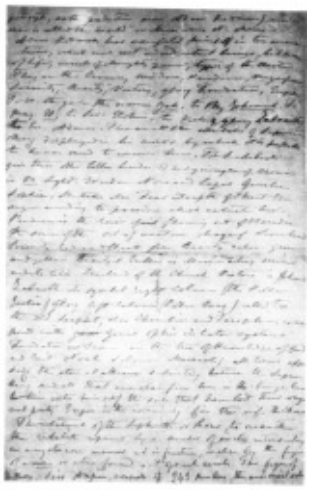

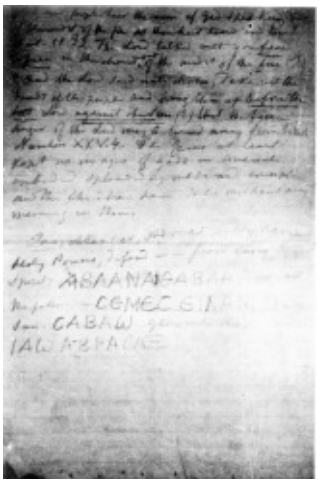

K A B A L A

[Transcript of a MS. in H.P.B.'s handwriting, in the Adyar Archives. Bracketed queries are to indicate that the word immediately before it is illegible in the MS. and may not be so; some blank spaces with queries in them indicate that the word or words are for the present entirely illegible.—*Compiler.*]

The origin of the Kabala has been placed by some authors later than Christianity—but it goes a great deal more[?] in antiquity. The book of Daniel lacks all traces of it. The idea of Emanation is, so to speak, the soul, the essential element of the Kabala; it is as Zoroastrians, they took their ideas from Persia.

According to Kabala and Zoroaster all that exists has emanated from the source of the Infinite Light.

This King of Light is *all.* He is the real cause of all existence; He is the infinite Ensoph. He alone is *He.* There is in him no *Thou*, but he cannot be known, he is "a closed Eye." The universe is the revelation of the King of Light and only subsists in him. His qualities are manifested in it variously modified and in various degrees, it is therefore his holy splendour, a mantle wherewith he must be clad in silence. All is an emanation from his being, the nearer to him the purer, the farther the more impure. Before the creation the Primal Light filled all, so that there was no void at all; but when the Supreme Being, residing within this light, resolved to display his perfections in the worlds; he retired within himself and formed around him a void space. Into this void he let fall his 1st Emanation, a ray of Light which is the cause and principle of all existence

uniting in itself the generative and conceptive force (hermaphrodite the reason why) being father and mother in the sublimest secrecy pervading, without which nothing can subsist.

From this double form, designated by the two first letters of the name of Jehovah, emanated the first form[?] of God, the *Tikkun*, the universal form[?] and idea and the general container of all beings united with the Infinite by means of the primal ray. He is the Creator, the Preserver, the prime animator of the world. He is the Light of Light possessing the three primitive forces of the divinity; the light, the spirit and the life. Inasmuch as he has received what he gives, this light and the life, he is considered as equally a generative

and a conceptive principle, as the primitive man Adam Kadmon, and so man is called the world "or Microcosm of the Macrocosm." Adam Kadmon has manifested himself in ten emanations, which are not indeed actual beings, but forms[?] of life, vessels of almighty power, types of the creation. They are the Crown, Wisdom, Prudence, Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire. To Wisdom they gave the name *Jah*, to Prudence *Jehovah*, to Magnificence *El*; to severity, Elohim; to Victory and Glory, Zabaoth; to Empire Adonai. These are all the attributes of Supreme Being displayed in his works by which it is possible to know and to conceive *Him.* The Kabalists give them other titles besides. The synonym of Crown is *Oa*, Light-Wisdom, Nous and Logos, Gnostic Sophia. She takes also Four[?] ? ? ? Eden anger according to passions which actuate her. Prudence is the river flowing out of Paradise the source of the oil of unction. Magnificence? Severity: bad and black fire; Beauty: colour green and yellow. Beauty's emblem is illuminating mirror and its title Husband[?] of the Church. Victory is Jehovah Zabaoth, its symbol, right column (the pillar Jochin); Glory, left column (the pillar Boaz) called too the old serpent, also Cherubim and Seraphim, correspond with ? ophis [of his?] and later systems. Foundation and Severity are the tree of knowledge of good and evil, Noah, Solomon, Messiah; all terms effecting [?] ? the eternal

alliance subsisting between the Supreme Being and all that emanates from him. — He brought ? into himself the souls that have lost their original purity. Empire is the consuming fire, the wife, the Church. The relations of the Sephiroth or Aeons, to one another the Cabalists represent by a number of circles intersecting in a mysterious manner ad infinitum, or else[?] by the figure of a *man* or a tree formed out of such circles. This figure of man, Sin Anpin, consists of 2 4 3 numbers, the numerical value. The Assyrian armies were always accompanied by the Magi carrying the Fire, the visible presence of the Deity in which the idols of the conquered nations were consumed "smoke or fire pillars preceded the Assyrian armies" says Movers,* and in the Exodus from Egypt the Lord went before the Israelites "a cloud by day and a pillar of fire by night."

Idea of ancient Creator took up his abode in the Sun. As Sun God his portion was Osiris. Earth Goddess ? the moon. ? ? God of Heaven (Berith) and his goddess Berouth (Isis), but in higher philosophical conception knows himself god, male and female. Moses took up this idea and euhemerizing it put it in Adam and Eve, Heaven and Earth, Adam (Ahot) and Eve (Hoh) "Thou says ? the stages to the one Great King above all gods are passed through and no goddess remains to impart the aspect of Modern ? There is Æther Matres and Æther Light (the Spirit) .

? also taught sorcery (Enoch Book ? See *Deuteron.*, (V. VI. 22-26) [prob. chapter V is meant!]

Moses *Exodus*, XXIV, 17.

It's both fire philosophy and fire theology.

Moses sees God in the burning bush. The lower orders addicted to the Apis-worship.

Moses was engaged in the fire worship on the Mount. "The Lord spoke to you in Horeb out of the midst of the midst of the fire." *Deut.*, IV, 15.

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" *Deut.*,

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* [Franz Carl Movers, (1806-1856) German Roman Catholic divine, and Orientalist.]

IV, 33. "The Lord talked with you *face to face* in the mount out of the midst of the fire" (?) "The Lord said unto Moses, Take all the heads of the people, and hang them up *before the Lord* AGAINST THE SUN (?), that the fierce anger of the Lord may be turned away from Israel." *Numbers*, XXV, 4. The Jews at heart kept no images of gods and? embodied splendid symbols and conceptions and the Christians have idols without any meaning to them.

Iao, Abraxas, Adonai Holy Name Holy Powers, defend from every Evil-Spirit: ABΛANAΘABΛE

"Thou art my father—CЄMЄCЄIΛAM Sun. CABAω— Glory unto thee IAωABPACAΞ

[HERMETIC FIRE]

[Fragment in H.P.B.'s handwriting from the Adyar Archives. — *Compiler.*]

Paracelsus and others certainly did teach that "Fire was the last and only to be known God"; but, the subtle sense of their meaning generally escaped their critics. We need hardly say then that by "fire" they did *not* mean the material, visible fire, but that subtle invisible *Spirit* of the flame, the quintessence of all the attributes of fire which has, and ever will escape analysis and detection by "chemical processes"; though it may be sometimes experienced by the *superphysical* light of the spiritually trained mind. To the modern student of experimental sciences, in whose eyes even Reichenbach's *aura* of "Odyle Force" is a pure hallucination, and hence remains absent from the scientific nomenclature, the above words must appear void of all sense. But for the student of psychology who knows anything of the properties of animal magnetism and—Mesmerism, the meaning will be clear. For such a student is acquainted with the theory of the "Soul of Things"; and for him, this Hermetic, *Divine* "Fire" is the quintessence of life, that Spiritual and intangible Spirit which starts from, and is

immediately reabsorbed into matter; the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance; the Spirit invisible to all but the eyes of another immortal Spirit . . . And here, perhaps, an illustration from the physical sciences will not be amiss.

It is a well known fact that as long as the real bearing of the mechanical theory of heat upon the phenomena of the "Voltaic" battery was imperfectly understood, the necessity for a two-celled battery for the developing of heat in the decomposition of water had not struck the physicists, and they could not produce with one cell that which they can now easily produce with two. May not the same perchance be required in biology? As the scientific man, according to their own confession stood perplexed, and unable for a long time to solve the enigma why a single cell should not decompose water, so the biologists and the psychologists (of exact science) stand helpless before certain phenomena of mind. They are unable to perceive the true bearing of that Hermetic Divine "Fire" already adverted to, upon the phenomena of the human Voltaic battery known as the brain; a "fire" which may sometimes be generated and developed on the same principle as one of its correlations—heat (as in the case of artificial mesmeric development of clairvoyance). And if increased to its utmost powers it can liberate the spirit from its fetters, and lifting high

the *bodiless* over the earthy, allow man to see with his spiritual eyes that which he would never be able to perceive with the physical senses**.** Hence—the phraseology of the Hermetic philosophers and Alexandrian theurgists seems naturally obscure and meaningless to the uninitiated**.**

[SCATTERED FRAGMENTS]

In other words he might say that an individual who was a nursing infant at noon, on a certain day, would at 12:20 P.M. on the same day be an adult, speaking wisdom instead of his *parler enfantin*; for we have traces of man in the glacial period, say 250,000 years ago; and, as Professor Müller accords an antiquity of barely three thousand years to the Vedic *parler enfantin*, a simple arithmetic calculation gives us the above comparative results . . . .

———————

. . . more, than is contemplated for the present work. Nor have we the ridiculous pretension—had we even the ability required for it, which we have not—to introduce in some 2,000 pages a matter which would have to be narrowed in twenty times this number. As stated in the *Introductory* we can offer but rapid glimpses behind the Veil of that mysterious knowledge of the Ancients, that took countless generations of Initiated Sages, and Seers to evolute, and put into a majestic System. We shall, therefore, begin by showing what were the views upon the Cosmic Evolution and similar subjects of the Initiates of the 5th Race of our Humanity, which appeared toward the very end of the "Treta-Yuga." That portion of the Archaic period with which we are concerned, begins about that time and ends with the dawn of Kali-Yuga—the present age of the world, according to the Brahmanical calculation.

It is not with modern Science only, but also with exoteric Brahmanism or Hinduism that the Secret . . . . .

[End of the fragment.]

The knowledge of the existence of soul [is] impossible through the positive sciences. The religions as understood only assert but do not prove the existence of the soul. Because as we ordinarily understand religion, they are simply bare skeletons, the study in Theosophy supplies us with the

needed proofs. The basis of morality and virtue are weak so long as morality and the course of virtue is not shown to be the necessary means for soul development, spiritual immortality.

The Pharisees had adopted the Ormuzd worship and detested images. They had the *Avesta* notions against intermarriage and could have developed their type beyond the Euphrates.

And Max Müller shows that Confucius regarded the popular gods, the spirits of the Elements and the Spirits of the departed pretty much with the same feeling as Newton did the Grecian mythological deities. "If we are not able to serve them, how can we serve the spirits?" he replied to a question how the spirits should be served. And his answer on one occasion would have but little pleased the Hindu Spiritualists, as he says "Respect the *gods* (Spirits) and keep them at a distance."

[Fragment in H.P.B.'s handwriting from the Adyar Archives. It is marked p. 4.—*Compiler.*]

Nevertheless we may, in one sense, take it as a compliment. They slander only those whom they envy or fear. Lest any of the fog that hangs over the public mind may have come from our own dullness in giving an account of our work, we make one final effort to present the facts so clearly that misrepresented [?] . . . . .

[The following fragment is marked p. 10.]

. . . Calls death—our memory returns. May this not be due simply to the fact that for a few seconds we linger on the threshold of that plane wherein there is neither past nor future, but all is one PRESENT? Especially is memory strong in its early association; the explanation of it being very simple: anything that has been part of our soul—and the child is all-soul—must, as Thackery observed somewhere, be of necessity eternal.

[Fragment is marked p. 190:]

. . . And expressed it most beautifully, Sir William Jones who was, according to Hargrave Jenning's opinion "deeply imbued with Oriental mysticism and transcendental religious

views," speaking at length of the theosophic foundation of the Buddhistic *Maya* (Universal Illusion), gives one of the most practical and truly-felt descriptions of the conception of the Buddhists in these terms**:**

[End of Fragments]

[LETTER TO THE MOSCOW HERALD]

London, August 14, 1887.

[Dear Editor,]

I have no idea into whose hands this letter may fall or who will read it. But whoever he may be, he surely will be a *Russian*, and everyone who is truly Russian will understand that it has been written not merely for the sake of propriety, but under the weight of a sincere and heavy grief over the death that has shocked us all.

For four days I have been in a daze. For seven years I have written for the *Moscow Herald* and the *Russian Messenger*, and never had but kindness and gentle condescension for my ungrammatical Letters from India, and never will I forget it. To me the *Herald* as well as the Journal are indissolubly connected with the image of the deeply revered Michael Nikiforovich. These, however, are my personal feelings which are of no interest to anyone else. How much importance even in my own estimation do they have in comparison to the loss which Russia has suffered in his death! He is no Russian, and no patriot, who in these trying days does not recognize this death as an irreparable loss for our long-suffering fatherland; and that no other similar true sentinel of its national interests lives now, and possibly there will be none for a long time to come. That is why those Berlin and Austrian riff-raff rejoice and seethe with happiness—for there is no one now who can crush their lying brains under his heel.

What a misfortune seems to pursue Russia! Skobelev and I. S. Aksakov—all her most faithful servants are being

taken from her; and now the greatest of patriots, the *only* publicist before whose name both Germany and England trembled, the defender of Russia, Michael Nikiforovich, suddenly dies! Is it a curse? It is almost as if some dark forces were weaving an invisible network around the native land, and there is no one now to cut its meshes by a mighty and truthful word. For anyone who, like myself, has long lost all hope ever to see my native land again, but who has not lost any of his warm love for it—quite to the contrary—such a one will

understand how all this love was for me mirrored by, and centered in, during the last two years, in the *Moscow Herald* Editorials of the one who has passed away. I devoured them, and in view of the dishonest and downright *mean* coalition of European publicists against Russia, the only hope lay in these Editorials. And now there is no one to uncover their intrigues, and to point out so unerringly their falsehoods, as only the late Michael Nikiforovich knew how to do. Forever shut is the watchful eye which safeguarded both the honor and the interests of Russia.

Even the Englishmen are envious of Russia. I enclose an excerpt from the staid and conservative *St. James Gazette*, wherein the Editor defends the memory of the great patriot and wishes one like him for England.

This is what the *St. James Gazette* of August 3, 1887, has to say:

"Some declarations about Mr. Katkoff which appeared in the German and English press are very unfair . . . They attack him for his jingoism, (?) with which he tried to push away Germany on the West and England on the East, Of course Katkoff was a dangerous man, but only for those who seemed to be or really were the enemies of his Fatherland. The Germans might not regret the death of a man who helped to Russify the Baltic provinces. The English might feel better for the disappearance from the scene of the man, one of whose latest plans was the rousing of rebellion against them of India with the help of Ireland's revolutionaries and Indians (Sikhs). But what of it? We must admit that Katkoff was a true patriot, who put first,

before everything else, the interests of his Fatherland (as he understood them) and does not allow any comprises to other nations to interfere with them. We know that personally he was not against England, but when England and Russia were in a fight for supremacy, he had no hesitancy to defeat and humiliate England, i.e. he did what should be done by a Russian. A few more Katkoffs would be very useful to us."*

In deep and sincere sorrow I repeat—everlasting and perpetual memory of the late Michael Nikiforovich Katkov, and may the Heavenly Powers send similar men to Russia in the future.

Helena Blavatsky.
("Radda-Bai")

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* [We are indebted to Melitza Y. Cowling for translation of the Russian quotation from the *St. James Gazette.*—Compiler.]

[ON MESMERISM AND HYPNOTISM]

[Brief fragment ascribed to H.P.B. and published in Annie Besant's pamphlet on *Hypnotism and Mesmerism*, Centenary Edition, 1847-1947. Adyar: Theos. Publ. House, 1948, 65 pp.—*Compiler.*]

Mesmerism and hypnotism differ completely in their method. In hypnotism the nerve-ends of the sense-organs are first fatigued and then by continuance of the fatigue are temporarily paralyzed; and the paralysis spreads inwards to the sense-center in the brain, and a state of trance results. The fatigue is brought about by the use of some mechanical means, such as a revolving mirror, a disc, an electric light, etc. A frequent repetition of this fatigue predisposes the patient to fall readily into a state of trance, and permanently weakens the sense-organs and the brain. When the Ego has left his dwelling, and the brain is thus rendered passive, it is easy for another person to impress ideas of action upon it, and the ideas will then be carried out by the patient, after coming out of trance, as though they were his own. In all such cases he is the mere passive agent of the hypnotizer.

