

SBULT Study Class May Readings on "Theosophical Symbols"

May 29th: **The Mystery Language**
 "The Mysteries of Gnosis"
 "The Esoteric Cipher"

p. 79 (In S.D. Pamphlet: *Glyphs and Symbols*)

Mysteries of Gnosis

TRUTH has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries or archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the "seven keys" that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from Vedas to *Revelation*, from the *Book of the Dead* to the *Acts*. One of the keys, at any rate — the numerical and geometrical key * to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations. If, indeed, the Bible is forced on the acceptance of the world in its dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the Vedas, of the Egyptian theogony, and the Mazdean allegories. The atonements by blood — blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods — are the first keynote struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. "Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind

* The key to the recovery of the language, so far as the writer's efforts have been concerned, was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle," by a geometrician. "This ratio is 6,561 for diameter and 20,612 for circumference." (Cabalistic MSS.)

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to the blood of the god-creators." Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. "On this account it is that men are rational and partake of divine knowledge," explains Berosus.* And Lenormant has shown (*Beginnings of History*, p. 52, note) that "the Orphics . . . said that the *immaterial part of man, his soul* (his life) sprang from the blood of Dionysius Zagreus, whom . . . Titans tore to pieces." Blood "revivifies the dead" — i.e., interpreted metaphysically, it gives *conscious* life and a

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

* Cory's *Anc. Frag.*, p. 59, f. So do Sanchoniaton and Hesiod, who both ascribe the *vivifying* of mankind to the spilt blood of the gods. But blood and *soul* are one (*nephesh*), and the blood of the gods means here the informing soul.

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

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

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most worthy, sincerely pious and respectable men.

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabians and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies* is right; the mystery of Christos — now supposed to have been taught by Jesus of Nazareth — "was identical" with that which *from the first* had been communicated "to those who were worthy," as quoted in another lecture. * We may learn from the Gospel *according to Luke*, that the "worthy" were those who had been initiated into the mysteries of the Gnosis, and who were "accounted worthy" to attain that "resurrection from the dead" *in this life* . . . "those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection." In other words, they were the great adepts of *whatever religion*; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality — (the "Son") with (the "Father,") their individual divine Spirit, *the God within* them. This "resurrection" can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever

his religion may be. Such individual is a *Christ-man*. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens* — baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms *Chrestos* and *Christos*. The former means certainly more than merely "a good," and "excellent man," while the latter was never applied to any one living man, but to every Initiate

* G. Massey, *Gnostic and Historic Christianity*

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at the moment of *his second birth and resurrection*. (17) He who finds *Christos* within himself and recognizes the latter as his only "way," becomes a follower and an *Apostle of Christ*, though he may have never been baptized, nor even have met a "Christian," still less call himself one.

The word *Chrestos* existed ages before Christianity was heard of. It is found used, from the fifth century B.C., by Herodotus, by Aeschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Aeschylus (*Cho.* 901) we read of *pythochresta* the "oracles delivered by a Pythian God" (*Greek-English Lexicon*) through a *pythonee*; and *Pythochrestos* is the nominative singular of an adjective derived from *chrao* (*Eurip. Ion*, 1218). The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb [*chraomai*] "consulting an oracle"; for it also means "fated," *doomed* by an oracle, in the sense of a *sacrificial victim to its decree*, or — "to the WORD"; as *chresterion* is not only "the seat of an oracle" but also "an offering to, or for, the oracle." ** *Chrestes* is one who expounds or explains oracles, "a prophet, a soothsayer;" *** and *chresterios* is one who belongs to, or is in the service of, an oracle, a god, or a "Master"... ****;

The surname *Christos* is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi* — the rays of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown — whose *rays* incarnated in mankind. They consented to *fall into matter*, and

* "Verily, verily, I say unto thee, except a man *be born again* he cannot see the Kingdom of God." (*John* iii. 4.) Here the birth *from above*, the spiritual birth, is meant, achieved at the supreme and last initiation.

