

FATHER OF LIES

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The Secret Occult History,
Symbolism, Ceremonies and Practices
of the Jews Exposed

PREFACE TO THE NEW EDITION

The serious reader may be aware already of the plan for a one-world, super-government. The plan stipulates complete equality for all, that is, reducing every one to the same, lowest human level. Through intermarriage, all the races are to be homogenized,—like the milk with no cream, no savor.

To preserve the appearance of individual and national freedom, a superficial form of democracy is being established in all lands; but the control will rest in the hands of the hidden, would-be world rulers.

According to plan, religion which exercises a tremendous influence on human lives, is to be homogenized, too. The principal faiths today differ in their conception of God and what is right. Moreover, belief in God, and in truth, freedom, equity, is incompatible with the idea of complete equality, since this belief inspires men to develop their several, innate talents and to rise to higher planes. Hence, in order to homogenize religion, the plan would substitute for the Worship of God, the Worship of Man.

The worship of man is rooted in many primitive cults. These appeal to the lower instincts, and engender hate, malice, deceit. They are the basis of occultism today.

The following pages, first published nearly 30 years ago, attempt to show how some of these primitive faiths deify man, and how they have been embodied in modern esoteric structures.

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St. Paul's, 1936



"This is the first time we've been actually invited."

CHAPTER I.

THE WORLD FELLOWSHIP OF FAITHS.

IN July 1936, there was held in London the second congress of a body known as the World Fellowship of Faiths. (1) A thousand delegates, purporting to represent not only all Christian denominations but also all the ancient religions of the East together with all the modern sects of the West, met at University College and at Queen's Hall, under the international presidency of the Maharajah Gaekwar of Baroda. The Chairman of the Executive Committee was Sir Francis Edward Younghusband. The congress lasted fifteen days.

The Fellowship of Faiths was founded in America in 1924 by Kedarnath Das Gupta, a native of Chittagong, Bengal (India), and the Communist Charles Weller. In 1927 it held 253 meetings, with an attendance of nearly 40,000 people. The "News Review" (London, July 9th, 1936) adds :

" In 1933 in Chicago, and continued in New York the following year, the first congress of the World Fellowship of Faiths was held under the presidency of ex-President Herbert Hoover and Jane Addams, a Communist spinster, formerly a stockholder with Nicolai Lenin in the Russian-American Industrial Corporation, and closely connected with the Communist Federation Press."

The passage quoted suggests that the object of the congress was political as well as religious. Its religious purpose, one of the founders announced, was " the mutual appreciation of each others standpoint." This would be a curiously vague

(1) See " Facts About the Fellowship of Faiths," a pamphlet published by the Militant Christian Patriots, 93, Chancery Lane, London, W.C.2.

basis for a world congress of religions which had nothing else in common.

In contrast, the various Christian Churches which share the same Founder, Christ, the same Message, that of the Gospels, and the same fundamental doctrine, that based on the Sermon on the Mount, have a great deal in common. Yet during the past eight centuries sincere and repeated efforts to bring a closer union between these Churches have proved futile.

Now we are told that the Fellowship of Faiths, in its twelve years of existence, is achieving " world unity " between all the religions of the globe, including these very Christian Churches which have never been able to unite among themselves.

But a further question arises. How is it possible for the representatives of Christianity, Judaism, Yoga, Buddhism, Confucianism, Mohammedanism, Bahaim, Theosophy, Spiritualism, New Thought, Swedenborgianism, Quakerism, Humanism, Agnosticism, Atheism, and the rest, to discuss religion at all? For in every discussion there must be some common basis on which all parties are agreed, from which the discussion can start and to which it can return.

In the absence of such a basis, one might imagine something like this. Rabbi Wise would take the floor and quote a passage from the Talmud. Then Das Gupta would read a chapter from the Upanishads, which would be followed by Charles Weller's reading a speech of Lenin. Yet one could hardly call it a discussion, and quotations from so many holy but heterodox texts would leave the audience confused, if not confounded.

Actually, the above is precisely what happened. But at the Chicago congress in 1933, the speeches were more objective and of a Communistic, anti-Christian character, and may be summed up in Montgomery Brown's words :

" If world unity is to be attained, it must be through international Communism, which can only be arrived at by the

slogan, ' Banish the Gods from the Skies and the Capitalists from the Earth.' Then, and then only, will there exist a complete World Fellowship of Faiths."

At first glance this statement appears self-contradictory, and in its nature entirely negative. It surely cannot be that the representatives of every religion have met to compass the destruction of all religions and all governments, and have no substitute to offer in their place ?

Reconsidering Brown's words, one might interpret their meaning as follows :

" We must destroy all faith in God and all confidence in existing governments: then we shall set up our own absolute theocracy extending over the whole world."

Those who pretend that pure Communism is a workable form of government, have seen their day : thinking people everywhere already perceive that it is merely bait to catch the masses. Behind Communism is the most sordid and cruellest of tyrannies.

Those who would have us believe that atheism is a form of true religion will soon deceive nobody. Behind atheism, there is the " Fellowship of Faiths " : that is, the things of which the Fellowship is but a visible symbol.

The bodies represented at the London congress, fall into two main groups : namely,

I. Ancient paganism: Judaism, Hinduism, Buddhism, Confucianism, etc.

II. Modern esoteric sects.

The last named includes both those professedly esoteric, as Theosophy, Spiritualism, etc., and also the pseudo-Christian and pseudo-humanitarian, such as the "Catholic Crusade, Buchmanism, Humanism, Agnosticism, etc. In addition to the esoteric groups whose names appear in the Fellowship, many Masonic and other secret societies, such as the Grand Lodge of England, Scottish Rite (2), Rose-Croix, saw no need to send special delegates. Doctrinally, these secret societies were sufficiently represented by Theosophy,

and, in point of fact, a very large proportion of the delegates were high Masons.