The method of true mesmerism is entirely different. The mesmerizer throws out his own Auric Fluid . . . through the etheric double, on his patient; he may thus, in the case of sickness, regularize the irregular vibrations of the sufferer, or share with him his own life-force, thereby increasing his vitality. For nerve-atrophy there is no agent so curative as this, and the shrivelling cell may clairvoyantly be seen to swell up under the flow of the life-current. The

pranic current flows most readily from the tips of the fingers, and through the eyes; passes should be made along the nerves from center to circumference, with a sharp shake of the fingers away from the patient and the operator, at the end of the pass. The hands should be washed before and after the operation, and it should never be undertaken unless the mind is quiet and the health strong. The loss of vitality should be made good by standing in the sun, with as little clothing on as possible, breathing deeply and slowly, and retaining the breath between each inspiration and exhalation as long as is convenient, *i.e.*, not long enough to cause any struggle or gasping. Five minutes of this should restore the pranic balance.

[BLAVATSKY LODGE MINUTES]

[The following transcription is copied from a microfilm of pages from the Blavatsky Lodge Minutes Book.—*Compiler.*]

At a meeting held at Maycot, June 16, 1887, a discussion arose as to the aura and magnetism of any individual. Magnetism, it was stated, is an emanation which arises from all things, the earth, animal and vegetable life; it is a physiological thing and arises from prana; which is the individual life principle. The aura is an individualization of a Universal Life Principle (Jiva) and endures with a man in spite of his periodical changes of state and planes. The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prana *but* in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas. The process of "psychologizing" is performed by will-power and is effected by and affects the aura. A discussion arose as to the distinction between will and desire. Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from

passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony

which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration. A distinction was drawn between obstinancy, firmness and will. Obstinacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.

[While the following fragment from the Blavatsky Lodge Minutes Book concerns a meeting on June 2, 1887, it was entered on June 23rd, 1887.—*Compiler.*]

At a meeting of the Blavatsky Lodge held at Maycot on Thursday, June 2, 1887, the following question was propounded through the President.

Some members of a Group would be glad to know whether by any occult means it would be possible to ameliorate the mental condition of someone who had been insane for eleven years. The supposed cause of the insanity being a shock received when in the somnambulistic state. No personal communication would be possible between the members of the group and that person. Should the mental condition be immutable, could the soul be aided to advance spiritually?

Madame Blavatsky replied that a person awakened suddenly from a somnambulistic trance and becoming afterwards insane, could only be recovered with enormous difficulty. That it was just possible that, by watching for a similar state and repeating the shock, a reversal of the current might take place. That dependent on the age of the person and the Karmic result, reincarnation might have already taken place and in that case no amelioration could be effected. That the body might merely retain its vitality linked to the soul in Devachan that a person so restored was probably not the same person. The following answer was finally sent:

"It is considered that the higher principles have left the patient and that there are no means of effecting any amelioration. The long period of uninterrupted insanity seems to suggest that the body has really been deserted."

The meeting then adjourned.
Approved, G. K. Finch.
23rd June, 1887.

END OF VOLUME XIII

NOTE ON THE TRANSLITERATION OF SANSKRIT

The system of diacritical marks used in the Bibliographies and the Index (with square brackets), as well as in the English translations of original French and Russian texts, does not strictly follow any one specific scholar, to the exclusion of all others. While adhering to a very large extent to Sir Monier-Williams' *Sanskrit-English Dictionary,* as for instance in the case of *Anusvara,* the transliteration adopted includes forms introduced by other Sanskrit scholars as well, being therefore of a selective nature.

Collected Writings VOLUME XIII
1891

GENERAL BIBLIOGRAPHY

(WITH SLELECTED BIBLIOGRAPHICAL NOTES)

The material contained in the following pages is of necessity a selective one, and is intended to serve three purposes: (a) to give condensed information, not otherwise readily available, about the life and writings of some individuals mentioned by H.P.B. in the text, and who are practically unknown to the present-day student; (b) to give similar data about a few well-known scholars who are discussed at length by H.P.B., and whose writings she constantly quotes; and (c) to give full information regarding all works and periodicals quoted or referred to in the main text and in the Compiler's Notes, with or without biographical data about their authors. All such works are marked with an asterisk (*) In addition to that, rather extensive biographical sketches have been included, in connection with a number of outstanding workers in the early period of the Theosophical Movement, which should be helpful in acquiring a better knowledge concerning the history of the Movement as a whole.

AEACUS (Greek Myth.) A lesser god renowned for justice and piety. He was a son of Zeus and Aegina, a daughter of the river Asopus. As king of Aegina, he ruled the Myrmidons who were created out of ants by Zeus. When. drought desolated Greece, his intercession obtained rain from Zeus.

ALLEN, GRANT, (pseud.) Charles Grant Blairfinde. (1848-1899). *Vide, BCW* Vol. X, p. 411, for biographical sketch.

AMÉLINEAU, M. E. (1850-1915) "Essai sur le gnosticisme égyptien, ses développements et son Origine égyptienne," in *Annales du Musée Guimet,* Vol. XIV, Paris, 1887. See part 3, pp. 166.322 on the system of Valentinus, and on the *Pistis Sophia.*

—Notice sur le Papyrus gnostique Bruce, Texte et Traduction, in *Notices et Extraits des Manuscripts de la Bibliotheque Nationale et Autres Bibliothéque*, xxix, pt. 1, pp. 65-305. Paris, 1891.

—Les Traits gnostiques d'Oxford; Étude critique; in *Revue de l'Histoire des Religions,* xxi, No. 2, pp. 178-260, Paris, 1890.

—*Pistis Sophia, Ouvrage gnostique de Valentin, traduit du copte en, francias avec une Introduction.* xxxii, 204 pp., Paris, 1895. Amélineau seeks to find the origin of *P.S.* in Egypt, and ascribes Valentinus as its author and thinks the MS. was copied in the 9th or 10th century, an opinion not shared by others.

AMMIANUS (b. 325-or 330 at Antioch, d. 395?) A Roman historian of Greek ancestry and noble birth. Served under Ursicinus, governor of Nisibis, traveled twice to the East, and narrowly escaped death at Amid (Diarbekr). He accompanied the Emperor Julian in his campaigns against the Persians. Later he settled at Rome, and at an advanced age wrote the history of the Roman empire during the years 96

A.D. to 378 A.D., which constituted an adjunct to the *Histories oj Tacitus.* Of his *Rerum Gestarum Libri* xxxi, in 31 books, only 18 survive, covering the years 353 through 378 A.D. His writings are considered very reliable by scholars. Philosophically Ammianus exhibited a tendency towards Neoplatonism, and showed open mindedness, and unprejudiced competence. The earliest edition of the *Rerum Gestarum Libri* is that of Sabinus, 1474; with notes by Wagner-Erturdt, 1808; by Gardhausen, 1874-75; English translation by P. Holland, London, 1609; and by Charles Duke Younge, (Bohn's Classical Library) London, 1862.

ANAXAGORAS. Greek philosopher, b. circa 500 B.C. at Clazomenae. He disposed of all his property as a hindrance to his search for knowledge. He studied under Anaximenes of Miletus, and later settled at Athens. His disciples were Socrates, Euripedes, Archelaus, and others of repute. As an Astronomer, he was the first to openly explain the planetary movements, eclipses, etc. His theory of Chaos . . . "nothing comes from nothing", and "atoms as the essence of all" . . . originating from universal intelligence or *Nous,* foreshadowed much of present day philosophy. He stated that stars were of the same material as the earth, that the sun was a glowing mass, and the moon was a dark uninhabitable body which reflected the sun. "The real existence of things perceived by the senses, can never be proved." He died at age 72 at Lampsacus. An edition of his collected fragments has been published by E. Schauhach, Leipsig, 1827; by W. Schorn, Bonn, 1829.

ARCHYTUS (ca. 428.347 B.C.). Greek philosopher, mathematician and statesman of Tarentum who belonged to the Pythagorean school and was an intimate friend of Plato. Elected seven times commander of the army. Tradition says he was drowned on a voyage across the Adriatic, and was buried at Matinum in Apulia. He is described as the eighth leader of the Pythagorean school, and as a pupil of Philolaus. Fragments of his ethical and metaphysical writings are quoted by Stobaeus, Simplicius and others. He is said to have solved the problem of the doubling of the cube, to have invented the methods of analytical geometry, to have been the first to apply the principles of mathematics to mechanics, and to have constructed various machines, such as the wooden flying dove. The study of acoustics and music were also advanced by his investigations.

ARGYLL, GEORGE JOHN DOUGLAS CAMPBELL, EIGHTH DUKE OF (1823-1900). Scottish politician and writer prominent on the Liberal side of Parliamentary politics. Eloquent speaker in the House of Lords and postmaster-general, 1855. Secretary of State for India under Gladstone, 1868. In spite of later political disagreement, his personal relations with Gladstone, based on common intellectual interests, remained unchanged. His chief preoccupation was the reconciliation of the dogma of Christianity with advancing scientific progress. Among his works which had a considerable influence on Victorian thought may be mentioned: **The Reign of Law,* 1866; *PrimeVal Man,* 1869; *The Unity of Nature,* 1884.

ARNALD DE VILLA NOVA (ca. 1235-1313). Also known as Arnaldus Villanovanus and Arnaud de Villeneuve. Alchemist, astrologer and physician, most likely of Spanish origin; profound student of chemistry, medicine, physics and Arabian philosophy. After baying lived at the court of Aragon, he went to Paris, where he gained considerable reputation, but incurred the enmity of the clergy and was forced to flee, finally finding an asylum in Sicily. In 1313, be was summoned to Avignon by Pope Clement V who was ill, but died on the voyage. A number of alehemical writings are ascribed to him, such as *Novum Lumen, Flos Florum, Speculum Alchimiae* and *Rosarius philosophorurn.* Collected editions of them were published at Lyon in 1504 and 1532 (with a biography of Symphorianus Campegus), at Basel in 1585, at Frankfort in 1603, and at Lyon in 1686. A medical work, the

Breviarum Practicae is also ascribed to him. Consult E. Lalande, *Arnaud de Villeneuve, sa vie et ses oeuvres,* 1896.

ASKEW, DR. ANTHONY (1722-1774). Classical scholar, educated at Cambridge. Studied medicine at Leyden one year, remained three more abroad traveling and buying books before commencing practice at Cambridge in 1750. Had accumulated many valuable MSS. and books numbering over 7000 which were eagerly bought on his passing. MS. No. 5114,* *Piste Sophia Coptice* was purchased by the British Museum in 1785. C. G. Woide (1725.1790) librarian at the Museum, began serious studies on the MS.

BALDWIN, JOHN DENISON (1809-1883). *Pre-Historic Nations, or inquiries concerning some of the great peoples and civilizations of antiquity, and their probable relation to a still older civilization of the Ethiopians or Cushites of Arabia.* London, 1869.

BARTHÉLEMY SAINT-HILAIRE, JULES. French philosopher and statesman. Born in Paris August 19, 1805 and died November 24, 1895. Journalist in his early years, he opposed the reactionary policy of the King in *Le Globe.* After the revolution of 1830, he contributed to various French journals, but in 1833 turned to ancient philosophy and produced a translation of Aristotle which occupied him between 1837 and 1892. He held the chair of ancient philosophy at the college de France from 1838 on, and became a member of the Academy of Moral and Political Science, 1839. Appointed senator for life in 1875, he was minister of foreign affairs in the cabinet of Jules Ferry. He combined political interests with a great deal of scholarly research and writing. In addition to his monumental work on Aristotle (35 volumes), he wrote: *Des Védas* (1854); *Le Bouddha et sa Religion* (1860); *Du Bouddhisme* (1855); *Mahomet et le Coran* (1865).

BAYLE, PIERRE. French critic, and embattled Protestant philosopher. Born November 18, 1647 at Carlat, son of Jean Pastor, and Jennes de Brugnieres. He was educated at the universities of Puylaurens and Toulouse, briefly tried Catholicism. At Geneva, theology courses developed discussion and thus his penchant toward scepticism. He was preceptor in several homes in Paris, before becoming Professor of Philosophy at Sedan, remaining till October 1681, then filling the same post at Rotterdam until 1693. While at Sedan, he had started his letter on the comet of 1680, which was published anonymously in 1682, also (anonymously) his criticism of Maimbourg's Calvinism, which author had been burned by the inquisition. Bayle's notoriety became considerable. In 1684, he published a few curious pieces on M. Descartes' philosophy, and founded the periodical *News of the Republic of Letters.* Deprived of his post in 1693, he labored 14 hours a day for 4 years on his magnum opus, *Dictionnaire Critique et Historique,* which first appeared in two folio volumes, 1695-96, and was promptly banned in France. A new edition appeared in Holland twice the original size, with the author promising to modify certain ideas, but little changes were made, and it was placed on the Pope's Index. Editions of 1702, 1713, 1720, and 1730 appeared with Bayle's supplements. An early English edition was the 10 volume folio of 1735-41, with the last volume as an Index. This work was the forerunner of all biographical dictionaries, and is unique in that the author gave free reign to his opinions throughout. In personal habits Bayle was remarkable for his simplicity, and in character irreproachable. He died December 23, 1706.

BIRCH, SAMUEL (b. November 3, 1813—d. December 27, 1885). English Egyptologist and antiquary, son of the rector of St. Mary Woolnoth, London. Showed interest in obscure subjects at an early age. Briefly at record office, appointed to antiquities dept. British Museum 1836 on account of Chinese proficiency. Later head of Egyptian and Assyrian sections, being for many years the museum S sole Egyptian scholar. He compiled an hieroglyphic grammar and dictionary, histories, studies, and

translations numbering over 40 publications; in these subjects, the most popular being his translation of *The Harris Papyrus of Rameses III Era.* In addition, he wrote on the philology of Chinese and Cypriote. A biography of him was written by Walter De Gray Birch, (b. 1842-d. 19??) which includes a comprehensive bibliography, published at London, 1886.

*BOOK OF THE WISDOM OF SOLOMON. One of the so-called Apocrypha of the Old Testament. An essay on Wisdom as divine agent in the creation and government of the world. Emanated most likely from intellectual circles of the Jewish Diaspora in Alexandria, and is not earlier than about 150 B.C. It exhibits Platonic and Pythagorean tendencies. Included in R. H. Charles' *Apocrypha and Pseudepigrapha of the Old Testament,* Oxford, 1963-64, Vol. I. See also: *The Jewish Encyclopaedia,* Vol. II, p. 4.46 ft. for extensive review of works and commentaries: (Funk & Wagnall, London and N.Y.C., 1890.)

BOULEY, HENRI-MARIE. Veterinarian, born in Paris, May 17, 1814. He entered Alfort school October 1832, became Chief of the school's clinic, 1837, Assistant Prof. of Pathology, 1839, and assumed the school's leadership, in 1845, thereafter becoming inspector General of Veterinary schools from 1864 onward. He administered several missions to investigate bovine pests in England and elsewhere 1865.1867, and was elected to the Academy of Sciences in 1868; replaced Claude Bernard in the Chair of Comparative Pathology of the Museum, 1879. He also was instrumental in obtaining legislation towards strict sanitary regulations in France. He wrote an almost infinite number of papers on every aspect of animal health and disease, and was the author of: *Lecons de pat hologie cornparée,* (au Muséum) Paris, 1882-1883; 2 Vols. *son Traitée de l'organisation du pied du cheval,* Paris, 2 Vols., 1851. He also collaborated on several dictionaries, periodicals, and treatises. He died November 30th, 1885.

BRUCE, JAMES (1730-1794). Scottish explorer of Africa, born at Kinnard House, Sterlingshire, December 14th. Educated at Harrow and Edinburgh Universities, his wife dying in 1754 after nine months of marriage. Curiosity about oriental MSS. studied at the Escurial in Spain, determined his future Arabic studies. In 1763 he was Council at Algiers commissioned to study antiquities in the area. In 1765 while journeying to various sites, he was shipwrecked, swam ashore, and continued to explore in the Middle East making careful drawings as he went. During this period, he gained enough knowledge of medicine to pass as a physician in these countries. In 1768 he began the quest for the source of the Nile, and reached Abyssinia in 1770, where he was well accepted, a rarity for foreigners. It was during this period of over two years when on good terms with negus Tekla Haimanot II, Ras Micheal the ruler of Abyssinia, and his wife Ozoro Esther, and the people of the country in general, that Bruce obtained many valuable manuscripts, including the *Book of Enoch,* portions of the *Pistis Sophia,* and others of major import, now deposited at the Bodleian Library. After difficult travels, he reached Cairo in 1773 and London in 1774, where his accounts of his explorations were received with incredulity. His major work is:

—*Travels to discover the Source of the Nile,* London, 1805, 5 Vols., again 1813, (8 Vols., with a biography by Alexander Murray, pub. at Edinburgh) , He died 27th, April, 1794.