** The word [*chreon*] is explained by Herodotus (7,11,7,) as that which an oracle declares, and [*to chreon*] is given by Plutarch (*Nich.* 14.) as "fate," "necessity." *Vide* Herodotus, 7, 215; 5, 108; and Sophocles, *Phil.* 437.

***. See Liddell and Scott's Greek-English Lexicon

****. Hence of a *Guru*, "a teacher," and *chela*, a "disciple," in their mutual relations.

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are, therefore, called the "Fallen Ones." ...

[*Christos*] being the verbal adjective in Greek of [*chrío*] "to be rubbed on," as ointment or salve, and the word being finally brought to mean "the Anointed One," in Christian theology; and *Kri*, in Sanskrit, the first syllable in the name of Krishna, meaning "to pour out, or rub over, to cover with,"* among many other things, this may lead one as easily to make of Krishna, "the anointed one." Christian philologists try to limit the meaning of Krishna's name to its derivation from *Krish*, "black"; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of *Chrestos*, *Christos*, and *Chrishna*, are analyzed more carefully, it will be found that they are all of the same origin...**

While the sidereal symbols of the mystic characters or personifications in Puranas or Bible, fulfill astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio*, as *Chrestos-Meshiac*, and *Leo*, as *Christos-Messiah* antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, *Scorpio* standing as symbol for the latter, *Leo* for the glorified triumph of the "sun" of truth. The mystic philosophy of the allegory is well understood by the author of the *Source of Measures*; who writes: "One (*Chrestos*) causing himself to go down into the pit (of *Scorpio*, or incarnation in the womb) for the salvation of the world; this was the Sun, shorn of his golden rays, and crowned

* Hence the memorializing of the doctrine during the MYSTERIES. The pure monad, the "god" incarnating and becoming *Chrestos*, or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh*, and finally into the *Christos* condition.

** On the best authority the derivation of the Greek *Christos* is shown from the Sanskrit root *ghrish* = "rub"; thus: *ghrish-a-mi-to*, "to rub," and *ghrish-ta-s* "flayed, sore." Moreover, *Krish*, which means in one sense to plough and make furrows, means also to cause pain, "to torture to torment," and *ghrsh-ta-s* "rubbing"— all these terms relating to *Chrestos* and *Christos* conditions. One has to die in *Chrestos*, i.e., kill one's personality and its passions, to blot out every idea of separateness from one's "Father," the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos*, the regenerated man, the man in spiritual freedom.

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with blackened (ones) (symbolizing this loss) as the thorns; the other was the triumphant *Messiah*, mounted up to the summit of the arch of heaven, personated as the *Lion of the tribe of Judah*. In both instances he had the Cross; once in humiliation (as the son of copulation), and once holding it in his control, as the law of creation, he being *Jehovah* — in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, *John*, *Jesus* and even *Apollonius of Tyana* were but epitomizers of the history of the Sun "under differences of aspect or condition." * The explanation, he says, is simple enough, when it is considered that the names *Jesus*, Hebrew [*JSH*] and *Apollonius*, or *Apollo*, are alike names of the Sun in the heavens, and, necessarily, the history of the one, as to his travels through the signs, with the personifications of his sufferings, triumphs and miracles, could be but the history of the other, where there was a wide-spread, common method of describing those travels by personification.

The fact that the Secular Church was founded by Constantine, and that it was a part of his decree "that the venerable day of the *Sun* should be the day set apart for the worship of Jesus Christ as *Sun-day*," shows that they knew well in that "Secular Church" "that the allegory rested upon an astronomical basis."

* The Orientalists and Theologians are invited to read over and study the allegory of Visvakarman, the "Omnificent," the Vedic God, the architect of the world, who sacrificed himself *to himself* or the world, after having offered up all worlds, *which are himself*, in a "Sarva Madha" (general sacrifice) — and ponder over it. In the Puranic allegory, his daughter *Yoga-siddha* "Spiritual consciousness," the wife of *Surya*, the Sun, complains to him of the too great effulgence of her husband; and Visvakarma, in his character of *Takshaka*, "wood cutter and carpenter," placing the Sun upon his lathe cuts away a part of his brightness. *Surya* looks, after this, crowned with dark thorns instead of rays, and becomes *Vikarttana* ("shorn of his rays"). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Visvakarman; the father, and the general *artificer* of the gods (the adepts on earth), and the candidate — *Surya*, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified "Light of the World"--Christos.