Thus, though the Fellowship of Faiths is of recent origin and limited in scope, it symbolizes the union of ancient paganism with modern esoterism. This naturally leads to a search for the link between the two.

Esoteric doctrine is avowedly that of magic (occultism, magnetism, hypnotism, etc.). It is not, however, so commonly known that the old pantheistic paganism is also based on magic.

The first task is to examine the general character of magic and magical symbolism. If these are found in the pagan religions which will be considered next, the same method will be followed in dealing with various esoteric sects and secret societies.

In this way, it will be possible to discover the principles of world theocracy for which powerful occult groups are labouring.

(2) In the "Speculative Mason" (London) for July 1936, one reads: " A different effort to promote World Fellowship is seen in the Congress of Faiths to be held from July 3-18 at University College These plans were outlined by Sir Francis Younghusband . . . He pointed out that they were trying to set up a body of opinion that would form the basis of the new world order, which everyone now was wanting to see established, a spiritual basis for the League of Nations. They were intent upon getting the expression of opinion from representatives of every religion ... on promoting world fellowship. . . . Freemasons "should make an effort to attend this unsectarian, non-political effort toward world unity."

CHAPTER II.

THE CHARACTER OF MAGIC.

RELIGION in its primitive stage is almost inseparable from magic. In parts of Africa and Asia where primitive cults still survive, the priest is a magician. It is only at a much later stage that the two functions are seen to be incompatible. For religion, casting off superstition, adheres to reason, recognizes and supports the moral order of the universe.

Magic, on the other hand, rejecting the stern, moral order, with its slow reward of unremitting toil, teaches the emancipation of the passions, and promises immediate gratification of the senses and of selfish aims. On its adepts, it showers material advantages of all kinds—for a brief period only. But they must first proclaim themselves its slaves and give guarantees for their loyalty. This they do by denying the existence of a higher order, deposing their reason, and debasing themselves in lust and crime.

One of the fundamental principles of magic is that of reflection, or what might be called, "the looking-glass theory." It is not an ordinary mirror, but a magic mirror, and reflects things very differently from what they are. We are familiar with concave, convex, and other curiously-shaped mirrors, which make the reflected object (e.g., the face) look larger or smaller, thinner or fatter, than it is, or distort it in other ways. The magic mirror is on this order.

In general, the "object" or usual conception of things, is exoteric, while the "reflection" is esoteric, and is the "object" reversed or distorted. For example, exoteric vice becomes esoteric "virtue," and vice-versa; reason becomes "hypo-

crisy"; non-reason becomes "truth," etc., according to a certain subjective point of view.

Thanks to the continuous use of the magic mirror, for the occultist the reflection becomes the reality.

This non-reason, the very essence of magic, has to be guarded against exposure. Hence the need for the secrecy and mystery which, at all times, have shrouded the cabinet of the magician. Were these fallacies exposed, only the weak-minded and the more unruly natures would be attracted by the dross and tinsel, the empty pomp and pride which, for a short season, magic holds in its gift.

In the days when religion included much learning which has since been classed under various branches of science, magic assumed the dress of religion. To-day magic flourishes no less ubiquitously under the garb of science: the occult sciences or occultism. It claims to be the science of all the sciences, to possess a secret knowledge of the principles underlying physics, chemistry, physiology, etc. At the same time, it passes among adepts as the noblest philosophy and as the purest and most ancient religion.

If one examines these claims in respect to each science, one always meets with the same phenomenon. Occultism may appear to follow general principles similar to those of science; but at some point there is a hiatus in the occult reasoning, and the occult theory goes off into a kind of mysticism where no logic can follow.

The modern occult writer tries to defend his theory by saying that "the true explanation can only be given to the initiate," that "we must experience certain phenomena to understand the theory fully." But if the student will take the trouble to consult the original magical treatises themselves (viz., the Kabbalah, the works of 'Hermes,' of Paracelsus), he will discover that in all of them the character of non-reason is fundamental. The lie is of the essence of occultism. It is only when one has consciously or unconsciously accepted this non-reason as truth, that occult principles appear sound.

To illustrate, occultism will be briefly considered from various angles.

THE PSYCHOLOGY OF OCCULTISM.

Although psychology is of very recent origin and has not earned the title of science, it nevertheless casts much light on the real nature of occultism.

In the Freudian system, 'Love (i.e., sexual attraction) makes the world go round.' We all (according to this view) have "sex problems" from the age of three onwards. Of course we have not always recognized our problems in the past as definitely sex problems: that has been our failing; no wonder we were unable to solve them! The minor problems which are not sex problems, are either derivatives of the latter, or will become sex problems if allowed to develop. The importance of sex is explained thus. Man is actuated by the baser instincts: if he should appear to be actuated by a noble instinct, that is merely a form of "hypocrisy" or self-deception. A noble instinct is a myth: all genuine instincts are base. As man is the highest form of animal, he concentrates in himself all the animal instincts of previous evolutions: the sluggishness of the slug, the malignity of the snake, the sadism of the hyena, the ferocity of the wolf, etc.

Now in nature there is the intense struggle for existence into which all creatures enter at birth. "Existence" means the "existence of the species," which depends, of course, on the propagation of the species. So every creature from the minute it is born, is preoccupied with one idea: self-propagation, or satisfying the sex instinct. What drives the un-hatched duckling to break the shell? The sex instinct. Of what is the alligator dreaming as he lies almost submerged in the zoo pond? Of the hour of mating.

The result of the constant preoccupation with self-propagation through countless evolutions, is that all the specialized instincts (such as malignity, ferocity, etc.) are derived from, or merge into, the all-important sex instinct.

The Freudian theory explains the polarity of the sexes: the active principle is male, the complement or passive principle is female. Both may be found in different individuals of the same sex, sometimes in the same individual.