BRUGSCH-BEY, HEINRICH KARL (1827.1894). *Vide, BCW* Vol. XI, p. 568.

BUNSEN, CHRISTIAN CHARLES JOSIAH, BARON von. *Egypt's place in Universal History,* tr. by C. H. Cottrell from German, with additions by Samuel Birch, 5 Vols. London, 1848-1867. *Vide, BCW* Vol.

X, p. 415.

CAMBRY, JACQUES DE (1749-1807). "Polygraphe", or a writer on many subjects, H.P.B. refers to his *Monurnens Celtiques, ou recherches sur le culte des Pierres,* Paris, 1805.

CARPENTER, WILLIAM BENJAMIN. Naturalist. He was the eldest son of Dr. Lant Carpenter. He was born at Exeter on 29 October, 1813. His father removed to Bristol in 1817. Young Carpenter received his early education there in his father's notable school, and acquired both exact classical and scientific knowledge. He passed some time in the West Indies as companion to Mr. Estlin. After preliminary work at Bristol Medical School, Carpenter entered University College, London in 1833, as a medical student. After obtaining the Surgeons' and Apothecaries' diplomas in 1835 he went to the Edinburgh Medical School and commenced researches on physiology. He wrote papers which showed a marked tendency to seek large generalizations and to bring all the natural sciences to the elucidation of vital functions.

His *Principles of General and Comparative Physiology,* published in 1839 was the first English book which contained adequate conceptions of a science of biology. He found the anxieties of general medical practice too great for his keen susceptibilities, and undertook further literary work, including a useful and comprehensive *Popular Cyclopedia of Science,* 1843. In 1844, be moved to London. In 1856, on appointment as registrar of the University of London till his resignation in 1879, when he received the distinction of a C.B., he was appointed a crown member of the senate on the next vacancy and continued an active member till his death, which occurred on 19 November, 1885.

In 1862 the Ray Society published his *Introduction to the Study of the Foraminifera.* Some of Carpenter's most important zoological contributions related to the questions of the animal nature of Eozoon Canadense as found in masses in the Laurentian rocks of Canada. He contributed numerous papers on this subject to the Royal Society, the *Canadian, Naturalist* (ii. 1865), the *Intellectual Observer* (viii, 1865), *Philosophical Magazine* (1865), *Geological Society's Quarterly Journal, &*c. For some years before his death he had been collecting materials for a monograph on Fozoon, which he did not complete. Another favorite subject of his research was the structure, embryology, and past history of the feather-stars and crinoids in which he demonstrated important facts of structure and physiology, which were long controverted. His chief paper was "On the Structure, Physiology, and Development of Antedon rosaceus" *(Philosophical Transactions,* 1866, pp. 671.756). Among his services to zoology, and in a lesser degree to botany, may be reckoned his work on *The Microscope and its Revelations,* 1856, which reached a sixth edition in 1881. His zoological and botanical and other contributions to the *Cyclopedia of Science* were afterwards published in separate volumes in *Bohn,'s 'Scientific Library'*. The *Comparative Physiology* of his early *Physiology* was published separately as an enlarged fourth edition in 1854.

In addition to his principal book, Carpenter's contributions to physiology were chiefly to the mental and physical aspects of the science. His early papers were followed by others: "On the Mutual Relations of the Vital and Physical Force to Physiology" *(Quarterly Journal of Science* i. 1864). His view on the relation of mind and brain were acute and in advance of his time.

Carpenter's deep-sea explorations led him into an extensive field of marine physics. He developed the doctrine of a general oceanic circulation due largely to heat, cold, and evaporation, which had been previously little suspected.

Carpenter's incessant industry enabled him to take part in many public movements with effect. In 1849, he gained a prize for an essay *On the Use and Abuse of 'Alcoholic Liquors'* (1850), and he wrote further *On the Physiology of Temperance and Total Abstinence* (1853). He regarded miracles not as violations of natural order, but as manifestations of a higher order. His acceptance of Darwin's views of evolution was somewhat limited and reserved. He believed that natural selection leaves untouched the evidence of design in creation. In philosophy he especially clung to the reality of an independent will beyond automatism.

CASSIANUS, JOANNES FREMITA, (or Joannes Massiliensis). Born Circa 360, probably in Provence. At Monastery in Bethlehem during early life with Germanus with whom he visited Egypt and dwelt among ascetics for many years. Deaconized at Constantinople in 403 by John Chrysostom, founded a convent and abbey at Marseilles after 410. Celebrated there on July 25th annually. Writings show orthodoxy and simple directness. At the request of Castor, Bishop of Apt, he wrote *De Institutione Coenbiorurn* on the monastic life. His *Collationes Patrurn* is a series of Dialogs with Egyptian holy men on the avoidance of wrong action and demons. See: *Opera Omnia Corn Cornrnentariis,* In, *Patrologie Latina,* series Latina, Vol. 49, 50. Paris, 1846.

CLARKE, HYDE (1815-1895). Contributor to *Long's Geography of Eng. gland and Wales* (statistical information).

Born London 1815, employed in diplomatic affairs, and was engaged in the Spanish and Portuguese wars of succession. Engineer for the improvement of Morecambe Bay, 1836. Reported on the telegraph system of India 1849, and was honorary agent for Darjeeling, and cotton councillor in Turkey. He was active in settlements and railway plans for India, and in 1868 founded the Council of Foreign Bondholders. His interests being wide, he was active in the Anthropological Institute, and other learned societies, and was vice president of the Royal Historical Society. His authorship of 20 works includes:

—*A Grammar of the English Tongue,* London, 1853.
—*New Dictionary of the English Language,* London, 1853, again '64, etc.
—*A Short Handbook of the Comparative Philology of* 15 *Tongues,* London, 1858.
—*Memoire on the Comparative Grammar of Egyptian, Coptic, & Ude,* London, 1873.
—*Serpent and Siva Worship and Mythology in Central America, Africa, and Asia,* London, 1876.
—*Atlantis,* London, 1885.
—*The Picts,* London, 1886.

COMPTE, ISADORE AUGUSTE MARIE FRANCOIS XAVIER (1798-1857). *Catechism positiviste,* etc., etc. Paris, 1852, translated by Richard Congreve as, *Catechism of Positive Religion,* London, 1858, 3rd ed., 1891.

CONWAY, MONCURE DANIEL (1832-1907). *The Sacred Anthology. A book of ethnical (ethnic) scriptures.* Collected and edited by M.D.C. London, 1874. 26 other titles by this author.

CREUZER, GEORG FRIEDRICH. German philologist and archaeologist. Born at Marburg, March 10, 1771; died at Heidelberg, February 16, 1858. Prof. of Philology and Ancient History at Heidelberg for nearly 45 years. His first and most famous work was his *Symbolik aud Mythologie der alten Völker, besonders der Griechen* (1810-1812), in which he maintained that Homer and Hesiod drew upon Eastern sources for their mythology, which was an ancient revelation that had come down through the Pelasgians. J. D. Guignaut's *Religions de l'antiquite* (Paris, 1825-39, in 10 Vols.) is an annotated and expanded translation of Creuzer's *Symbolik.*

CUNNINGHAM, ALEXANDER (1814-1893). Director, *Archeological Survey of India, Reports.* 12 Vols., Simla aud Calcutta, 1871-80; *Vide, BCW* V, p. 372.

DARMESTETER, JAMES (1849.1894). See *BCW* Vol. IV, p. 641.

DELBOEUF, JOSEF REMY LEOPOLD (1831-1896). *"Logique algorithmigue, Essai sur un Systèm de sigues appliqué à la logique, avec une Introduction ou sant traitées les questions générales relatives à l'emploi des notations dans les sciences". (Revue Philosophique)* Liége, Coulommiers, 1877. *Questiones de philosophie et de science,* etc., etc., *(Revue Philosophique)* Paris, Liége, 1883. The

latter article is the one referred to by H.P.B. in "Babel of Modern Thought" [cf. p. 83 ff. in this vol.]. Delboeuf's writings begin in 1858, and concern themselves with the same general themes.

DE PALM, JOSEPH HENRY LOUIS, BARON (1809-1876). Austrian nobleman. The subject of the first legal cremation in America, December, 1876. Over 7000 journals carried articles commenting upon the unprecedented event. See: *The Theosophist,* Vol. I, p. 187, April, 1880. [The percentage of those requesting this method of interment as of 1980 is over *half* in the United States].

DE WINDT, HARRY. *A Ride to India across Persia and Baluchistan . . .* With Illustrations etc., 340 pp. London, Chapman & Hall, 1891.

DIDRON, ADOLPHE NAPOLEON. Archeologist, born at Hautvillers (Marne) March 13, 1806. Educated at the seminaries of Meaux aud Reims, and then in law and medicine at Paris. Following a trip to Normandy with Victor Hugo in 1830, he turned to archeology. In 1835 he was named secretary of the committee of arts and monuments

formed by Guizot. In 1844 he founded *Annales archeologiques* which he directed until 1867. At Paris in 1849 he began the manufacture of stained glass windows, used in churches throughout France; later a bronze foundry as well. He was the author of several works dealing with these subjects, aud left considerable treatises on archeology which at the time of his passing were unpublished. *Archeology in England,* 1857; *Paganism in Christian Art,* 1853; Iconography *of the Opera,* 1864. He died November 13, 1867.

DONDUKOV-KORSAKOV, PRINCE ALEXANDER MIHAYLOVICH (1820-1893). *Vide, BCW* Vol. VI, p. 432.

DILLMAN, CHRISTIAN FRIEDRICH AUGUST (1823-1894). German Orientalist aud biblical scholar, born at Tübingen, April 24th. For a short time was pastor at Gersheim, then devoted himself to the study of Ethiopic MSS. in the libraries of Paris, London, and Oxford, causing a revival of Ethiopic study in the 19th century. In 1847 and 1848 prepared catalogs for the British Museum, and Bodleian Library. Appointed Professor Extraordinarius at Tübingen, 1853, Professor of Philosophy at Kiel, 1854, of Theology at Giessen, 1864, and at Berlin in 1869. In 1851 he published a translation of the *Book of Enoch,* and completed a translation of the Ethiopic bible *(Octateuchus Aethiopicus)* 1853-55. There followed a long series of theological studies based upon these early manuscripts, the last appearing in 1895, shortly following his death on the 4th of July, 1894.

DRAPER, JOHN WILLIAM (1811.1882). *History of the Conflict of Religion and Science.* New York, Appleton Co., 1874, xxii, 373 pp.; 3rd ed., 1875, etc. *Vide, BCW* Vol. III, p. 502; Vol. VI, p. 432.

DULAURIER, JEAN PAUL LOUIS FRANÇOIS ÉDUARDE LEUGE. *Histoire, Dogmes, traditions et liturgie de Église armenienne orientale,* 2nd edition revised and corrected, Paris, 1857. *Recherches sur la chronologie arménienue technique et historique; ouvrage format les prolegoménes de la Bibliothéque historique armeniénne; Chronolgie technique,* Paris, 1859. See also his article in *Le Moniteur,* September 27, 1838; and, *Journal Asiatique* 4th series, volume 11, June, pp. 534-48, 'Notice sur le Manuscript coptethébain, instituté La Fidele Sagesse; et sur Ia Publication projetée du Texte et de la Traduction francaise de ce Manuscript.' On p. 542 Dulaurier states that he had completed his translation of the *Pistis Sophia.* However, it was never printed.

JOHN W. KEELY
1837-1898
J.W. Keely in his study. On his left is the globe motor and in the background is the combined disintegrator. (See overleaf for chart of Harmonic Evolutions).

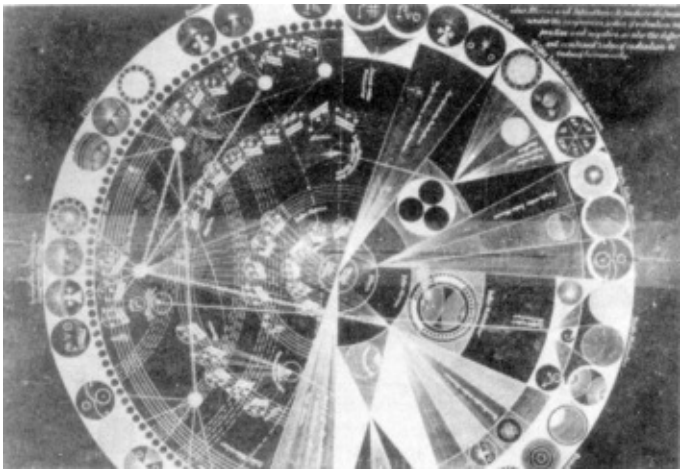

Chart of Harmonic Evolutions

EGINHARDUS (b. circa 770, died 840). His original name being Einhard, also known as Einhartus, Ainhardus, or Heinhardus in early manuscripts. Son of nobility, born near the river Main, educated at the monastary of Fulda, and being precocious was transferred to the palace of Charlemagne in 796. One of a group of scholars around Charlemagne, entrusted with public buildings. Obtained the signature of Pope Leo III regarding land divisions, and retained his position on the accession of Louis in 814. Tutor for Lothair I, who later showed him favor, as emperor. Married Emma, sister of Bernharius, Bishop of Worms, which marriage was later the basis of a romantic fairy tale popular in mediaeval literature. In 815 he was bestowed the domains of Michelstadt aud Mulenheim in the Oldenwald. He is mentioned in several documents as Abbot of eight monastaries in the region. Made peace overtures between Louis 1st's family after the Emperor's second marriage. Retired at Mulinheim (later Silgenstadt) 830, and died 14 March, 840. He was a man of very short stature, knew Latin and Greek, and was an intimate of Alcuin. His most well known work is *Vita Karoli Magni,* which had a prologue added by Walafrid Strabo, and is the best account we have of the life of Charlemagne, containing much intimate information only possible by one closely trusted. First published at Cologne, 1521. English translations by W. Glaister, London, 1877; German translation by Otto Abel, Leipzig, 1893.

ENNEMOSER, JOSEPH (1787-1854). *History of Magic,* Bohn's Library, London, 1854. *Vide, BCW,* Vol. V. p. 373.

FOUCHER, PAUL. Born at Tours April 4, 1704 to a family in the silk industry. After education by the Jesuits, he turned to poetry briefly before rejecting his father's business in favor of the study of ancient languages at the Sorbonne, thus cutting off his inheritance. He then became tutor for the Duchess of Tremolle. Admitted to l'Academie des inscriptions 1753, he wrote *Traite historique d ela religion des Perses,* in volumes 25, 27, 29, 31, and 39 of Memoires of the Academy. In this treatise he discusses the origins of the Zoroastrian religion, and its comparisons with that of the Hebrew, Pythagorean, Platonic, and Gnostic systems; refutes Thomas Hyde's *De religione Persarum,* concerning the purity of the basis of Magianism.

FREPPEL, CHARLES EMILE. French bishop and politician, born at Oberehenheim, Alsace, June 1, 1827; died at Angers, December 12, 1891. Consecrated Bishop at Angers, 1870. Elected, 1880, deputy for Brest. Being the only priest in the Chamber of Deputies, he became the chief parliamentary champion of the Church, voting of course with the Royalist and Catholic party. Among his many scholarly works is the one entitled **Les Apologistes chrétiens au second siécle* (1860, 2 Vols.).

FRESNEL, FULGENCE. French Orientalist born at Mathieu April 15, 1795. His youth was devoted to scientific pursuits, translating Berzelius aud later translating Tieck from German, in 1821. At Maronites College, Rome, he studied Arabic before going to Egypt in 1831. There he studied with the Mullas, aud became consular agent at Djeddah in 1837, becoming proficient in the chikili aud makhri dialects aud with Arabic to an extent that he was consulted by the sheiks. He was the first to translate Himyarite inscriptions, aud wrote of a variety of topics including pine-Islamic history. Returning to Europe, he was placed in charge of the expedition to Mesopotamia in 1851 in company with Felix Thomas aud Jules Oppert. Recalled in
1854, Fresnel elected to remain. He died at Bagdad, November 30, 1855. His writings on the ex'pedition are contained in M. Oppert's work, *Expedition en Mesopotamie,* 2 Vols., 1858, 1863. A few of Finesnel's more important works; *Hoa-tchou-onan ou le Livre rnysterieux,* Paris, 1822; *Poesies du desert de Schanfara,* Paris 1834; *Recherches sur les inscriptions himyariques, dans Journal asiatique,* Paris 1845; *Memoire de M. Fresnel, consul de France d Djeddah, sur les caravanes du Wadog, dans Annales des Voyages,* (no date). Fresuel was an accomplished linguist aud his abilities in Arabic were considered extraordinary.