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The Esoteric Cipher

The origin of all religions — Judaeo-Christianity included — is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-religion. Without the light of the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and *blinds*, the "dark sayings" of fiction and parable, thus covers the original esoteric texts from which the New Testament — *as now known* — was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say, on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaim* as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah — not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians — but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper. But the ancient *Tanaim*, the Initiates from whom the wisdom of the Kabala (*oral tradition*) was obtained by the later Talmudists, had in their possession the secrets of the mystery language, and it is *in*

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*this language that the Gospels were written.** He alone who has mastered the esoteric cipher of antiquity — the secret meaning of the numerals, a common property at one time of all nations — has the full proof of the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day. Bishop Newton proves it himself quite innocently, by showing that "St. Barnabas, the companion of St. Paul, in his epistle (ch. ix.) discovers . . . the name of Jesus crucified in the number 318," namely, Barnabas finds it in the mystic Greek I H T — the *tau* being the glyph of the cross. On this, a Kabbalist, the author of an unpublished MS. on the Key of Formation of the Mystery Language, observes: --

But this is but a play upon the Hebrew letters *Jodh*, *Cheth*, and *Shin*, from whence the I H S as the monogram of Christ coming down to our day, and this reads as [J Ch Sh] or 381, and sum of the letters being 318 or the number of Abraham and his Satan, and of Joshua and his Amalek . . . also the number of Jacob and his antagonist . . . (Godfrey Higgins gives the authority for the number 608) . . . It is the number of Melchizedek's name, for the value of the last is 304 and Melchizedek was the priest of the most high God, without beginning or ending of days.

The solution and secret of Melchizedek are found in the fact that: -- in the ancient Pantheons the two planets which had existed from eternity (*aeonic* eternity) and were eternal, were the Sun and the Moon, or Osiris and Isis, hence the terms of *without beginning or ending of days*. 304 multiplied by two is 608. So also the numbers in the word *Seth*, who was a type of the year. There are a number of authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Anti-Christ. . . . The staple value in the name of Joshua was the number 365, the indication of the Solar year, while Jehovah delighted in being the indication of the Lunar year — and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon. This is but an illustration to our point to prove that the Christian

* Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbologies the *Revelation* is written in the mystery language of the Tanaim — the relic of Egyptian and Chaldean wisdom — and St. John's Gospel is purely Gnostic.

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application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should veil or *cloak* the final meaning of their oldest and most sacred teachings. The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather more dubious. The Gnostic Scribe and Chronicler deceived no one. Every Initiate into the Archaic gnosis — whether of the pre-Christian or post-Christian period — knew well the value of every word of the "mystery-language." For these Gnostics — the inspirers of primitive Christianity — were "the most cultured, the most learned and most wealthy of the Christian name," as Gibbon has it. Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the "foolish Galatians" reproved by Paul, who, as he tells them (*Galat.* iii. 1-5), having begun (by believing) in the Spirit (of Christos), "ended by believing in the *flesh*," — i.e., a *corporeal* Christ. For such is the true meaning of the Greek sentence, "[*enarzamanoi Pneumati, nun sarki epiteleisthe.*]" That Paul was a gnostic, a founder of a new sect of *gnosis*

which recognized, as all other gnostic sects did, a "Christ-Spirit," though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians. Nor is it less clear that the primitive teachings of Jesus, whenever he may have lived, could be discovered only in Gnostic teachings; against which discovery, the falsifiers who dragged down Spirit into matter, thus degrading the noble philosophy of primeval Wisdom-Religion, have taken ample precautions from the first. The works of Basilides alone — "The philosopher devoted to the contemplation of Divine things," as Clement describes him — the 24 volumes of his *interpretations upon the Gospels* — were all burned by order of the Church, Eusebius tells us (*Hist. Eccltes.*, iv. 7).