Man has developed, in addition to his animal-inherited instincts, a specialized instinct which he calls "reason." Man found that it was a great help to him in seeking to satisfy the sex instinct, if he pretended to possess qualities which he did not have, if he developed a certain hypocrisy. As time went on, this hypocrisy became so habitual with him that it seemed to him perfectly natural. He then proceeded to develop it for itself, to talk about it and sing about it, and give it the name of "reason," or "the noble instincts."

But this did not change man's nature: the sex instinct still predominates and, in the times between mating, it takes the form of thirst for power. Every man would be a dictator if he could; if not, he must impose his will on weaker persons, or at any rate impress himself with his own importance. This thirst for power is the expression of the ego.

The ego is repressed by this hypocrisy called "reason," which prevents man from gratifying his sex instinct as he was intended to do by nature. The cure (according to Freud) is to study one's sex instinct, and to gratify it (as far as may be) physically or mentally, as one goes along. The other instincts should be allowed the same freedom. Thus the ego is no longer repressed and no longer causes internal suffering or "complexes." (1)

The above summary holds for both the Freudian theory and the occult point of view: Freud has stated the esoteric theory in terms of psychology.

The disastrous consequences of such a perverted doctrine taught in the most attractive form to tens of thousands of weak-willed people in all countries, may easily be imagined.

Preoccupation with sex makes the individual susceptible to hypnotic suggestion. He, in turn, becomes a medium for occult influence. When there are several such mediums in a large gathering—whether it be a group assembled for an auction or a meeting of Parliament—the body becomes subject to mass hypnotism.

The fallacies of the Freudian theory are patent: in the first place, there is no such thing as the all-powerful "sex impulse."

(1) His neighbours should be the ones to suffer now.

But psychology (which is more than Freud) elucidates certain points concerning the formation of character in normal people. These may be resumed as follows: i. Beginning at the age of five (or younger), the child gradually develops his "ego." The ego proper has nothing to do with sex and is distinct from the appetites: it is the child's subjective picture of himself; it may be either conscious or unconscious. It manifests itself in various ways. The child may want to play the leading role in the household, and be greedy of attention and applause. On the other hand, the child may appear outwardly very modest, but inwardly be playing the hero to himself. The ego finds innumerable ways of expression.

2. As the child grows up, the ego is constantly shifting, as one by one its claims are discredited and abandoned. Perhaps the child thought he was the cleverest boy in the world, till he met other children who were cleverer. Then the child thought he could run faster than the others, till one day this claim fell too. Still the ego, far from admitting defeat as each fort falls, reappears the next day behind a new one which it claims is impregnable. In fact as the struggle between objective reason and subjective ego are protracted, year after year, the ego becomes more wily, more determined, and its influence over the boy or girl grows stronger.

3. When maturity is reached—(or perhaps later in life)—there comes a crisis in the person's life. Whatever the superficial motive, the real cause is that the ego is at bay. Its increasing demands can be met no longer; all its claims are seen to have been false. Yet the person feels that to deny his ego, is to destroy himself. He must either deny his ego,—and some people would rather commit suicide to save their ego (pride)—or else cheat, that is, pretend that he still believes his ego. This last course amounts to deposing his reason.

The first course will cost him a tremendous effort, but he will have dethroned the ego. When it raises itself again and tries to recover its old power, he will always be a match for it and recognize it under all its new disguises.

If he follows the second course, he will cease to be amenable to reason whenever the ego is in opposition. His character will sink, slowly in some cases, and he may outwardly preserve appearances for several years. The temptation will be to look at himself in the magic mirror, in this instance, his own subjective imagination.

Where the crisis has been acute, however, the victory of the ego usually leads to extremes. It now rules him with a rod of iron. It entices him to speculation, that illusion of wealth; it leads him to flattery and ostentation, and to the indulgence of his appetites. As it becomes stronger, it will drive him to sexual indulgence and to the complementary reaction, all forms of violence and hatred. The more he sinks, the more will his ego exalt him. He lives with his (magic) mirror. This is the inferiority-superiority complex in its acute form.

Thus far psychology.

Now in the last stage, where the man is the slave of the ego which drags him mercilessly down through every depravity, where reason is absolutely rejected,—here we have the occult ideal. Every person in this stage exhibits the same base instincts, which occultists call the "natural" instincts: they therefore call him the "true man." He has escaped the "hypocrisy" of reason.

It is not necessary to be depraved in the flesh in order to become the "true man." Theoretically, the "true man" should not allow his body to be too much contaminated; he should learn to satisfy his lusts in the heart, not in the flesh. But, in point of fact, this subjective sin becomes more or less materialized.

Every bit of individuality is eradicated in such a "true man." The ego of which he is the slave, is the same ego for every other person in the same stage of depravity: it is a form of the universal ego of phallism. The person is so subject to hypnotic suggestion (for instance, biblical prophecies, etc.) that his reactions can be predetermined.

A group of people in this state can all be led to act as one man: there is a collective ego which supersedes the individual ego. Each person identifies his own ego with the collective ego. The group is animated by a common hatred

against society and a thirst for "vengeance," that is, bloodshed. These passions, as has been observed, are the complements of excessive sexual indulgence and greed.

The group fears exposure to reason; it thrives in secrecy and hypocrisy. In its thoughts, reason is supplanted by a firm belief in magic. Such is the character of all secret societies when they have reached a certain development.

As these societies have to recruit new members, the first degrees of initiation are purged of all suggestion of the real nature of the group. The neophyte must be weaned of reason slowly and led gently down the slopes of depravity.

We have seen how the ego of the depraved person identified itself with the collective ego of the depraved group. From this it is only a step to the conception of the ego of depraved humanity, considered collectively from its creation. This conception is the phallic god. He claims to be eternal, because he does not die with the individual, nor with a single race. The occult doctrine tells the individual to develop his ego, by gratifying his base instincts, and to identify his ego with the ego of depraved humanity, that is, with the phallic god. The ego of the individual becomes a little phallic god, modelled on the big phallic god; and since the big phallic god is the collective ego of all past and present egos, the individual ego survives in the god.