FRST, JULIUS. German Orientalist, born of Jewish parents at Zerkowo in Posen, May 12, 1805; died at Leipzig, February 9, 1872. Professor of Aramaic at Leipzig aud author of several scholarly treatises, among them the *Hebriiisches und Chaldijisehes Handweirterbuch itber das Alte Testament* (Leipzig,

1851-61, 2 Vols., Engl. transl. by S. Davidson, London, 1867, 1871).

GASPARIN, AGENOR, COMPTE DE. Born in Orange, July 12, 1810. First cabinet chief (1836) under his father Count Adrien, who was Minister of the Interior. Named magistrate reporter for the state council, 1837. In 1842, Bastia named him envoy to the Chamber of Deputies where he displayed considerable eloquence. He journeyed to the Orient in 1847, protesting against Fevinier's revolution from Cairo, aud then changing from political interests to the defense of Pro~ testantism, which occupied the remainder of his years. *Christianism aud Paganism,* was published in Geneva, 2 Vols., 1846. This began a long series of similar works which included treatises on moral behavior, family life, etc. He was a vehement pacifist, aud made exertions against the Franco-Prussian war, which due to his proximity to the border (Leman, since 1849) hastened his demise, on May 14th, 1871. His last published work was *France,* 2 Vols., Paris, 1872.

GINSBURG, CHRISTIAN DAVID. Born December 25, 1831. Educated in his native city at Rabbinic College. With special attention to the Megilloth, he translated the *Song of Songs* with a commentary in London, 1857. This was followed by a translation of *Ecelesiastes* (Coheleth) 1861; *The Karaites, Their History and Literature,* 1862; *The Essenes,* 1864; *The Kabbalah,* 1865. In 1867 he edited *The Massoreth-Ha-Massoreth* of Elias Levita; *The Moabite Stone,* (tin.) 1870. In that year he was appointed to the committee for the revision of the English version of the Old Testament. His life work culminated in the publication of the Massorab in 3 volumes, 1880-1886. To obtain materials for it, he scoured the libraries aud monasteries of Europe aud the Middle East to discover many obscure manuscripts, over a period of 25 years. He next published *Leviticus with Commentary,* 1885; The Masoretico-Critical Edition of the *hebrew Bible,* 1894; *Facsimiles of Manuscripts of the Hebrew Bible,* 1897-1898; The Text of the *Hebrew Bible in Abbreviations,* 1903; and, *"On the Relationship of The So Called Codex Babylonaicus of* A.D. 916 *to the Eastern Reseension of the Hebrew Text,"* 1899, for private circulation. He contributed many articles to Smith's *Dictionary of Christian Biography, Kitto's Encyclopedia,* and, in the *Encyclopaedia Britannica* 11th edition a valuable article on the Kabbalab. It is possible he used the pen name "Nurho de Manhar" for a translation of the *Zohar* that appeared serially in E. T. Hargrove's periodical *The Word.* The manuscript used differs from both the Mautua & Cremona MSS. of the *Zohar,* aud halts abruptly on the death of Ginsburg, March 7, 1914. Style aud references to supporting materials, British grammar, typos caused by a remote location of an author unable to proof copy, aud A. E~ Waite's listing of a "Nurho de Manhar" joining the Golden Dawn in 1888, indicate that Ginsburg may have lead two lives.
A reprint of the *Zohar* by Nurho de Manhar, with commentaries from *The Secret Doctrine* appended, has been compiled aud published by Wizards Bookshelf, San Diego, 1978; revised, 1980.

GLANVILL, JOSEPH (1636.1680). *Sadducismus Triumphatus,* etc., London, 1681. *Vide, BCW* Vol. V, p. 374.

HESYCHIUS OF MILETUS. Greek chronicler aud biographer, surnamed *Illustratius,* son of an advocate; flourished at Constantinople in the 5th century A.D. during the reign of Justinian. Author of a *Compendium of Universal History* in six books, of which only a fragment of the sixth has been preserved; a *Biographical Dictionary of Learned Men,* fragments of which are in *Photius aud Suidas;* aud a *History of the Reign of Justin h* (518-527) aud the early years of Justinian, completely lost.

HIGGINS, GODFREY A. (1773-1833). *Anacalypsis, an Attempt to Draw Aside the Veil of the Saitie Isis,* etc. 2 Vols. Lougmans Co., London, 1836. Limited to 200 copies. Reprinted 1867, 1925, 1965.

HUGHES, A. W. *The Country of Baluehistan; Its Geography, Topography, Ethnology and History, etc., etc.* Illustrated with Map, London, 1877.

IAMBLICHUS (255-333 A.D.) - *Vide, BCW* Vol. XII, p. 751.

INMAN, THOMAS (1830-1876). *Ancient Faiths Embodied in Ancient Names.* 2 Vols., London, 1868-69. *Vide, BCW* Vol. XI, p. 579.

JNNADEVA (1275.1296). Truly one of India's noblest Yogis. His poetic commentary on the *Bhagavad Gltd. Jmiueshwari,* was called by H.P.B. a "superb mystic treatise". In her notes on the *Voice of the Silence* she quotes parts of it. See *Judneshwari,* tins, by R. K. Bbagwat, Madras, Samata Books, 1954; *Jmineshvari,* translated from the Marathi by V. G. Pradan, Boston, Allen & Unwin, 1967; also, *The Philosophy of Jminadeva* by B. P. Bahirat, Bombay, Popular Book Depot, 1956. This contains a translation of one of Juanadeva's original works, *Amritanubhava.*

KATKOV, MIKAIL NIKIPHROVITCH (1820-1887). Publisher. See: *From the Caves and Jungles of Hindustan,* by II. P. Blavatsky, edited by Boris de Zirkoft, T.P.H., Wheaton, 1975; p. 670, 672 aud index.

KEELY, JOHN ERNST WORRELL. Born 1837. Philadelphia inventor possessing peculiar mental aud psychic capacities, who invented a wide variety of devices said to be based on an undiscovered force in nature, related to the harmonics of etheric laya centers. He was first able to demonstrate a machine in 1872, and, unaware of the full implications of his work, formed the "Keely Motor Company" aud

issued stock in 1874 in pursuit of commercial success. His first machines were of megalithic proportions, one weighing 22 tons. Most were implemented by the Atlantic Works, aud the Delaware Iron Works, of Philadelphia, aud were scrapped in turn as they were superceded by smaller more sophisticated models. His Generator of 1878 weighed 3 tons, measured 3 x 5 feet, aud had small spherical chambers, five stand tubes of various sizes, aud used but one quart of water to produce 54,000 pounds per square inch pressure. No heat, electricity, or chemicals were used. It was started by moving a four-way valve, there being no other moving parts. Output remained constant regardless of work effected. Unscrupulous stock speculators caused Keely great difficulties, aud Keely himself saw little of the proceeds. Mr. 0. M. Babcock issued in response to countless inquiries, a pamphlet of 32 pages explaining the vicissitudes of the Keely Motor Co. It measures 4" x 6", aud carries on the front cover *Exposition of the Keel y Motor, financial, mechanical, philosophical, historical, aetnal, prospective;* Philadelphia, June 1881. On the back cover: *The Doom of Steam, Or, the Coming Force,* etc., etc. 25. It is now extremely scarce. It was at this time that stockholders obtained court orders against Keely, aud he destroyed many of his machines aud drawings, in fear of confiscation. Later, based on two new inventions, the Vapor Gun, aud the Automatic Water Lift, capital stock was increased from 20,000 to 100,000 shares. The latter invention implemented the raising of water to any height without the application of extraneous power. Of the 80,000 new shares, not 5,000 reached Keely, aud these were used for his necessities. Through manipulation aud frauds, only about one quarter were actually paid for. Through these calumnies his staunch friend aud benefactor Mrs. Clara (nee Jessup) Bloomfield Moore aided him with financial backing aud influence in society. She seemed to be of a keen scientific bent aud ability as demonstrated by her book: *Keely aud his Discoveries: Aerial Navigation.* Kegan Paul Trench Trubuer Co., London. 1893 (xxviii; 372 pp.) (Reprinted by University Books, NYC, 1972.) Keely had to invent a new terminology to describe his unprecedented ideas, and totally unique machines: Compound Disintegrator, Spirophone, Vibrodyne, Planetary system Engine, Provisional Engine, aud a "Machine for Testing Vibrations under Different Orders of Evolution". All of these devices were demonstrated successfully during 24 years. By 1888, however,

the courts again threatened, aud this time Mrs. Bloomfield-Moore's son, was able to deprive his mother of all legal aud material rights, thus stopping the flow of his "inheritance" toward Keely's endeavors. Keely destroyed his Vibratory Microscope

aud valuable papers, aud vanished from public view. By the this time he had postulated a system of 7 distinct orders of existence with 3 subdivisions . . . between molecular aud the "interetheric". He died alone aud destitute in November 1898. For further reading see:
Secret Doctrine, Vol. I, pp. 555-566; *Theosophical Siftings,* Vol. 9, No. 1, 1898 (London periodical); *Lucifer,* Vol. 3, No. 16; *Keely, Pictures of His Discoveries,* by G. Wendelholm, Stockholm, 1972. Additional articles have appeared in the British periodicals, *Atlantis, Pendulum,* and *Uranus,* in recent years.

KEIGHTLEY, BERTRAM (1860-1945). See biographical sketch in *BCW* Vol. IX, pp. 432.35.

KENRICK, JOHN. Classical scholar aud historian, was eldest SON of Timothy Keurick by his first wife, Mary. He was born at Exeter on 4 February 1788. In 1793, he began his education under Charles Lloyd, LL.D. aud made such progress that in his twelfth year he was admitted to the Exeter academy as a student for the ministry under his father aud Joseph Bretlaud. His first teaching post was at Devonshire 1804. He continued his theological studies till 1807, when he entered Glasgow University. ON leaving Glasgow he accepted a tutorship in classics, history, aud literature at the Manchester College, York. In July 1817, he was granted a year's absence for study in Germany. He studied history at Gottingen under Heeren. The following summer semester he devoted to classical study at Berlin under
F. A. Wolf, Boeckh, aud Zumpt, aud attended Schleiermacher's course of philosophy. He returned to York in September 1820, where he remained as tutor till 1840 when the college reverted to Manchester New College. He then became Professor of History, aud held this chair till 1850. Among others, he published *The Egypt of Herodotus,* &c, 1841; *An Essay on Primeval History,* &c., 1846; *Ancient Egypt under the Pharaohs,* &c., 1850, 2 vols; *Papers on Archaeology and History,* &c., 1864. In 1832, he edited for Bishop Blomfield the fifth edition of the translation of Matthiae's *Greek Grammar,* by Edward Valentine Blomfield, the bishop's younger brother; aud published separately (1833) an *hudex of Quotations from Greek Authors* contained in it. He died at York on May 7, 1877.

KLAPROTH, HEINRICH JULIUS, German Orientalist, born in Berlin, October 11, 1783; died in Paris, August 28, 1835. Son of the chemist Martin Heinrich Klaproth (1743.1817). Received an appointment

in the St. Petersburg Academy aud accompanied, 1805, Count Golovkin on an embassy to China. Entrusted with an ethnographical aud linguistic exploration in the Caucasus 1807.1808. Later employed for several years in connection with the Academy's Oriental publications. Moved to Berlin, 1812; settled in Paris, 1815. In 1816, Humboldt procured for him from the King of Prussia the title and salary of professor of Asiatic languages aud literature. His great work was *Asia Polyglotta* (Paris, 1823 and 1831) formed a new departure for the classification of Eastern languages. He wrote a number of other scholarly works.

KING, CHARLES WILLIAM. Author of works on engraved gems was born on September 5, 1818 at Newport, Monmouthshire. He entered Trinity College, Cambridge, as a sizar in October 1836, and was elected scholar of his college in 1839, and fellow in 1842. About 1842 King went to Italy, aud there

spent several years studying the Italian language aud literature aud in collecting antique gems. The collection, formed between 1845 aud 1877, ultimately consisted of 331 engraved stones, more than two-thirds of Which were Greek aud Roman, the remainder being Sassanian, Gnostic, aud Oriental. About 1878, when his eyesight was seriously failing, King sold his collection, aud it is now in the Metropolitan Museum of Art at New York.

After King's return from Italy his life was chiefly spent at Trinity College, Cambridge. He was widely read in the Greek and Roman classics, without having however, a minute philological knowledge. He had specially studied Pausanias aud Pliney's *Historia.* His short-sightedness always rendered reading difficult for him, though he had "a microscopic power of discernment for objects such as gems. His writings on ancient gems are original, aud evince the experience of the practical collector.

King's principal publications are: *Antique Gems,* London, 1860; *The Guosties aud their Remains,* London, 1664, 2nd edit. London, 1887. (For a controversy as to misprints aud alterations in this edition see *London Atheneum,* January-June 1888, p. 441, 468, 499, 535, 662, 696). *The Natural History . . . of Precious Stones aud Gems aud of the Precious Metals,* London, 1865; also a 2nd edit. in 2 Vols., was published as *The Natural History of Gems, or Decorative Stones,* Cambridge, 1867; aud *The Natural History of Precious Stones aud of the Precious Metals,* Cambridge, 1867; *The Handbook of Engraved Gems,* London, 1866, 2nd edit. 1885; *Horatii Opera,* illustrated by antique gems selected by C.W.K., 1869; *Antique Gems aud Rings,* Vol. I text, Vol. II illustrations,

London, 1873; *Plutarch's Morals,* translated by C.W.K., 1882 (Bohn's Classical Library); *Julian the Emperor . . . Theosophical Works,* &c., translated by C.W.K., 1888 (Bohn's Classical Library) . King died in London, after a bronchial cold, on March 25, 1888.

KIRCHER, ATHANASIUS. German scholar aud mathematician, born at Geisa, near Fulda, May 2, 1601; died at Rome, November 28, 1680. Educated at the Jesuit College of Fulda, aud became a novice of the order at Mainz, 1618. Taught philosophy, mathematics aud Oriental languages at Wurzburg, from whence he was driven by the Thirty Years War to Avignon in 1631. Settled 1635 at Rome where he taught mathematics in the Collegio Romano, but resigned 1643 to study archaeology. His most famous work is Oedipus Aegyptiacus (1652-1655) which together with other works, first called attention to Egyptian hieroglyphics. Altogether he authored 23 valuable works. Vide, *BCW* Vol. VII, p. 378.

KNIGHT, RICHARD PAYNE. Numismatist, born in 1750, was the eldest son of the Rev. Thomas Knight (1697-1764). Richard Payne Knight, being of weakly constitution as a boy, was not sent to school till he was fourteen, and did not begin to learn Greek till he was seventeen. He was not at any university. About 1767 he went to Italy, aud remained abroad several years.

Knight again visited Italy in 1777, and from April to June of that year was in Sicily in company with Philipp Hackert, the German painter, aud Charles Gore. Knight kept a journal, which under the title of *Tagebuch einer Reise nach Sicilien,* was translated aud published by Goethe in his biography of ilackert (Goethe, Werke, x'xxvii. 1830, pp. 146-218, cf. pp. 320.4) . In 1780 he became M.P. for Leominster, aud from 1784 to 1806 sat for Ludlow.

Knight's first published work was *An Account of the Remains of the Worship of Priapus lately existing in hsernia;* to which is added a *Discourse on the Worship of Priapus, aud its Connexion with the Mystic Theology of the Ancients,* 1786. In 1791, Knight published *An Analytical Essay on the Greek Alphabet,* London, 4to, with nine plates. In 1808 he printed privately fifty copies (London, 8vo) of his *Carmina Homerica, hlias et Odyssea.* This consists of Prolegomena, the text being added in the later edition of 1820. Knight printed privately—An *Inquiry into the Symbolical Language of Ancient Art aud Mythology,* London, (reprinted in *Classical Museum,* pp. xxiii-xxvii, and in *Specimens of Ancient Sculptures,* Vol. II, new ed. by A. Wilder, New York, 1876) . Knight also wrote

for the *Classical Museum,* the *Philological Museum,* aud in the *Arehaeologia.* Knight died at his house in Soho Square, London, on April 23, 1824.

LACOUR, PIERRE. Artist aud painter, born 1746 at Bordeaux. He studied under Vien who was enjoying a reputation at the time, going to Rome later to study the masterpieces there. Though offers came from Paris, he preferred to return to Bordeaux. Up to that time, the Academy at Bordeaux bad limited itself to drawing, but following Lacour's professorship there, talented painters emerged in every subject

area, from portraits to seascapes. The largest collection of Lacour's paintings remain in Bordeaux, but several are in the Louvre at Paris. His most celebrated work, done in the dominican style, represents St. Paulin, Archbishop of Bordeaux, welcoming the persecuted to his palace. This was Lacour's last work, aud he died January 28, 1814.

LAPOUGE, GEORGES VACHER DE, archeologist aud ethnologist, born at Neuville (Vienne) December 12, 1854. Student of law aud mediclue at the Lyceum, Poitiers; Law doctorate in 1879. Minister of the Republic at Blanc aud Chambon, 1880-1883. Graduate student in history aud philology (Assyrian, Egyptian, Hebrew) at the laboratory of Milne-Edwards. From 1883-1886 studied anthropology, Egypt. ology, aud Chinese and Japanese languages at the Louvre. Assistant Librarian at the University of Montpellier 1886-1893; Librarian, University of Rennes, 1893-1900, aud at University of Poitiers 1900-1909. He taught anthropology aud sociology of Assyria at Montpellier before his extensive explorations of caves aud tombs at Cevenues and Herault, collecting several hundred crania. He was a contributor to *Revue d'Authropologie,* aud several other scientific journals in France aud Germany. In *La Nature,* he described a large skull found at the cemetery of Castelnau, as well as older aud larger bones of a fossil appearance indicating a human over 7' in height. *(La Nature,* 1890, II, pp. 11.12 with fig.). This tended to confirm an old legend that the cavern at Castelnau was the home of giants. A nearly complete bibliography of 87 entries is to be found in:
Rsum des Travaux Scientifiques de M. G. Vacher de Lapouge. Socit Francaise D'Imprimer et de Librarie, Poiters, March 1909. Doubtless because of its controversial nature, the article mentioned by H.P.B. from *Galiguani's Messenger,* is not mentioned. Died 1909.

LAURENCE, RICHARD. Archbishop of Cashel, born at Bath in 1760. He was educated at Bath grammar school aud at Corpus Christi College, Oxford. After graduating M.A. in 1785, he in 1787 became vicar of Coleshill, Berkshire, where he took pupils. He also contributed to the *Monthly Review* aud undertook the historical department of the *Annual Register.* In June 1794, he took the degree of B.C.L. aud D.C.L. as a member of University College. In 1796, he was made deputy professor, aud again settled in Oxford. In 1804, he delivered the Bampton lectures.
From youth Laurence read widely in theology aud canon law, aud in later life he studied Oriental languages. Accordingly in 1814, he was appointed regius professor of Hebrew aud a canon of Christ Church, Oxford. In 1822, after the death of his wife, he reluctantly accepted the arebbishopric of Cashel, Ireland. His erudition is well illustrated by the three volumes in which he printed with Latin aud English translations, Ethiopic versions of apocryphal books of the Bible. The first, the *Aseensio hsaiae Vatis.* Oxford, 1819, which he dated A.D. 68 or 69, furnished in his opinion arguments against the Unitarian falsification of passages in the New Testament. The second *The Book of Enoch the Prophet,* Oxford, 1821; (other editions) was printed from the Ethiopic manuscript which James Bruce had brought from Abyssinia aud presented to the Bodleian Library. The third was the Ethiopic version of the first book of *Esdras,* Oxford, 1820.
Laurence's other writings include: *A Dissertation upon the Logos of St. John,* Oxford, 1808, *The Book of Job,* in the words of the authorized version, arranged aud printed in general conformity with the Masoretical text (anon.), Dublin, 1828. *Remarks on the Medical Effects of the Chlorides of Lime aud Soda* (anonymously aud privately printed), Dublin, 1832. *On the Existence of the Soul after Death;* a Dissertation opposed to the principles of Priestly, Law, aud their respective followers, by R~C., London, 1834. *Poetical Remains,* Dublin, 1872 (twenty-five copies privately printed) , edited with those of Laurence by Dean Cotton. He died on December 28, 1838, at Dublin.

LIEGEOIS, JULES. *De la suggestion et du somnambulisme dans leurs rapports avec la jurisprudence et la medicine legale.* yii, 758 pp. Paris, Evineux, 1889. (Vol. XI of the "Bibliotheque des Actualites medicales et scientifiques.")

LUNDY, DR. JOHN PATTERSON (1823.1892) . *Monumental Christianity,* or the Art aud Symbolism of the Primitive Church, etc., J. W. Bou~ ton, NYC, 1876.

MALEBRANCHE, NICOLAS (1638-1715). French philosopher of the Cartesian school, youngest child of Nicolas Malebranche, secretary to Louis the XIII; born August 6th at Paris. Deformed aud feeble, he was tutored aud subsequently studied theology at the Sorboune. In 1660 he joined the congregation of the Oratory. He was advised to study ecclesiastical history, but . . "the facts refused to arrange themselves, and mutually effaced each other". In 1664 he read Descartes' *Traite de l'homme,* which moved him deeply. For the next ten years he studied philosophy aud Descartes, which resulted in his famous *De la reeherehe de la verite.* Many other works followed, concerning themselves with mathematics aud natural philosophy, and in 1699 he was admitted as honorary member of the Academy of Sciences. He enjoyed much success aud was sought out in later years by men of distinction; engaging in a metaphysical argument with Bishop Berkeley hastened his death on 13 October, 1715. An edition of his works was published by Jules Simon in 1842, in 2 volumes.

MALPAS, PHILIP ALFRED. Born February 24, 1875 at Birch, Essex (Stanway District) England, son of Joseph Malpas, an Anglican curate there, and Mary Meuge. Little is known of his formative years, but his family background may have influenced his later researches. At age 18, he enlisted in H.M. Royal Navy, aud was ship's clerk on a succession of 9 ships plying the world up to 1896. He then became assistant paymaster on 10 more until resigning his commission to the great regret of his captain on May 1, 1904. In that year, he met the Ponsonby family at Trinidad, showing them an album of photos of the Pt. Loma Theosophical Society, aud soon after, the two Ponsonby girls enrolled there. He then joined the Pt. Loma Society aud taught for the boys department in Horticulture aud Nature Studies, and began his career of writing by frequent contributions to *The Century Path,* and later to *The Theosophical Path,* and *Raja Yoga Messenger* for children. Seeing his natural penchant for scholarly research, Katherine Tingley suggested he take up residence at the London Branch for serious studies at the British Museum. Accordingly in about 1910, Malpas began nearly 20 years of uninterrupted research aud writing, with free run of the entire institution. He was supported primarily by the Branch Lodge until the financial difficulties of 1929 precluded his continuation there, and so moved to Essen, Germany as a private tutor in English, aud lecturer. He is shown as a member of the Fremdspracheclub in 1931. At about this time he formed a small group interested in theosophical studies, including Mary Linue, aud Emmi Hacinter,

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[These two women were later jailed as enemies to Hitler's 3rd Reich for translating the entire *Secret Doctrine* into German, which manuscript was burned along with their personal library.] Malpas continued in Germany until 1939 when he was instrumental in helping several people of Jewish background defect to England. During the war, he was an instructor for Her Majesty's Forces at London, aud in 1946, Col. Conger invited him to Theosophical Headquarters which by then had moved to Covina, California. From 1946 to 1950 he was at Covina, until Col. Conger's death . . . when differences of opinion regarding leadership forced him to return to Germany. There, Mary Linne aud Emmi Hacinter were once again translating the *Secret Doctrine* into German, at Wirtemberg. Malpas passed away there on July 22, 1958 at the age of 83.

His writings are ex'tremely voluminous, thus only an overview can be attempted here. Of articles in Pt. Loma journals between 1900 aud 1949, over 50 appear on every conceivable subject: some, such as 'Apollonius of Tyana,' 'St. Germain,' 'Cagliostro,' aud 'Siddhartha Buddha,' extending over several issues. Theosophische Ge-sellsehaft Unterlengenhardt has published his *Apollonius Von Tyana,* 1962. The following is a list of some of his unpublished manuscripts, nearly all typed singlespaced on 81/2 x 11 sheets with foreign language words inked in by hand, aud accurate diagrams carefully reproduced in ink. Most are translations from foreign language MSS~ in the British Museum:

—The Egyptian Mysteries aud the Crata Repoa.
—Cagliostro's Masonry, aud Egyptian Mysteries.
—Plato and the Esoteric Doctrine.
—Opus Tertium of Roger Bacon. 368 pp.
—Theosophists of Alexandria aud Athens. 750 pp.
—The Mass aud its Mysteries, by J. M. Ragon. (tin. from Fr.) 250 pp.
—Marcion, The Last of the Christians. 119 pp.
—Pistis Sophia, with notes by H.P.B. from Lucifer articles. 188 pp.; 74 pp., 138 pp. Coptic text aud diagrams inked in, charts , etc.
In addition, about 20 manuscripts dealing with early Christianity aud its esoteric interpretation, aud miscellaneous subjects exist, aud should be worthy of publication in the future.

MATTER, A. JACQUES. French historian aud philosopher, born at Alteckeridort, near Strasbourg, May 31, 1791. At 20, he won first prize at the Academic des Inscriptiones with, *L'Histoire de L'hcole d'Alexandrie,* (pub. 3 Vols., 1840, 2nd ed.) . In 1820, be taught the theological faculty of Stinasbourg in Ecclesiastical History, aud

published *Histoire general du christianisme et de la Societe chretienne.* Paris, 4 Vols. His next work was *Histoire critique du guosticisme,* etc., etc. Paris, 1828, again in 1843-44 in 2 Vols., translated into German by Dorner as well. In this work, Matter reviews much of importance to the student of Gnosticism aud comparative religion. He went on to publish several works dealing with Christianity, becoming Professor of the Protestant Seminary at Stinasbourg in 1846, aud died there, June 23, 1864. His son, Albert Jules Timothee, (b. June 3, 1832) was also concerned with these areas, aud among others published; Dc *l'Authentieite du fragment de Sanchoniathon cite par Eusebe,* Paris, 1848. Matter's first edition of the *Histoire critique du guosticisme* does not contain any reference to the *Pistis Sophia* but the later German translation contains two: p. 69 fn~, aud p. 163 fn., of Vol. 2.

MEAD, GEORGE ROBERT STOWE. Born at Nuneaton, March 22, 1863, son of Colonel Robert Mead, H. M. Ordnance, aud Mary. Educated at Rochester Cathedral school, (Mr. Laughoinne) aud St. John's College, Cambridge, B.A., 1884, aud M.A., 1926. Shortly after graduating with honors, Mead joined the Theosophical Society, aud in the same year began teaching at a public school, 1884. He had begun the study of mathematics at Cambridge, but soon changed to the classics, gaining a knowledge of Greek and Latin, which was to be an asset in forthcoming years. About this time he read *Esoteric Buddhism* aud became associated with Bertram Keightlcy aud Mohini Chatteinji; then followed an intense interest in Hinduism, developed by studying philosophy at Ox'ford, aud curiosity regarding spiritualism causing a brief stay at a French university at Clermont-Feinraud. He first met H.P.B. in 1887: "When I first went to her to work permanently (1889), I was a young man of whom she practically knew nothing, except that from May, 1887 . . . when she returned to England for the last time, I spent no little of my holidays in visits to Maycott, Upper Norwood, aud to 17 Lansdownc Road, Bayswatcr. Nevertheless, with childlike confidence, aud with one of those large and eccentric gestures of hers, she handed over to me at once the keys of her desk aud bookcases and tossed over, unopened, her voluminous coinresponduce, bidding me answer it as best I might (and "be d--d"), as she wanted all her time for writing her articles and books . . . ." Mead remained her private secretary for the last three years of her life, while in forming the European Section of the Theosophical Society, he was its General Secretary beginning July 9th, 1890. Within a year, H.P.B. had passed away, aud Mead in company with Annie Besant took over as editors of

Lucifer, begun by H.P.B. in 1887. Besides his other duties, Mead's career as an author began with his first publication, *Simon Magus,* an Essay, 1892. With Mrs. Besant he also edited a collection of H.P.B.'s miscellaneous papers, which was issued as "Volume III" of the *Secret Doctrine,* Adyar, 1897; *Theosophical Glossary,* 1892; *Key to Theosophy,* 3rd ed., 1893; *Five Years of Theosophy,* 2nd ed.,

1894; *A Modern Panarion,* 1895. *Lucifer* continued until 1898 (Vol. XXI) when it was succeeded by *The Theosophical Review,* edited solely by Mead. In 1899 he married Laura Mary Cooper, sister of Mrs. Cooper-Oakley (who authored *The Corn ptc de St. Gcrmain),* aud daughter of Frederick Cooper, I.C.S. She lived until 1924. Also during that period he was vice president aud later president of the Blavatsky Lodge, London. He continued to edit *Theosophical Review,* contributing many articles aud reviews, of the latter there were about 18 in *Lucifer,* aud 45 in *T.R.*

About this time began the prominence of Mr. Leadheater as his many writings were published, aud increasing numbers were drawn into the society by his views, aud by his references to his "psychic" experiences, which views were not always shared by earlier members.

At the beginning of 1906, grave charges were brought against
C.W. Leadheater by several scandalized mothers in the U.S.A., whose young sons had been taught certain morally oblique practices. After a great deal of publicity aud legal action by the distraught mothers, a Judicial Committee was convened by Col. Oleott. The evidence being clear aud incontrovertible against Leadheatein, his resignation from the Theosophical Society was accepted to close the matter.

In May, 1908, a new phase of the above-mentioned events cropped up, when Dr. Weller van Hook, General Secretary of the Amerlcan Section wrote an Open Letter to his Section defending Lead-beater's position aud ideas.

A large number of members in the then British Section were deeply concerned over the state of affairs, aud the Annual British Convention in July, 1908, carried a resolution requesting the President aud General Council of the T.S. to put an end once for all to this matter. After full deliberation, the President aud the Council saw no reason why Mr. Leadheater should not be restored to membership." Whereupon upwards of 700 members in England resigned from the Society. Mend of course, was one of them. In a Valedictory published in the February, 1909, issue of *The Theosophical Review,* (No. 258) he bid farewell to his readers, as Editor of the Review, specifically stating that he had lost confidence in the President aud its chief Officials.

About 150 of the dissidents aud some 100 others who approved, joined together to found the Quest Society aud to publish a new journal with the title of *The Quest. The Quest,* a quarterly review, began in October 1909, aud continued with Mead as editor until it ceased publication in 1930. It attracted many serious scholars who contributed valuable articles considered as source material today. Mead carried on these activities despite severe financial difficulties for 21 years, finding time to work for the welfare of Indian students as Secretary of the Northbrook Society. The financial reverses of 1929/30 spelled an end to the Quest Society, but he became active in the newly formed Society for Promoting the Study of Religions, becoming a member of its council. His last public appearance was at a meeting of The Royal Asiatic Society, where he delivered a lecture on the Mandacans, a subject with which he was on the most intimate terms, as shown by the many articles appearing in *Quest.* He died September 29th, 1933 at the age of 65, after returning from a holiday in bad health. Of all the members of the Theosophical movement throughout the years, G. R. S. Mead was one of the few true scholars to emerge. His studies bearing upon' the origins of Christianity constitute the only real bridge between early Gnosticism aud the philosophy of the Mandacans, with what has come to be called "Christianity" in this century. A collection of all of his works would fill several volumes, aud provide students with an invaluable aid for research. John M. Watkins, his literary executor found no papers in his estate.

Some of the chapters on various subjects contained in Mead's published works appeared at first in one or another of the magazines of which he was the Editor. After some editing, revising aud sometimes augmenting the text, they were incorporated into the MSS. of his published works. The list of the latter is quite imposing. We mention them in a chronological squence:

"Among the Guostics of the First Two Centuries," *Lucifer,* Vols. XIX aud XX, December, 1896 through August, 1897. Marked as "to be continued," but no continuation available.

Simon Magus. Au Essay. London, Theos. PubI. Society, aud *The Path,* New York, 1892; 91 pp. Printed at the H.P.B. Press. Valuable analysis of the Source Material. (paper covers)

Select Works of Plotinus. Thomas Taylor. 1817. Edited with Preface aud Bibliography by G. R. S. Mead. London. G. Bell & Sons, 1895; lxxiv +343 pp.; no index. Bohn's Philosophical Library. Also 1914, in Bohu's Popular Library. Also 1929.

The World-Mystery. Four Comparative Studies in General Theosophy. London & Benares, The Theos. PubI. Society, 1895; 200 pp. Index', Second ed., 1907. Originally appeared in *Lucifer.*

The Upanishads. Translated into English with a Preamble aud Arguments by G. R. S. Mead aud Jagadisha Chaudra Chattopidhy~ya. Two small volumes. London, Benares, Madras, Theos. Publishing Society, 1896; 137 aud 98 pp. resp.

Pistis Sophia. A Gnostic Gospel . . . . for the First time Englished from Sehwartze's Latin Version of the only known Coptic MS. aud checked by Ameliueau's French version. Valuable Introduction aud Bibliography. London & Madras, Theosophical Publish. ing Society, 1896; xliv ±394 pp.; 2nd ed. rev, with annot. bibliography, 1921.

Orpheus. 1896; 208 pp. Copious Bibliography. Second ed., London, J. M. Watkins, 1865.