OCCULT PHYSIOLOGY.

The esoteric physiology of man must appear fantastic to the medical student. From the point of view of mechanics, man (we are told) is composed of three parts:

1. The brain.
2. The body.
3. The vaso-motor nerve system, co-ordinated by the Great Sympathetic.

This last is called the astral body; in it the blood plays an important role as the life-principle. This astral body has three functions:

- (a) It unites, by double polarity, the physical body with the brain.

(b) It is the hidden agent, doing functions of vegetative life and preserving the body, etc.

(c) It can shine about the individual; is an invisible atmosphere known as the astral aura; it can also leave the body entirely.

The three parts are compared to a horse, cart, and driver. The driver is the brain; the cart is the body; and the vasomotor system, or astral body, is the horse. It would seem, however, that, under some circumstances, the horse (astral body) changed places with the driver (brain).

The astral body is a difficult conception. Though it corresponds to physical parts, it is also endowed with ultra-physical qualities: here is the principle of non-reason.

Occultism is concerned with developing this astral body, or more properly, its astral ultra-physical qualities. The astral body can be "projected" at a distance, it can enter into the body of another man and make it talk and act as the possessor of the astral body wants. It is the astral body which explains the phenomena of telepathy, hypnotism, etc.

From a somewhat different angle, man is esoterically divided into three main parts as follows:

1. The head, seat of the brain.
2. The abdomen or solar plexus, seat of the emotions.
3. The sexual organs.

Each of the above is again subdivided into three parts, making three triads, or nine subdivisions in all. These are graphically represented by three triangles whose apices are numbered 1-9, shown in Plate I. Below these triangles is a point which, for convenience, may be said to correspond to the feet. (2)

According to esoteric principles, the formation of man is analogous to that of the universe. This is the doctrine of the Microcosm or Little World (man) and of the Macrocosm or Great World (the universe). There is a strict correspondence between each element in man and the analogous element in the universe. All magic is based on this theory of correspondences.

The diagram (Plate I) has therefore several interpretations.

(2) The explanation of the diagram, given in the Kabbalah, is too obscene to be reproduced in extenso.

It represents the individual man. It also represents collective man, the race or nation. It represents the phallic god, or the universe.

The feminine is defined esoterically as the necessary complement of every active (male) principle or element. " Woman develops or perfects what man creates; woman possesses the sentiment or 'soul' faculties, whereas man possesses the mental faculties." This double polarity exists not only between the sexes, but also in each individual. In man, the "heart" or solar plexus, is negative; in woman, positive.

We now come to what is called the " seven parts of the soul." By this, one may understand the ego of psychology, to which the base instincts have attached themselves in past evolutions.

1. The elemental soul : this is the ego undetermined, the shell or envelope.
2. The mineral soul: the ego with its chemical qualities.
3. The plant soul: the ego with its vegetative qualities.
4. The animal soul: the ego with the animal desires.
5. The human soul: the ego with its special aptitude for mental work.
6. The soul of the demi-gods: the ego which has made the person its slave, deposed reason, and has modelled itself on the phallic ego.
7. The soul of the gods: the ego which has identified itself with the ego of the phallic god in all particulars.

In a physical sense, the "sevenfold soul" is the two lower triangles of Plate I in combination. The second triangle is folded over (so to speak) the third triangle, thus forming a hexagram or "Seal of Solomon." The second triangle is "male," the third "female." .. When they are joined or "interlaced," they represent sexual union, *natura naturans*. ...(3)

The "sevenfold soul" is the six parts of the two lower triangles in combination, thus:

1. The "elemental soul" is the whole: it is represented in Plate I-B as the central circle "d."

(3) The phallic god is bi sexual and has both male organs (second triangle) and female organs (third triangle).

2-7. The six other "parts of the soul" are simply the six elements of the two triangles. In Plate I-B they are represented by the small circles within the circle "d" and numbered 4-9, as they bear these numbers in Plate I.

This "interlacing" (sexual union) is in four stages. The first three stages are indicated by the three circles above the main figure in Plate I-B, as follows:

Circle "a": The idea or "archetype form in the soul." Circle "b" : The "pure spirit." Circle "c" : The "soul or spirit." And finally, Circle "d" : The "plastic mediator" or the "soul" in combination.

The sexual interpretation is the original and fundamental one,—(though it is impossible to discuss it fully here)— while the other meanings have come, by association of ideas or otherwise, to attach themselves firmly to the diagram. For the present purpose, a general notion of the diagram is sufficient. The numbers and their position in the diagram should be noted, with a view to comparison with diagrams shown later.

In esoteric works, this talk about the "parts of the soul" leads to the exposition of the theory of transmigration of souls. After entering into the bodies of animals, and of men of lower and higher degree, the soul, when it reaches perfection, enters into "union with God" (the phallic god) with whom its identity is merged. This "union with God," called theocracy, has a sexual meaning.

Mention has been made of the magic mirror: in it, the phallic adept sees himself reflected as a god. The reflection of the "interlaced" triangles or hexagram is the double hexagram shown in Plate II.

This represents the "sevenfold soul" (sexual union) of microprosopus ("little face") and the reflection in the magic mirror, which is the "sevenfold soul" of macroprosopus ("big face"). For the occultist, the reflection becomes the

reality. He believes that the phallic god is all-powerful on earth and can grant all man's desires.

* * * *

ESOTERIC ARITHMETIC.

Of all the inventions, the theory of number has proved one of the most far reaching and the foundation of the exact sciences. With its "two and two are four," it is the essence of reason throughout; thus it constitutes a direct challenge to the doctrine of non-reason. To defend itself, magic has had somehow to enlist number on its side, by assuring to number a pivotal post in its dogma. Of course this could only be done by means of some ingenious fallacy, to be concealed at all costs.

From the first, the theory of number exercised a great fascination over Eastern minds. A number in itself is a pure abstraction; yet it enters into everything concrete. Seven cows may be grazing in a meadow; these cows will go the way of all flesh; but seven other cows will still be grazing in a meadow. The number seven (as the rest of the series) is imperishable, eternal.

It is claimed that the phallic god conceived the first or prime numbers. Each number is supposed to have an eternal prototype or form—what Plato called *idea* in the Republic. When the god had engendered the first numbers, these in turn engendered other numbers, and so on.

To those who have not discarded reason, it is inconceivable that the crude, physical act of generation be literally applied to the mental processes of thought. But the secret worshippers of Pan, including Eleusinian Brother Plato (4) and a

- (4) Concerning Plato, the reader will recall the following points:
- (a) His connexion with the Eleusinian Mysteries.
- (b) His hostile attitude toward established religion.
- (c) His theory of the Forms.
- (d) His plan for a Republic, a Communist State in which the family was to be abolished and such sexual promiscuity encouraged that 'nobody would know his own son or his own brother.'
- (e) His defence of homosexuality in the Republic and in the Symposium—so cleverly satirized, in a later century, by another Greek writer, Lucian.

host of other philosophers since, have taken such sublime flights without thinking anything of it !

Now certain numbers correspond to certain geometrical forms: three marks the apices of the equilateral triangle; four, the corners of the perfect square (5); six, the points of a regular hexagon, and so forth. This geometrical connexion gave colour to the belief in their existence as separate entities.

The use of the visual image or glyph in the application of the esoteric principle of analogy led to the use of numbers and symbols. Each number corresponds to an idea and hieroglyph, and the esoteric rules for the combination of numbers check the combination of the symbols and ideas. In the works of the Pythagoreans, abundant material is found. Plutarch has summarized some of it in his essay on "Isis and Osiris," where he explains the use of "triangular" and "lozenge-shaped" numbers, which occultists accept on the same basis as square and cube numbers.

In regard to the rules for figuring, the following peculiarities are noted :

a. Esoteric addition. Given any number between 1 and 9, to find its "sum," add to it the sum of all the lower numbers. For example,

the sum of 2 is $1 + 2 = 3$

„ „ „ 3 is $1 + 2 + 3 = 6$

„ „ „ 4 is $1 + 2 + 3 + 4 = 10$.

b. Esoteric reduction. Numbers consisting of two or more figures, are reduced to their elemental nature by the simple addition of the figures. Thus,

for $25:2 + 5 = 7$

for $72:7 + 2 = 9$

„ $216:2 + 1 + 6 = 9$

„ $65:6 + 5 = 11$ $1 + 1 = 2$

The first ten numbers with their commonest esoteric meanings are as follows:

1. Unity, the positive or active principle
2. The complement or reflection of 1, the negative or passive principle.

(5) The ancients believed that a square could be found which had exactly the same area as a given circle. This problem was called "squaring the circle." The number 4 is sometimes used to represent the circle as well as the square.

3. The trinity, or triangle; the first balanced term, resulting from the action of the two proceeding, 1 and 2.
4. The first material form, the perfect square; the four quarters of the globe.
5. The pentagram; the action of the active principle (i) on the material form (4); the "Star of David" (a special sexual meaning) : Life.
6. The hexagram : the equilibrium of forces of the two opposing tendencies in nature, evolutionary and involutinal, represented by the hieroglyph of the "Seal of Solomon" (two interlaced triangles). 6 is the esoteric sum of 3.
7. The action of the equalizing force (3) on the material or perfected term (4).
8. Equilibrium of the forms.
9. The triple ternary, symbol of the three material planes.
10. The action of the active principle (i) on the void 0 (zero). The first complete creation, image and model of all succeeding creations.

To the above should be added the esoteric 0 (zero), the circle, the infinite. There are thus eleven glyphs in all which form the figure shown in Plate I, and which for convenience may be called the hendekaglyph or "eleven-figure."

The exoteric numbering is: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11; the esoteric numbering is: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

This point has its significance, as it serves to conceal a major fallacy.

The number series begins, as everyone knows, with unity. But if the usual numbering were employed in this case, it would naturally raise the question : Whence is the first unit? In other words, How is the universe derived from nothing? Pan's worshippers can never answer this question satisfactorily, and they therefore try to elude it by confusing nothing and unity. They put 0 for 1, and explain that 0 and 1 are so closely related that 1 is really implied in 0, for 0 added to 1 and so forth. The names and attributes they attach to 0 and starts the new series 10; 0 added to 10 starts the series 100,

to 1, are indeed so interrelated that it is often difficult to tell from the text which of the two is meant.

* * * *

ESOTERIC THEOLOGY.

As we have seen, the fundamental doctrine of magic is phallism. New life is created by the act of generation (the argument runs): therefore the life-force is generated by the sexual forces, the union of male and female elements. The phallic god is hermaphrodite or bi-sexual. The sexual organs are considered sacred, while the rites and ritual are designed to liberate the passions and the natural instincts from the control of the reason. As reason is an obstacle to this creed, so also is the moral order, discovered and recognized by reason. The novice must denounce as fraud the existence of a moral order, together with that of its Creator.

The creation of the universe (according to the phallic adepts) is the work of the hermaphrodite god. The universe was not created, but procreated or engendered by him in successive stages. The god himself is supposed to have been the original and unique emanation of the divine substance (or the void) of which all things are made. In this role, the god is known as Pan, the first Principle of Nature.(6)

Thus man is placed on a par with his creator: both are divine and immortal; man creates when he procreates. No doctrine was ever better devised to destroy reason by self-conceit and to plunge man into lust and crime.

To his worshippers, the phallic god manifests himself, under one form or another, and gives them supernatural aid and counsel. (7) He takes part in their intrigues, now exalting one, now another favourite or faction. He is most liberal in promises and flattery; he points out the short road to wealth and binds with fetters of gold; he tempts to orgies and goads to crime. In wiles, deceits, and lies, he is unsurpassed.