Fragments of a Faith Forgotten London & Benares. Theosophical Publishing Society, 1900; xxviii +630 pp.; extensive Bibliographics.—Second edition: University Books, New Hyde Park, N.Y. With Introduction by Kenneth Rexinoth; lxvii +633 pp. *Copious Index.*

Apollonius of Tyana, the Philosopher-Reformer of the First Century A.D. A critical study of the only existing record of his life, etc. London & Benares, Theos. PubI. Society, 1901; 159 pp.; Bibliography. Second ed., University Books, New Hyde Park, N.Y., 1966. Foreword by Leslie Shepard; xxii, 168 pp.; *New Index.*

The Gospel aud the Gospels. A Study in the most recent results of the lower aud the higher criticism. London, Benares, Theos. Publ. Society, 1902, 215 pp.

Did Jesus Live 100 B.C.? An Inquiry into the Talmud Jesus Stories, the Toldoth Jeschu, etc., London & Benares, Theos. Publ. Society, 1903; xvi +440 pp.

Thrice-Greatest Hermes. Studies in Hellenistic Theosophy aud Guosis. Vol. 1—Prolegomena; xvi +481 pp.; Vol. Il—Excerpts aud Fragments; xii +371 pp. Copious Index. Vol. Ill—Sermons; xi ±403 pp. London & Benares, Theos. PubI. Society, 1906.

Echoes from the Guosis. Twelve small booklets entitled: I. The Guosis of the Mind. II. The Hymns of Hermes. III. The Vision of Aridacus. IV. The Hymns of Jesus. V. The Mysteries of Mithina.

VI. A Mithinaic Ritual. VII. The Gnostic Crucifixion. VIII. The Chaldacan Oracles, I. IX. The Chaldacan Qinacles, II. X. The Hymn of the Robe of Glory. XI. The Wedding-Song of Wisdom. XII. The Words of Heraclitus. London & Benares, 1908, etc. Averaging about 100 pp.

Some Mystical Adventures. London, John M. Watkins, 1910; 303 pp. *Quests Old aud New.* London, G. Bell & Sons, 1913; x ±338 pp.

Index.
The Doctrine of the Subtle Body in Western Tradition. London, John M. Watkins, 1919; 109 pp. Second Impin., 1967.
The Gnostic John the Baptizer. Selections from the Mandacan John-Book. London, John M. Watkins, 1924; ix ±137 pp.

METRODORUS OF CHIOS. A disciple of Democritus who flourished about 330 B.C. A Philosopher of considerable reputation who professed the doctrine of the sceptics. Author of a work entitled *Peni Phuseeis* of which we have only brief fragments. He was also a student of medicine.

MEURSIUS, JOHANNES (Johanues van Meurs, 1579-1639) . Dutch classical scholar and antiquary. Professor of Greek at Leyden. Political disturbances caused him to move to Son, in Denmark, where he died. **Denarius Pythagoricus* (Lugduni Batavarum: cx officina I. Maine, 1631, 112 pp.) is one of his many classical treatises, most of which arc printed in Gronovius' *Thesaurus Antiquitatum.*

MIGNE, JACQUES PAUL. (l'abbe) (1800-1875) . *Dictionnaine des Apocryphes,* in *Encyclopedic theologique troisieme et deruiere, ou. TroIsle mc et derniere senie de Dietionnaires sun touts les parties de la selence religicuse.* Paris, 1858-60. The reference is to be found in the appendix to tome 1, part 2, pp. 1181-1286, of volume xxiii. Vide, *BCW* Vol. V., p. 378.

MOGILA, PETER (Petrus Mogilus) (1600?~1647). Metropolitan of Kieft (or Kiev) from 1632, belonged to a noble Wallachian family. Studied at the University of Paris, aud first became a monk in 1625. Author of *Catechism* published in 1645 at Kieff, aud other minor works. He is chiefly remembered for his *Orthodox Confession,* drawn up at the behest of Abbot Kosslowski of Kieff, aud approved by the pro. vincial synod 1640, aud later by the synod of Jerusalem 1672. During Mogila's time the reform movement of the Calvinistic Cyril Lucanis (Patriarch of Alexandria aud Constantinople 1601-1621) generated intrigue by opposing Jesuits, by whose agency he was 5 times

deposed but reinstated. Finally, the Church anathematized his doctrines, aud he was murdered by Turks hired by the Jesuits. Chief testimony against him was the *Orthodox Confession* which formed much of the basis of the Russian Orthodox catechisms seen today. Editions of the *Orthodox Confession:* edited by Panagiotes in Greek aud Latin, Amsterdam, 1662; by Hofmanu, Leipsic, 1695; Kimmel, Jena, 1843; Greek translation by Johanne L. Fniseb, Frankfurt, 1727.

MLLER, GEORGE. English preacher aud philanthropist, born near Halberstadt, Germany, September 27, 1805; died at Bristol, March 10, 1898. In 1830, he became minister of a small congregation at Tiegn. mouth, Devonshire. His contention was that the temporal as well as the spiritual needs of life could be supplied by prayer, aud on this principle abolished pew rents aud refused to take a fixed salary. Two years later, he moved to Bristol where he spent the rest of his life, devoting himself especially to the care of orphan children. In time, their number grew to 2,000, settled in five large houses at Ashley Down, near Bristol, aud supported by voluntary contributions. Miillcr wrote a curious little narrative called *The Lord's Deal-hugs with George MIller.* When he was seventy, he started on a preaching mission, which lasted over 17 years aud took him all over the world. All in all, he was a veiny remarkable man leading the spiritual life.

NICEPHORUS, PATRIARCHA (ca. 758-829) . Byzantine historian aud Patriarch of Constantinople (806-815) . Like his father, be was a zealous opponent of Iconoclasm. He was secretary to the imperial commissaries at the second Council of Nicaca in 787, where his view prevailed. He later retired for awhile into a convent, but very suddenly succeeded Tarasius as Patriarch of Constantinople in 806. He was deposed by Emperor Leo V in 815 aud died in exile, 827. His works are esteemed for their intrinsic value aud their style. Among them should be mentioned *Brcvarium Historicum,* one of the

best works of the Byzantine period, aud the *Stichornetnia* (text aud transl. in Petri Pithoci *Opera Posthuma,* Paris, 1609) .

NIEBUHR, BARTHOLD GEORG. German statesman aud historian, born at Copenhagen, August 27, 1776; died at Bonn, January 2, 1831. After studying at the University of Kidl, became private secretary to Count Schimmelmaun, Danish minister of finance, aud in 1799 entered state service. Chief director of the National Bank, 1804.06, when he took a similar appointment in Prussia. Made royal his-toniographer aud professor at Berlin university, 1810, aud two years

later published the first two volumes of his epoch-making *Romisehe Cesehichte* (Eng. transl~, 1847), a 3rd volume being added in 1832. This work has had a momentous influence on the general conception of history. Niebubin was ambassador in Rome, 1816.1832, where he also discovered various yet unknown fragments of Cicero aud Livy, aided Cardinal Mai in his work, aud shared in planning von Bunsen's aud Platner's work on the topography of Rome.

PALINGENIO STELLATO, MARCELLO. Italian author whose actual name was Pier Angelo Mauzoli. He was born at La Stellata at about 1503, aud died in 1543. His didactic poem titled **Zodiacus vitae: hoe est de hominis vita, studio ac monibus optime instituendes,* aud published about 1534, was dedicated to Hercules II of Ferrara; it combines metaphysical speculation with satirical attacks on ecclesiastical hypocrisy, especially on the Pope aud on Luther. It was of course banned by the Inquisition. English transl. by Baruabe Googe, London, 1561, as *The Zodiake of Lyfe.*

PAUL OF SAMOSATA. Patriarch of Antioch, 260.272 A.D., most likely of humble origin. Information concerning him is derived mainly from the encyclical letter of his ecclesiastical opponents (in Eusebius' *History,* Bk. VII, ch. 30), seventy of whom deposed Paul after the synod of Antioch in 269; their sentence did not take effect, however, until late in 272, when Emperor Aurelian installed the rival candidate Domnus in the place of Paul.

Paul held that it was a man aud not the divine Logos which was born of Mary. Jesus was a man who came to be God, rather than God become man. This was the idea of the early Ebionites aud of some of the doctors of the Syrian Church of the 4th aud 5th centuries. Lucian, the great exegete of Antioch aud his school derived of their inspiration from Paul, aud he was through Lucian a forefather of Anianism. The sect of the Paulicians also owe some of their ideas to Paul of Samosata. The fanaticism of his contemporaries aud succeeding generations left us nothing but a few fragments of his writings, which apparently contained some true mysticism.

PIROGOFF (PIROGOV) NICHOLAI IVANOVICH (1810-1881). Surgeon aud pathologist of St. Petersburg. [The British Museum catalogs show 13 titles by this author.] *Vide, BCW* XII, p. 135 fn. aud p. 760. The philosophical concepts referred to by H.P.B. are to be found in his *Diaries.*

POCOCKE, EDWARD (1604.1691) . English Orientalist aud Biblical scholar. Educated at Corpus Christi college, Oxford, of which he became a fellow, 1628. He sailed for Aleppo, 1630 as chaplain to an English factory. There he studied Arabic aud collected many valuable MSS. In 1636, he held the chair of Arabic at Oxford, but soon returned to the Middle East. In 1648, he was given the chair of Hebrew at Oxford. Apart from a number of learned treatises on Arabian history aud ancient manuscripts, he wrote a work entitled *India in Greece; or Truth in Mythology* (London, 1852) which throws a flood of light on the Oriental source of Greek mythology.

PROCTOR, RICHARD ANTHONY. British astronomer, born at Chelsea, March 23, 1837; died at New

York, September 12, 1888. Educated privately, then at King's college, London, aud at St. John's college, Cambridge. Read for the bar, but turned to astronomy aud writing. After a technical work, *Saturn aud His System* (1865), which proved a financial failure, he cultivated a more popular style. Founded 1881, a popular magazine called *Knowledge* wherein he wrote on a great many subjects. His most ambitious work, *Old aud New Astronomy,* was completed after his death. He had settled in New York around 1881. In addition to articles on astronomy contributed by him for the 9th ed. of the *Encyclopedia Britannica* (1875), he Wrote several other works, among which was one entitled *Our Place Among Infinities* (London, 1875; New York, 1876) which H.P.B. referred to aud quoted from many times, mainly because of his favorable views on astrology.

QUATREFAGES DE BREAU, JEAN-LOUIS ARMAND DE (1810-1892). *The Human Species,* Appleton Co., N.Y.C., 1879, 1881, 1884, etc. *Vide BCW* Vol. VIII, p. 472 for biographical sketch.

RAGON, JEAN-BAPTISTE-MARIE (1781-1862) . *Maconnenic Occulte, et de L'iriitiatiou Hermetique.* Paris, 1926. Biographical sketch in *BCW* Vol. XI, p. 587.

RENAN, JOSEPH ERNST (1823-1892). *Vie de Jesus. Paris,* 1863. Six editions in the first year. English translation by Charles E. Wilbour, Carleton, N.Y.C., 1864.

ROUGE, OLIVER CHARLES EMMANUEL, VICOMPTE DE. Born at Paris, April 11, 1818. Educated at the college of Saint Acheul, aud was pine-paining for the state council, then turned to the study of Arabic aud Hebrew at Paris. He discovered Champollion's Egyptian grammain~

aud began to decipher hieroglyphics, refuting Lepsius aud Bunsen in: *Examen de l'ouvnagc du chevalier de Bunsen, la Place de l'hgypte dans l'histoire du monde.* (Annales de Philosophic chretienuc, Paris 1846.47). This was followed by many similar treatises in French journals, aud in 1849 he was made Conservator of the Egyptian section at the Louvre. He was instrumental in gaining antiquities for London, Turin, Berlin, aud Leiden museums while continuing to study history aud philology, aud contributing widely to the study of Egyptology in many journals. In 1860 he replaced Lenormant for the Chair of Egyptology at the College of France, aud visited Egypt twice, (1862.63, aud 1870-71) while continuing his prolific writing. *Chrestomathic egyptienue,* 4 Vols. 1867.76; *h~tudcs sun le Rituel funeraire, iu,—Revuc ancheologique,* Vol. I, Paris 1860; *Recherehes sun le monuments qu'on peut attnibuer aux six premieres dynasties de Manethon,* Paris 1864-65. He died of a lung infection 27 December 1872.

ROUGEMONT, FREDERIC DE (1808-1876) . *Le Peuple pnimitif, sa religion, son histoire et sa civilisation.* 3 Vols, Geneva, 1855.57. [British Museum catalogues show 20 titles by this author.]

ROW, T. SUBBA (1856-1890). *Vide, BCW* Vol. V, pp. 267-72 for biographical sketch.

SCHLEIERMACHER, FRIEDRICH DANIEL ERNST (1768-1834). *l7bcr de Religion.* Reden an die gebildeten unter ibren Venacbteru. Berlin, 1799. Translated by J. Oman as: *On Religion. Speeches to its cultured despisers,* London, Kegan Paul & Co., 1893, lxiii, 287 pp. Schlcier-macher's works coven 4 pages in the British Museum catalog.

SCHMIDT, CARL (1868-1938) . *Gelehrtc Auzeigen, Geittingen,* ur. xvil~ pp. 640-675, Gottingen, 1891. A negative review of Amelineau's 1890 translation of the Bruce Codex.

—*Gelchrtc Anzeign, Geittingen,* ur. 6, pp. 201-202, Geittiugen, 1892. Further comments on the translation of Ameliueau.
—*Guostisehe Schriften in koptisehen Spruehe aus dem Codex Brueianus,* 692 pp. Leipzig, 1892, Schmidt was the first to find that two different MSS. were used for the *Pistis Sophia,* aud that the whole was a compilation from many earlier works, aud compares the *P.S.* with the Bruce Codex'.
—*Koptisehe-guostisehe Schrif ten.* Bd. I. *Die Pistis Sophia. Die beiden Biteher des Jeii~ Unbekanutes altgnostisches Werk,* 410 pp.,2

Leipzig, 1905. The *Pistis Sophia* translation is excellent, occupying the first 254 pages.
—*hrcuijus und seic Quelle in Adversus Hacresus* 1.29, *in Philotesia. Paul Klcinert zum LXX. Geburstag danqebraeht von Adolf Harnack,* (article in U.S.W.) pp. 317-336, 1907. In this study Schmidt reviews the recently discovered Berlin Codex, which treats of 2nd Century Gnosticism, plus the *Apoeryphon of John.* Schmidt's many efforts are reviewed in the helpful annotated bibliography of G. R. S. Mead's 1921 edition of his *Pistis Sophia.*

SCHWARTZE, MORITZ GOTTHILF (1802.1848). *Pistis Sophia. Opus Guosticum Valentino ad judicat urn e Codiec Manusenipto Coptico Loudinensi descriptum, Latine vent it M. G. Schwartze. edidit J. H. Petermaun,* Berlin, 1851. Schwartze made a copy of the manuscript in London, but died before his translation was totally complete . . . a number of blanks needing to be filled in. Petermaun's notes are confined to grammar aud syntax aud possible variations in the translation selected, aud his completion of the work was done with extreme difficulty. Schwartze felt that the treatise was originally from Valentinus; Petermaun that it was an Ophite work. A review of this translation appeared in *Journal des Savants,* Paris 1852, p. 333.

SKINNER, JAMES RALSTON. Born Lockport, N.Y. 1830. His formative years are yet untraced, but he was apparently precocious beyond his time, as his uncle, Salmon P. Chase invited him to Cincinnati where he later became a partner in his law firm. The Cincinnati City Directory lists him as an attorney at law in 1851-52. In that same year, the Cincinnati College of Medicine aud Surgery was founded. aud Mr. Skinner was its first professor of pathology, then but 21 years of age. He served in the Union Army during the Civil War, enlisting November 19, 1862, as major aud judge advocate on General Rosecrans' staff, aud resigned his commission on March 20, 1865. It is said that he temporarily lost his reason when a fellow soldier was decapitated by a cannon ball. In 1870 he was a founding member aud officer of the Cincinnati Society of Natural History, with which be was active throughout his life. About this time, be began to write for the Masonic Review on the subjects that occupied the remainder of his years. The following is a list of printed works known at present. Most were published by Robert Clarke & Co., Cincinnati.

—*The Ancient of Days. The Measure of the Heavens and the Earth by means of the only unit of Alcasure, The British hinch.* 1873. (46 pages)

—*A Value of Symbolism.* 1872. (47 pages) Skinner's name does not appear.
—*The Great Pyramid of Gizch. The Plan aud Object of its Construction.* 1871. (17 pages)
—*The Key to the Hebrew Egyptian Mystery in the Source of Ahca sures,* etc. 1875.
—*An Essay on Force in Nature aud its effect upon Matter.* 1869.
—*Supplement: to the Source of Measures,* 1876. (63 pages)
—*The Crown Jewels of the Nations arc their Measures.* 1877. (90 pages)
—*Some Light on the Egyptian Method of Chronology.* (no date or author given, but an advertisement for the *Source of Measures* appears on the back.
—International Inst. for preserving Weights aud Measures: Ohio auxiliary society, Cleveland. . . .