(6) Pan, from the Greek to pan ("the whole"). The god is known by a multitude of names, according to the roles in which he chooses to appear. Some of these are appropriate, but most are merely aliases of one sort or another.

(7) So at least his adepts have always declared, and, in the face of their testimony, it seems futile to deny the phenomenon.

In his conceit, he pretends to have inspired in man all the inventions of the human reason. 'He is Prometheus, the friend of men, who gave them fire, taught them all the crafts, showed them the rich ore and precious stones buried in the earth, and so forth. It is for these countless benefactions conferred on humanity that the jealous spirits who claim to be true gods have combined against him and wronged him. (8) He is the brightest angel unjustly cast out of heaven, Lucifer, son of the morning.'

* * * *

The hendekaglyph is described by initiates in the terms of theology. These terms are somewhat baffling to the layman at first glance, but the reader should now be able to discern something of their hidden meaning, thanks to the numbers and the preceding discussion. He will thus learn the occult interpretation of the terms, and this knowledge will serve for a comparative study of some pagan religions.

The general arrangement of the hendekaglyph is as follows. There is a surrounding frame, representing the outer vastness, the infinite circle, which is numbered 0. Within it comes the triangle corresponding to the trinity in religion : the apices are numbered 1, 2, 3. Below the first triangle come two other triangles and a point: the apices of the second and third triangle, together with the point, numbered 4-10, are seven and correspond to the seven archangels in religion.

In Plate I, taking each number separately, one has:

0. The Limitless, the Infinite Circle. The divine substance; also the void. Existence without an attribute; a sort of negative existence or non-existence.

1. The phallic god as the first emanation of 0, and as the first person of the trinity. The " Creator," hermaphrodite and self-complete. The Being par excellence; as the universal ego, the great " I AM." The Crown of creation, or the Crown.

2. The second person in the trinity, engendered by the first person. Wisdom or Forethought.

(8) Compare the attitude of the ego which has been repressed or dethroned by objective reason.

3. The third person of the trinity, born from the union of 1 and 2. Sometimes known as Intelligence, also as Fire, and as Destroyer. Fire and light are both favourite symbols in phallism.

Below come the seven archangels: these represent the (esoteric) graces and virtues which form the court of the god. They also fill a more essential role as parts of the body: see Plate III, A. The result is a certain confusion in the nomenclature.

The second triad generally bears the names of graces and virtues:

4. Grace or Mercy; Magnanimity or Greatness.

5. Justice or Strength.

6. Beauty or Purity.

Considered as a unit, this triad (it will be recalled) is male, and is known as "King" or "Man"; whereas the triangle below is female and is known as "Holy Mother" or "Queen." The third triangle (sexual organs) is:

7. Triumph or Victory.

8. Glory or Splendour.

9. Base or Foundation—(of phallic worship).

The point beneath is (as it were) the ground on which the figure stands. Everything one can desire is at the feet of the god of magic:

10. Worldly Wealth and Power, or the Kingdom. (It is also the first complete creation.)

The first triangle represents the Intellectual World (head); the second, the Moral World (abdomen, seat of the emotions); the third, the Material World (sexual organs). See Plate III, A.

The eleven numbers of the hendekaglyph may be arranged in the form of a double hexagram, as shown in Plate II. This diagram shows the microcosm (man) reflected in the macrocosm (phallic god), as has been explained. If the upper hexagram is folded over the lower hexagram, it will be seen that: "Grown" falls on "Kingdom," "Grace" falls on "Beauty," etc.

The hendekaglyph is frequently found in triplicate, that is, three hendekaglyphs of eleven numbers each, making a total

of thirty-three numbers, as shown in Plate III. This is its most complete form. It may be interpreted in several ways. The hendekaglyph " A " may represent the god; " B " may represent man, the lord of the earth; and "C" may represent Infernal Man, lord of the lower regions. The doctrine of correspondences is carefully elaborated.

The neophyte is told that his "Aspiration" (B, i) is creative (like that of " Creator," A, 1). In reality, as a result of the pursuit of magic, it becomes " Darkness " (C, 1). He is told that his mind will be intelligence, and his soul wisdom: in reality they become "Formless" and "Shapeless." The further he goes in magic, the greater he imagines himself, and the lower he really sinks through Pride, Envy, Idolatry, Defilement, Crime, Anger and Violence, Lust and Seduction.

The thirty-three numbers of the triple hendekaglyph are also applied to degrees of initiation. The neophyte begins as the "void" with 0, in hendekaglyph "A." Each number is a step. His judgment and his values are progressively falsified. This matter will be treated later.

* * * *

THE PRACTICE OF OCCULTISM.

A few words on the general practice of magic or occultism (9) may explain some of the more involved points in the theory.

The preparatory training includes, besides a theoretical knowledge, certain breathing exercises and a strict dietary observance. The purpose of the former is to control by will the whole organism "in all its planes." Only after this preliminary training (we are told), does the occultist become aware of the latent forces in nature and in man, and of the real meaning behind the magic diagrams.

The highest product generated by the human organism, from the mechanical aspect, is the (sexual) nervous energy. All the neophyte's efforts will be directed to generating this nervous energy as "pure" and as "delicate" as possible; then

(9) Compare the little work by Papus (Dr. Encausse), *Qu'est ce que l'Occultisme*, ed. Chamuel, Paris, 1900, pp. 32 ft.

towards concentrating this purified sex force, as quickly as he can, on some given point of the organism, of the brain, or on something outside the body, for this force can be " projected" at a distance.

Now the generation of this nervous energy is directly connected with diet, and the purity of the force depends on the purity of the diet, aided by the breathing exercises. This point should be noted, because it proves that the occult force is entirely physical. It also explains the dietary prescriptions of the Hindus, of the Jews, and others.

The diet most suitable for the generation of pure sex force is that which contains the fewest animal substances: the Pythagorean diet is the best. But this diet, like certain religious fasts, is followed for a certain period only: forty days at a maximum. Then the student resumes the mixed or attenuated diet, or else remains exclusively vegetarian, according to his temperament, tastes, the climate, etc.

The main object is to avoid introducing into the system what Descartes called " animal spirits." Hence, all animals for the priestly table are killed according to a special rite— e.g., the Jewish *schechita*, cutting the throat and allowing the animal to bleed to death slowly, to remove all the blood. Stimulants are forbidden, and only incense, myrrh, and some herbs acting directly on the mind (imagination) allowed.

The purpose of the breathing exercise is to increase or diminish at will the quantity of carbonic acid in the blood, by retarding or activating the expiration of the breath. Many Buddhist sects and some Islamic fraternities practise these exercises, especially the Indian Yogis and Thibetan priests and magicians.

Through this training, the student comes in contact more closely with invisible nature: the world of dreams reveals itself to him first; then 'second sight' (clairvoyance) and intuition develop by degrees.

" Human " magic, or that of the microcosm, has to do with

all direct influence of men on other men, especially with that of the trained occultist on the untrained person. The key to it is the employment of the astral body and its conscious guidance,—which distinguishes this kind of magic from that which uses mediums. It is accomplished through progressive training by diet and breathing exercises.

Another form of magic is necromancy, that is, the evocation of spirits. This is more dangerous both for the occultist, and "for the spirit evoked."

Theurgy (miracle-working) is a safer way of communicating with the invisible plane. Only the "Masters," generally disguised as theurgists, are able to act consciously on the spirits in all the planes of visible and invisible nature.

"Natural" magic teaches how to make the "dynamized" human will act on the living forces of nature. Its key is the "astral light," which acts on nature as the astral body acts on man. The study of this kind of magic is chiefly based on astrology. If the astrological condition of the heavens is favourable, the operator tries to act on the "spirits" of different orders whose activity is in the various planes of nature. "For, every advanced occultist knows that everything in nature is the work of spirits of different categories, some higher than others." (10)

The spirits are divided into two main categories. First, the spirits inferior to human nature: these are called spirits of the elements, or "elementals." These elementals act in nature as the embryonic cells act in man.

The second class are the spirits equal or superior to man. These are the "planetary" spirits of the Kabbalah, and the spirits of the dead. This class includes also the spirits called "angels" and "demons" in the Old Testament, and the "astral" spirits. These astral spirits will not come when evoked unless they want to, or unless they are constrained to come. They can only be constrained by conjuration, and

(10) Papus, *op. cit.* p. 41. Papus (Dr. Encausse) belonged to the Martiniste school and was himself a famous occultist.

if a single detail in the ceremony is wrong, they can do what they like with the unfortunate evocator. The preparation for the magic ceremony is of great importance: it consists in fasting, choosing the right astrological influences, the right spot for the magic circle, etc.

* * * *

In closing, one may recapitulate some of the points concerning the character of magic as follows:

1. Man is attracted to magic by the notion of " getting something for nothing," of the " secret heritage," as opposed to the idea of " earning an honest living." Magic appeals to man's baser nature, to his greed and appetites, and to his ego.

2. The magic mirror flatters the ego, by making him believe that he is on a par with God. At the same time, it distorts his outlook: leads him to reject reason, and to accept non-reason, lies, and hypocrisy in its place. Vice becomes virtue. Man becomes the slave of his ego.

3. The ego finds its model in the phallic ego. The person, by the study of magic, learns to exploit the intellectualized sex force for the purposes of hypnotism, magnetism, etc. By following a special diet, he escapes (in part) the physical reaction which nature has provided against the abuse of her functions. By remaining subject only, the person thinks to escape all responsibility: it is the "spirits," the mediums, or the phallic god, as the case may be, who are responsible (it is claimed). Man becomes the slave of the phallic god.

4. The person becomes part of a secret society held together by a common hatred, depravity, hypocrisy, and greed. It is one of the thousands of occult fraternities which secretly worship the phallic god and practise magic for their own ends. These fraternities, which are the plague of humanity, have always exploited religion as a screen for their activities: paganism in all its forms is their work.

CHAPTER III.
FIVE ANCIENT FAITHS.

Brahmins, Buddhists, Egyptians, Assyrians and Babylonians,
Zoroastrians.

AS Eastern religions evolved from their primitive stage, the priestly magicians became fearful for their position. If the people were to shake off superstition, develop a code of ethics based on reason, and receive their inspiration directly from God, they would cease to support and venerate the priesthood. The schools of magic which formed the core of the priestly caste in India, Chaldaea, Babylonia, Egypt, and elsewhere, had, at different times, to face this menace to their institution; and everywhere they resorted to the same device.

To meet the growing moral and cultural needs of the people, they promulgated more elaborate theologies, and more and more complex religious observances. The popular imagination was captured by the former and daily life preoccupied with the latter. To strengthen the hold of pantheism on the people, much attention was given to demonology : the layman was taught that he was surrounded by bad-tempered spirits which the priest alone knew how to placate. Goaded by the dread of helpless isolation and fascinated by the brilliant new colours religion had assumed, the people placed unbounded faith in the pure ideals, vast knowledge and enlightenment of their priests.

While thus outwardly religion assumed imposing proportions, inwardly it remained unchanged. The schools of magicians, called in some lands schools of prophets, continued on exactly the same lines; but their esoteric doctrine

contrasted more sharply with the new veneer of idealist philosophy preached to the people. The old phallic mysteries remained the secret of the high initiates among the priesthood.