Actual measures of the Great Pyramid of Egypt, in terms of the British inch: disclosing, by its means, the architectural system employed in its construction. To accompany the sectional plan prepared by Mr. Charles Latimer. Toledo, Blode printing aud paper company, 1880.

—*A Criticism of the Legeudre Mode of Rectifications of the Curve of the Circle,* 1881. (22 pages)

—*The Donie lonian aud Corinthian columns in Grecian Architecture. Cincinnati,* 1885. 1 pam. (PMS) *

—*Hebrew Metrology.* (Ciun.) (1885) 1 pam. (PMS)

—*Identification of the British inch as the unit of measure of the mound builders of the Ohio Valley:* appendix C. The Richardson tablet, the Gest Tablet aud the Clarke tablet as related to aud connected with the Bridley measuring stone. 243 pp. (MLUP)

—*The identification of the British inch as the unit of measure of the mound builders of the Ohio Valley.* (Ciun.) (1886.87) 3 nos. in 1. (PMS)

—*To obtain the length of the hypotenuse of a right-angle triangle, its sides being given without extracting the square root.* (Ciun.) (1886) 1 pam. (PMS)

—*Source of Measures, with Supplement.* 1894.

This reprint of both portions of Mr. Skinner's treatise is interesting. In 1908, an Indian student at Adyar wrote to the Robert Clarke Co. after a fruitless search for the book, aud received the

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*PMS is: Peabody Museum of Salem, Phillip's Library East India Marine Hall, 161 Essex St., Salem, M.

MLUP is: University of Pennsylvania. 3420 Walnut St., Philadelphia, PA. Museum at 33rd aud Spruce.

following reply from the publisher: "The entire edition of this valuable work was destroyed in our disastrous fine some few years since aud copies have become exceedingly scarce. The work has not been reprinted aud is not likely to be. We already have a number of requests on file aud have added your name to the list aud should a copy come into our hands will advise you. The work was originally published at $5.00." No copy was available until May, 1923, when one copy was procured at New York for
$70.

—Same, reprinted at Philadelphia, David McKay Co., limited to 500 copies. 1931.

—Same, reprinted by Wizards Bookshelf, Minneapolis, 1972. (535 copies.)

—Same, reprinted by Wizards Bookshelf, Minneapolis, 1975. 1000 copies, with small index, aud bibliography.

—Same, reprinted with an additional 75 page index of Hebrew terms aud numerical occurrence , aud with an outline of Skinner's works appended by John Drais, San Diego, 1982.

There are three known unpublished manuscripts by Mr. Skinner. The first is titled "Notes aud Comments on the ten books of
Marcus Vitruvius Pollio, translated from the Latin by Joseph Gwilt, Architect; with a prefatory essay entitled, An Inquiry into the Principles of Beauty in Grecian Architecture by George, Earl of Aberdeen, London, 1867; by J. Ralston Skinner." The above is bound, is in Skinner's band, aud has 194 pages. Three letters to Mary Fletcher Huntington are included, dated 1884 aud 1885.

The second is 298 leaves of typescript, both original aud carbon, in a fine binding at the Cincinnati Public Library, entitled, "A Modulous System of measures founded on the British Inch, etc., etc."

The third is at the archives of the Theosophical Society, Adyar. It was discovered at Varanasi with other manuscripts of H~P.B.'s. It is a manuscript of 358 pages written on one side only, interspersed with number arrangements aud number diagrams. This is what Skinner considered as "Volume III" of the *Source of Measures.* In about 25 places H.P.B. has made changes, corrections aud insertions, aud in several cases wrote brief remarks on blank pages facing the text. Skinner called this treatise "Art Speech". See: *Secret Doctrine,* Index Volume, T.P.H. Adyar, 1979, p. 445. Also: *The Theosophist,* August, 1923, p. 564, "A Unique Manuscript", by C. Jinarajadasa.

Mr. Skinner also wrote over a period of 23 years, a "Symbolic Translation of the Bible'.'. Only three

copies were printed, one of which was in the hands of his longtime friend, J. D. Buck, a fellow

Mason (See, *BCW* Vol. III, p. 498) aud his literary legatee. It as not known if this is the "Masonic Bible" used by several U.S. Presidents when sworn into office.
Mr. Skinner was initiated into MeMillan Lodge No. 141 at Cincinnati, of the Grand Lodge of Free aud Accepted Masons of Ohio, May 6, 1885. his passing occurred on September 2, 1893.

SMITH, GEORGE (1840.1876). *Ancient History from the Ahonuments.
The History of Babylonia. Edited by Rev. A. R. Sayce. London:
Society for promoting Christian knowledge, etc., 1877; also 1884,
1888, 1895.

THIRLWALL, CONNOP. English bishop aud historian, born at Stepucy, London, January 11, 1797; died at Bath, July 27, 1875. Educated at Charterhouse aud at Trinity college, Cambridge. Ordained deacon, 1827. Was for a while assistant college tutor at Cambridge, but resigned, 1834, as a result of controversy about the admission of Dissenters. In 1840, he was raised by Lord Melbourne to the see of St. David's, aud proved himself a very liberal aud wise administrator, espousing various broadminded causes connected with the Church, aud taking great interest in the Revision of the Authorized Version of the Bible. He resigned his see in 1874. His *History of Greece* (1835.44; new ed., 1845-52) has remained a standard work.

TIMAEUS OF LOCRI. Pythagorean philosopher, a native of Italy aud said to have been a teacher of Plato. There is an extant work bearing,his name, written in the Donie dialect, aud entitled Peni psychas (On the Soul) which is mainly an abridgment of Plato's dialogue of Timacus. The best ed. of it is that of J. J. de Gelder, Leyden,,1836. It has also been published by C. F. Herman (together with Plato's Timacus) , Leipzig, 1852.

VIVIEN DE SAINT MARTIN, LOUIS (1802-1887). Historic de la Geographic et des decouvertes geographiques depuis les temps les plus recules jusqu'e nos jours. Paris, 1873. There are also 14 other titles by this author.

VULPIAN, EDME-FELIx-ALFRED (1826-1887) . French pathologist. Vide, BCW Vol. II, p. 548 for biographical information.

WILDER, DR. ALEXANDER (1823-1908). Black Nations of Europe. Untraced to date. For biographical sketch, see BCW Vol. 1. p. 531.

WILSON, HORACE HAYMAN (1786.1860) . English physician aud orient
ist, whose works were published in total as *The Works of H. H*

Wilson, 12 Vols., Leipsig, 1860-1871. *Vide, BCW* Vol. II, p.

WOIDE, CHARLES GODFREY (or Carl Gottfnied) (b. 1725 in Poland, d. 1790). Preacher at German Royal Chapel, St. James 1770; Assistant Librarian at the British Museum 1782. His works include:
* *(On Pistis Sophia)*
—Article: *The British Theological Magazine* (Das Bnittisehe theolo. Magazine) Vol. I, Part 4, p. 223 (concerning Dr. Askew's travels in Italy aud Greece, aud his obtaining the *Codex Alexandninus* by chance at a book store.)
—Article in: *Journal des Savants,* Paris, 1773.
—Article in: *Beytruge zur Befeinderung theologiseher und ander wiehtigen Kenutnisse,* (J. A. Cramer, editor) . Vol. III, p. 82,

Kidl und Hamburg, 1778.

—*Notitia codicis Alexandrini cum varius, cius leetionibus omnibus:* recundendam curvait notasque adiecit G. L. Spohu. Lipsia, 1788, 1790.

—In 1775 was published a dictionary of Coptic prepared by M. V. La Crose, aud completed by Chnistianus Scholtz, edited by Woide aud issued at Oxford in Latin.

—In 1778 a Grammain by the same panties in Coptic/Latin at Oxford.

—In 1786 Woide edited the *Ncw Testament according to the text of the Codex Alexandninus, in unical types cast to imitate those of the manuscript. In an appendix to this great undertaking he added certain fragments of the N.T. in the Thebiaco-Coptic dialect, together with a dissertation on the Coptic version of the New Testament, assigning the date of the Codex Alexaudninus to the 5th century, aud thus the third oldest manuscript of the N.T. in existence. Ox'ford 132 p., pub. 1799, posthumously.

—*Novum Testamentum Graceum, cx codice MS. Alexandnino qui Londini in Bibliotheca Musci* (Kings MS., 1 D. VIII *asservatur discriptum a Carobo Godofredo Woide,* etc.: London, cx prelo Joannis Nichols, 1786. Folio, 500 copies (on velum, 6 copies, with various readings) .

—In Modern Greek type, **Codex Alexaudninus* HKAINH 'MAOHKH *Novum Testamentum Gracce, cx antiquissimo Codice Alexandnino a C. C. Woide ohim descniptum ad fidurn ipsius Codicis dcuuo aceuratius editit B. H. Cow per,* London, Williams & Norgate, 1860 (504 pp.).

—Article *(On a Palm yrene Coin)* in: *Areheobogia,* Vol. VI, p. 130, London, 1782.

Collected Writings VOLUME XIII

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. HENRY S. OLCOTT, FROM JANUARY THROUGH DECEMBER, 1891.

(The period to which the material in the present volume belongs)

1 8 9 1

January—Bertram heightley, then in India, starts the *Prasnottara*, a Question-and-Answer Journal for the Indian Section (*Ransom*, 276).

January 8-12—Col. Olcott meets with Burmese, Singhalese and Japanese Buddhists, to consider points of belief in the Northern and Southern Schools of Buddhism, and drafts a platform of Fourteen Clauses (*ODL*, IV, 257-58; *Ransom*, 276; *Theos*., XII, Suppl. February, 1891, pp. xxi-xxii).

January 17—Col. Olcott sails for Rangoon with the two Burmese Delegates; arrives Jan. 21st (*ODL*, IV, 259; Ransom, 276).

January 23—Col. Olcott leaves Rangoon for Pantanaw, and visits other towns for about a week (*ODL*, IV, 261-63).

January 30—Col. Olcott goes back to Rangoon; takes train to Mandalay; meets in Council with Buddhist priests (*ODL*, IV, 263-73).

February—H.P.B. has a sick spell in London; Part II of the *Transactions* is out, and a third one is promised (but did not appear!); a revised edition of *The Secret Doctrine is* already in preparation (Alice L. Cleather's "London Letter" in *Theos*., XII, April, 1891, p. 438).

February—British Section Rooms in Duke St. are transferred to 17 Avenue Road (*Theos*., XII, April, 1891, p. 438).

February 3—Col. Olcott leaves Mandalay, returns to Rangoon, and visits the elderly Bishop of Ava, Father Bigandet. Leaves Rangoon Feb. 7 (*ODL*, IV, 273-75; *Theos*., XII, Feb., 1891, Suppl., p. xxi; Col. Olcott's Full Report, *Theos.*, XII, March, 1891, Editorial).

February 12—Col. Olcott reaches Madras (*ODL*, IV, 276).

February 16—Col. Olcott leaves Adyar for Australia, via Ceylon where he lectures extensively. Embarks at Colombo March 3rd (*ODL*, IV, 276-79; *Ransom*, 276; *Theos*., XII, Suppl. March, 1891, p. xxix, and Suppl.

April, 1891, p. xliv).

February—The Oriental Department started by W. Q. Judge in U.S.A. (*Path*, V, 359) .

March 18—Col. Olcott reaches Melbourne; sails 20th for Sydney; sails 23rd for Brisbane (*ODL*, IV, 279-82).

March 30—Col. Olcott reaches Toowoomba, to handle the affairs arising from the Hartmann estate; settles the matter to mutual satisfaction (*ODL*, IV, 282-87; *Ransom*, 277; Col. Olcott's Full Report, Editorial in *Theos.*, XII, August, 1891) .

March (or April)—Second edition of *The Key to Theosophy is* published, with Glossary prepared by H.P.B. (*Theos*., XII, May, 1891, p. 507 ; Path,, VI, April, 1891, p. 32).

April 1—Annie Besant embarks at Liverpool for the U.S.A., bearing the last Letter from H.P.B. to the American Convention. Reaches America on the 9th (*Ransom*, 279; C. F. Wright in *Path*, VI, p. 57 ; Lucifer, VIII, April, 1891, pp. 162, 253) .

April 23—Date given by Vera P. de Zhelihovsky as being the last time H.P.B. attended a meeting in her house (*vide* her sister's biogr. account in the Russian ed. of "The Tribes of the Blue Hills," p. 53).

April 26-27—Fifth Convention of the American Section held at Steinert Hall, Boston, Mass. (*Path*, VI, April, 1891, p. 32; May, 1891, pp. 58 *et seg.; Lucifer*, VIII, June, 1891, pp. 341 *et seg.).*

April—A very serious epidemic of influenza reaches London. Practically the entire staff at 19 Avenue Rd. was laid up with it, three of them being at death's door. On April 25th, H.P.B. has a very high fever, and her doctor (Dr. Mennell) is seriously alarmed (C. F. Wright in *Path*, VI, June, 1891, p. 94; also July, 1891, p. 129 *; Lucifer*, VIII, p. 252 ; V. P. de Zhelihovsky, *Lucifer*, XVI, April, 1895, p. 105) ; Cleather in *Theos.*, XII, July, 1891, p. 628).

April 25-30—H.P.B. has very high fever; on the 30th, a troublesome quinsy formed in her throat, but improved; then an abcess formed on the bronchial tubes, but disappeared later; her weakness, however, increased (*Lucifer*, VIII, p. 252; *Ransom*, 280; Annie Besant in *Theos.*, XXX, April, 1909, p. 88).

May 6—Annie Besant sails for England, accompanied by Dr. and Mrs. J. D. Buck (*Path*, VI, p. 90; *Ransom*, 280).

May 6—H.P.B., somewhat improved, managed to walk into her sitting-room, though she said she felt she was dying. After another very alarming night, she sat in her arm-chair in the sitting-room, finding no ease in bed, and is reported to have rolled a cigarette for Dr. Mennell, the last one she ever rolled. Her niece, Vera. V. Johnston, visited her for a while (*Ransom*, 280-81; *ODL*, IV, 416).

May 8—At 11 a.m. H.P.B. grew worse; she was in her chair, and those present were Miss Laura Cooper, Claude Falls Wright and Walter Gorn Old, and Miss Black, the nurse. She rather suddenly passed away at 2:25 p.m., Greenwich Time (*Theos*., XXX, April, 1909, p. 88 *; Ransom*, 281; *Path*, VI, June, 1891, pp. 94-95; W. G. Old in *Theos*., XIV, June, 1893, p. 543).

May 8-9—Col. Olcott has three distinct warnings about H.P.B.'s passing; then, on May 10th, receives

cablegram about the fact (*ODL*, IV, 289-90; *Ransom*, 278).

May 11—Cremation of H.P.B.'s remains at Woking Crematorium, Surrey.

May 13—William Q. Judge sails for London on the *SS City of New York* (*Path*, VI, July, 1891, p. 128).

May 14—Blavatsky Lodge meets; Dr. W. Wynn Westcott, Vice-President, delivers talk on H.P.B. (*Lucifer*, VIII, June, 1891, pp. 337-38).

May 21—Bertram Keightley leaves Adyar for Colombo, Ceylon, to meet Col. Olcott (*Theos*., XII, Suppl. June, 1891; and his letter to Indian Section, Suppl. July, 1891, p. lxxxiv).

May 23—Consultative Emergency Council meet at London Headquarters; it consists of the European Advisory Council and the British Section Council, with W. Q. Judge in the Chair; Annie Besant and A. P. Sinnett are present (*Lucifer*, VIII, June, 1891, pp. 336-37) .

May 27—Col. Olcott embarks for Adyar via Colombo, after cancelling trip planned for New Zealand and Tasmania (*ODL*, IV, 289; *Theos.*, XII, Suppl. Aug., 1891, p. xciv).

June 10—W. Q. Judge holds a meeting in Dublin, Ireland (*Path*, VI, July, 1891, p. 134).

June 10—Col. Olcott reaches Colombo, Ceylon; met by Bertram Keightley. Leaves with him June 15th for Marseilles (*ODL*, IV, 301-02; *Ransom*, 278) .

July 2—Col. Olcott reaches Marseilles; he is in Paris on the 3rd, and in London on the 4th, at about 6 p.m. met by Judge. After reaching Headquarters, meditates together with Annie Besant in H.P.B,'s bedroom (*ODL*, IV, 303; *Ransom*, 278).

July 9—10-Convention of the European Branches, T.S., held in London; this is the First Annual Conv. in Europe; G. R. S. Mead is General-Secretary. Olcott is in the Chair (*ODL*, IV, 306 *et seq.; Theos.*, XII, Full Report in Sept., 1891; *Ransom*, 282; *Path*, VI, Aug., 1891, pp. 166-68*; Lucifer*, VIII, *pp.* 516-17) .

During Convention, Col. Olcott suggests the partition of H.P.B.'s ashes, and Judge offers resolution for the creation of an "H.P.B. Memorial Fund." (*ODL*, 1V, 315; *Ransom*, 282; *Theos*., XII, Suppl. Sept., 1891, p. civ; *Lucifer*, VIII, pp. 515-16).

July—Col. Olcott goes with G. R. S. Mead to Paris and Nancy, France, for the purpose of engaging in, and observing, various experiments in hypnotism at La Salpêtrière and elsewhere. Meets a number of prominent physicians. Returns to London Aug. 29th (*ODL*, IV, 326-79; *Ransom*, 283; *Path*, VI, Oct., 1891, p. 230; Olcott's own art., *Theos*., XIII, Nov., 1891, and April, 1892).

August 6—W. Q. Judge sails back to New York (*Lucifer*, VIII Aug., 1891, p. 518).

August 21—Bertram Keightley and Sydney V. Edge leave England for Adyar (*Path*, VI, Oct., 1891, p. 230; *Theos*., XIII, Suppl. Oct., 1891, pp. i-ii).

August 28—Col. Olcott goes to Canterbury to visit Rev. Win. Stainton Moses (*ODL*, IV, 379*).*

August 30—Col. Olcott escorts Annie Besant to the Hall of Science meeting where she delivers her farewell address (*ODL*, IV, 379 *et seq.; Path*, VI, Oct., 1891, p. 231; *Ransom*, 283; excerpts from Address, *Theos.*, XIII, Suppl. Oct., 1891, pp. ix *et seq.; Lucifer*, IX, p. 83) .

September 4—Col. Olcott leaves London for Stockholm, via Hull and Göteborg. Has audience with King Oscar II. Returns to London via Copenhague, Kiel, Hamburg, Bremen, Osnabruck and Flushing (*ODL*, IV, 388-90; *Ransom*, 283).

September 8—W. Q. Judge starts on his postponed trip to the West Coast in U.S.A. (*Path*, VI, 230).

September 16-Col. Olcott sails from Liverpool for the U.S.A. Arrives at New York Sept. 23rd, where he is for the first time since 1878, and is met by Fullerton, Neresheimer and his own sister, Mrs. Belle Mitchell. Gives one lecture. On Sept. 28th, takes the overland train and stops at Sacramento and San Francisco where Judge meets him. Lectures several times (*ODL*, IV, 390-96; *Ransom*, 283; *Theos.*, XIII, Suppl. Dec., 1891, pp. xxvi-xxvii).

October—Oriental Department established in London on the basis of the similar effort in U.S.A. (*Theos*., XIII, Dec., 1891, pp. 188-89).

October 8—Col. Olcott embarks from San Francisco for Yokohama, via Honolulu; reaches destination the 28th; then goes to Kyoto, via Kobe. Meets with various Buddhist priests in connection with his 14 Fundamental Principles, etc. (*ODL*, IV, 397-408; Ransom, 284; *Theos*,, XIII, Suppl. Dec., 1891, p. xxviii).

November 10—Col. Olcott embarks from Kobe for Ceylon, via Shanghai, Hong-Kong, Singapore. Arrives in Colombo the 29th (*ODL*, IV, 309-10; *Ransom*, 284).

November 18—Annie Besant sails for New York; sails back to England Dec. 9th (*Path*, VI, Dec., 1891, p. 296; Jan., 1892, p. 325; *Lucifer*, IX, p. 344) .

November—New premises not far from the London Headquarters have been secured for the H.P.B. Press; new equipment is expected from America. All the printing will be done there from now on. James M. Pryse is in charge of the Press, and the Managers are Countess C. Wachtmeister, Annie Besant, G. R. S. Mead and E. T. Sturdy (*Theos.*, XIII, Jan., 1892, p. 252; *Lucifer*, IX, Nov., 1891, pp, 254-55).

December 10--Col. Olcott returns to Adyar, after ten days in Ceylon (*ODL*, IV, 413; *Ransom*, 284).

December 27-29—Annual Convention at Adyar (*Path*, VI, March, 1892, pp. 403-06; *Ransom*, 284-85; Gen. Report, *Theos*., XIII, Suppl. to January, 1892) .

KEY TO ABBREVIATIONS

Lucifer—A Theosophical Magazine, designed to "Bring to Light the Hidden Things of Darkness." London, 1887, etc.

ODL—Old Diary Leaves, by Col. Henry Steel Olcott. Fourth Series, 1887-1892. London: Theos. Pub].

Society; Adyar: Office of *The Theosophist*, 1910.

Path—*The Path.* Published and Edited at New York by William Q. Judge. Vol. 1, April, 1886, etc.

Ransom—*A Short History of The Theosophical Society.* Compiled by Josephine Ransom. Adyar: Theos. Publ. House, 1938.

Theos.— *The Theosophist.* Founded by H.P.B. and Col. Olcott in October, 1879. In progress.

Collected Writings VOLUME XIII

GEORGE R.S. MEAD
1863-1933
At one time private secretary of H.P.B. and outstanding scholar of Gnosticism and the origins of Christianity. Edited for some years *Lucifer* and the *TheTheosophical Review.* Reproduced from his own Journal: *The Quest,* Vol. XVII, April, 1926.

Collected Writings VOLUME XIII

H.P. BLAVATSKY
Reproduced from a photograph in the Adyar Archives.

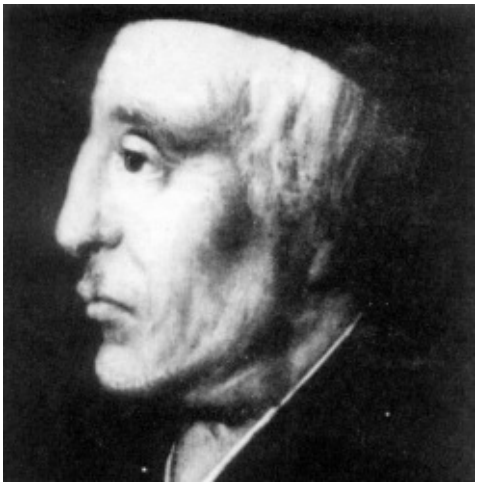
Collected Writings VOLUME XIII

PHILIP A. MALPAS
1875-1958

Collected Writings VOLUME XIII

H.P.B. in her Bath-chair; Pryse and Mead standing. From the Archives of The Theosophical Society, Pasadena, California, U.S.A. Reproduced by permission.

Collected Writings VOLUME XIII

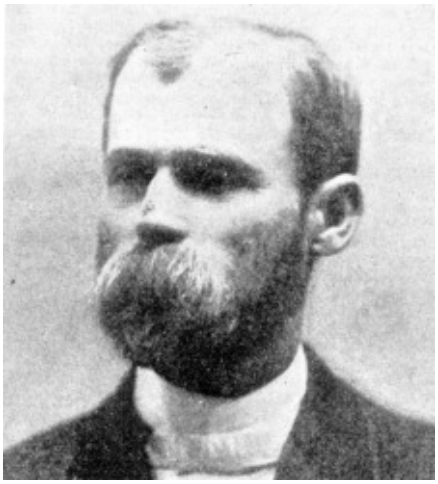


ROGER BACON
1214-1292

Collected Writings VOLUME XIII

JEAN-FRANÇOIS CHAMPOLLION
1790-1832
Reproduced from *Les Deux Champollions,* by
A.-L. Champollion-Figeac,1887.

Collected Writings VOLUME XIII



JEROME ANDERSON
1847-?
Reproduced from *The Path,* New York, Vol. VIII, April, 1893.

Collected Writings VOLUME XIII

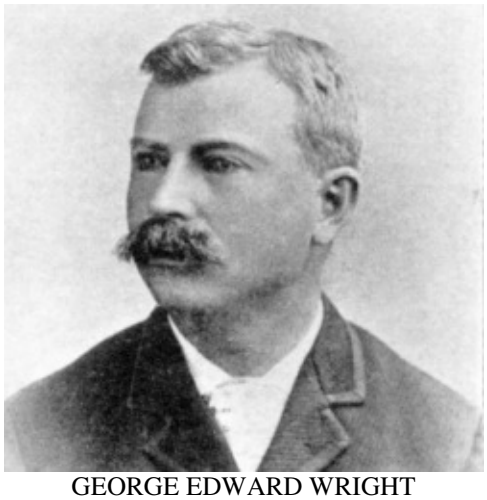
COL. HENRY STEEL OLCOTT

From a photograph taken by F. Lukera,
Amsterdam, Holland.

Collected Writings VOLUME XIII

ALLEN GRIFFITHS
1853-?
Reproduced from the *The Path,* New York, Vol. VIII, May, 1893.

Collected Writings VOLUME XIII



GEORGE EDWARD WRIGHT
1851-?
Reproduced from *The Path,* New York, Vol. VIII, March, 1894.

Collected Writings VOLUME XIII

KING OSCAR II OF SWEDEN AND NORWAY
1829-1907
From the Archives of the Theosophical Society, Pasadena.
Reproduced by permission.

Collected Writings VOLUME XIII

H.P. BLAVATKY
Photograph taken by Elliot & Fry, 55 Baker Street, London W.
Reproduced form an original print, and most likely the last picture
taken of H.P.B.

Collected Writings VOLUME XIII

HENRY MORE
1617-1687

Collected Writings VOLUME XIII

Standing: Charles Johnston (1867-1931) and his wife Vera Vladimirovna Johnston (1864-1922), *née* de Zhelihovsky
Seated: Mother of Charles Johnston and his Brother, Lewis A. M. Johnston.
Reproduced from Alan Denson's work, *Printed Writings by George W. Russell* (Æ), London, 1961, by special permission of the author.

Collected Writings VOLUME XIII

WILLIAM QUAN JUDGE
From a photograph taken in 1891 by the
J.H. Scotford Studio, Portland, Oregon.

Collected Writings VOLUME XIII

EDWARD BURROUGHS RAMBO
1845- ?
Reproduced from *the Path,* New York, Vol. VII, February, 1893.

Collected Writings VOLUME XIII

CONVENTION OF THE T.S., LONDON, 1891

Collected Writings VOLUME XIII

JOHN W. KEELY
1837-1898
J.W. Keely in his study. On his left is the globe motor and in the background is the combined disintegrator. (See overleaf for chart of Harmonic Evolutions).

Collected Writings VOLUME XIII

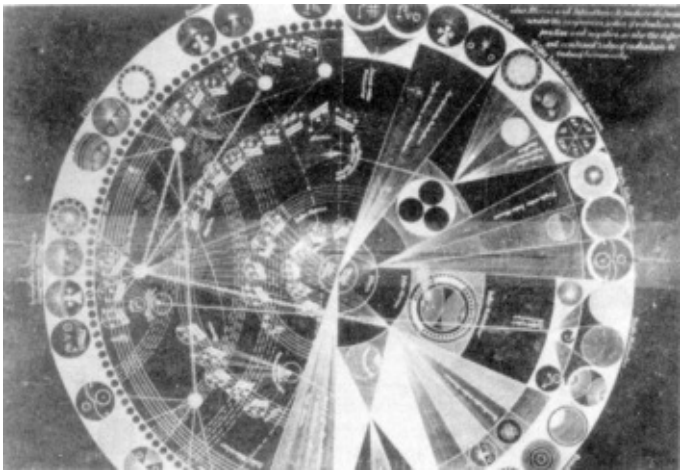
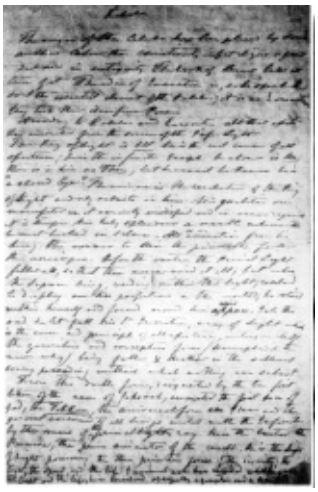


Chart of Harmonic Evolutions

Collected Writings VOLUME XIII



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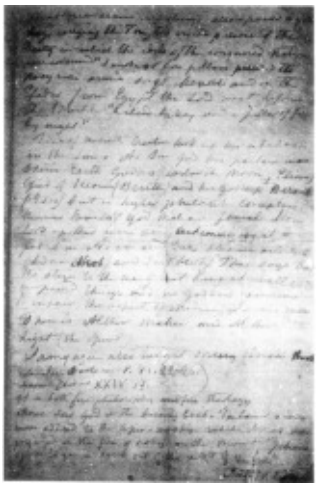
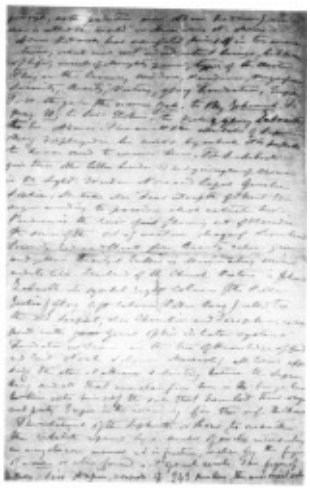
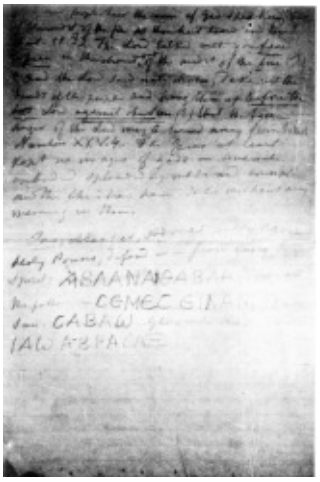
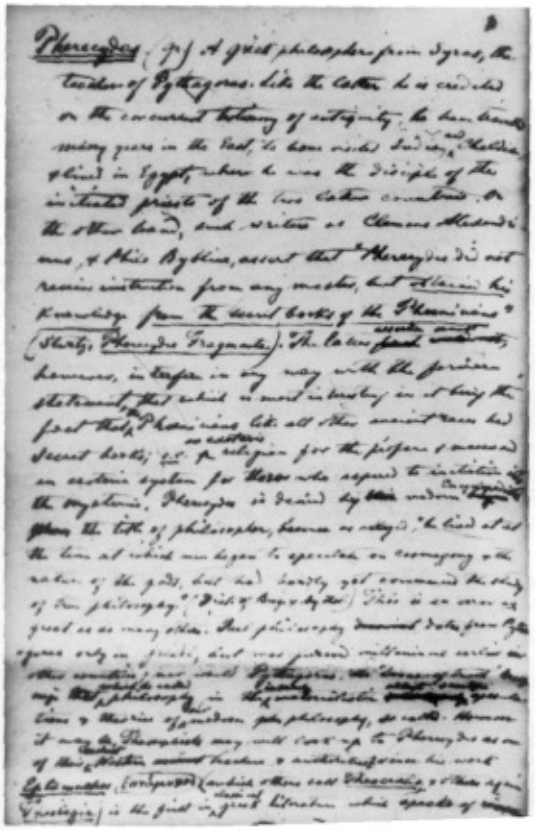






Collected Writings VOLUME XIII



reincarnation or *Metempsychosis*, now so falsely interpreted; but which was synonymous with the ancients, with rebirth of the *immortality of the Soul*. It is by the latter name that Suidas calls this doctrine taught by Pherecydes, and says that [illegible] was contained in two books, in which moreover, the esoteric principles was plainly taught, though, of course in more or less symbolical & allegorical language. Thus he states that in Kosmos there are three high principles which he designates as Æther (Zeus) Chthona (Chaos) and *Kronos* (Time); and four lower *principles*, the elements of *fire*, *water*, *air*, & the *earth*. Of these everything visible & invisible in the Universe, was formed. He was a great collector of Orphic writings, and his own were still extant in the days of the Alexandrian Neo-Platonists. He is referred to by Aristotle as a mythological, & by Plutarch as a theological writer, and mentioned by a great number of writers. Diogenes Laertius calls him a rival of Thales, and some credit him with being also the first writer in Greece in prose, which he used to explain philosophical subjects. There was another Pherecydes of Athens, often confused with Pherecydes of Syros. But while the latter was a contemporary of Servius Tullius (Cicero & Diog. Laert.), according to [illegible] the sixth king of Rome, & must have lived, therefore, in the 6th century B.C., Pherecydes the Athenian, lived a century later being a contemporary of Herodotus. He was a Logographer, & has done nothing to merit a place in this work. It is curious that Diogenes Laert. & Cicero denounce the philosophy of Pherecydes & Pythagoras as being "created" wholly from the Eastern systems. The charge is strange as since neither Pherecydes nor Pythagoras ever made a secret of the [illegible] origin of their doctrines.