The great secret was safe-guarded by every conceivable means. Among them :

1. It was never committed to writing but passed from mouth to mouth in the strictest privacy. (To this rule, there was no exception, apparently, before the second century A.D.)
2. The priests were not all initiated in the mystery. Some were admitted to a part of it, but only those few who showed special aptitude and who had first proved their loyalty in a series of tests, received full knowledge.
3. Novices were initiated into the mystery not all at once, but by stages or grades. At each stage, ' a veil was lifted ' and a new aspect disclosed.
4. In order that the dogma might be preserved in its entirety and not suffer distortion through oral repetition, it was cryptically incorporated in the sacred texts. A sentence here, a passage there, to which the layman would attach no importance, was pregnant with esoteric meaning to the high initiate. Sometimes the same words had double meanings; or, the words had to be replaced by their esoteric counterparts; or again, there was a whole system of codes to be applied before the passage could be deciphered.

With all these precautions, it is no wonder that the secret was kept so long and so faithfully in so many lands by the favoured few.

Had these rules been always carefully observed, even to-day it might still be inscrutable to the profane. But, for one of these pagan faiths, the first rule was broken : the key was committed to writing in the second century A.D., and, in spite of the cryptic style, the door was opened to a mastery of the various codes.

With a knowledge of this key, a study of the other Eastern

theologies reveals, beneath the superficial dissimilarities of race and epoch, their common esoteric origin. (1)

A brief survey of only five of these religions is here attempted. It is however suggested that the critical reader will find it easy to supplement this information by consulting standard works in English on each of the religions of the East, such as are found in the larger libraries.

BRAHMINISM.

Of the prayers used in India's greatest religion, Brahmin-ism, there is the following invocation for sacrifice contained in the Rig Veda: (2)

" O Gods who are eleven in number in the heavens; who are eleven in number on the earth; and, who, eleven in number, dwell with glory in the midst of the airs, May our sacrifice find favour with you."

Here is the number eleven taken three times, making thirty-three in all: that is, the hendekaglyph in its triple and most perfect form. See Plates IVa and IVb.

Using the esoteric numbering, 0-10, one finds that the thirty-three gods of the invocation fall into the following arrangement.

In the first realm, that of the heavens, we have : 0. Brahm the Infinite, the Limitless. The word "Brahm" is derived from the Sanskrit word for " being," " existence." Brahm is Existence and also Non-Existence.

In the Bhagavadgita (ch. ix.), it says : " I am Immortality and also Death; and I, O Arguna, am that which is and that which is not"—(or, " which exists negatively ")

Brahm is the divine substance everywhere present: " And, O descendant of Bharata, see wonders in numbers, unseen before. (3) Within my body, O Gudakesa, see to-day the whole universe, including everything movable and immovable, all in one." Arguna said :

" O Infinite Lord of the Gods, O Thou who pervadest

(1) Cf. L. Meurin, *La Franc-Maconnerie* (Paris, 1893).

(2) Adhyaya II. Anakaka xx. Sukta, iv, v. II.

(3) Note the stress on numbers.

the universe. Thou art the Indestructible, that which is, that which is not, and what is beyond them. Thou art the Primal God, the Ancient One; Thou art the highest support of this universe. By Thee is this universe pervaded, O thou of the infinite forms . . . Thou art of infinite power, of unmeasured glory; Thou pervadest all, and therefore Thou art all."

Then comes the first triangle or trinity, corresponding to the Intellectual World :

1. Brahma the Lord. Formed from the root "Brahm," Brahma signifies the Being par excellence, the great " I AM." (Compare the universal ego.) He is the first emanation of Brahm the Infinite: the first person in the trinity; the Lord or Creator of the universe. He is Brahma Vach, both male and female, viz. hermaphrodite. He is Brahma Viraj, and is imagined separating his body into two parts (male and female) and creating vach and viraj.

2. Vishnu the Preserver is begotten of Brahma; the second person of the trinity, he is forethought or wisdom.

3. Shiva, third person of the trinity, is the Fire-God. He is the Destroyer or Transformer.

After the trinity and emanating from it, are the seven archangels or Adityas. This second triad corresponds to the Moral World :

4. Varuna, God of Night and of Water.

5. Mithra, God of Day and of Light. (Compare "Strength," Plate III.)

5. Aryaman, the Heart's Friend. This number falls over the "heart" (viz. abdomen or solar plexus). In the third triad (sexual organs), corresponding to the Material World, are found : 7. Bhaga, and 8. Ansa. 9. Daksha, Male Energy.

Below is shown the point : 10. Dhatri the Shaper or Form-Giver.

According to the doctrine of the Vedanta, from the head of Brahma are sprung the Brahmins, the caste of priests

and seers; from his shoulders, the Kshatriyas, the caste of kings and warriors; from his stomach, the Vaissyas, the caste of merchants; and from his feet, the Sutras, the caste of labourers and tillers of the soil.

This doctrine shows that (in the hendekaglyph) there are not eleven distinct gods, but one (the phallic god) and his various attributes. The first triad is the head, etc.

In the second realm (B), Earth, the corresponding parts are : 0. Marttanda, the Sun, the Eighth Aditya or archangel. The trinity:

1. Pratyusha, the Light.
2. Soma, the Moon, and
3. Dhruva, the Pole Star.

As frequently happens in esoteric figures, some of the parts appear here to have been intentionally transposed, to deceive the profane. The logical order would be :

0. Light the Limitless.
1. Sun, the Creator of the solar system.
2. Moon, offspring of the sun.
3. Pole Star.

In fact, this is nearly identical with the order shown in Plate IXb. The second triad is composed of : 4 and 5. Aswini Kumaras, the two stars we call the

Dioskouroi, fore-runners of the dawn. 6. Prabhasa, the Dawn. (Compare " Beauty " in Plate III : dawn is the symbol of beauty.)

The third triad has: 7. Apa, Water, and 8. Anita, Air. 9. Anala, Fire (of sexual passions).

The point below is : 10. Dhara, the Earth (soil), source of all wealth. (Compare No. 10 in Plate I.)

In the third realm (C), Hell, are found :

0. Shiva Rudra, the Howler. He is called also Maha Deva, the Great Divinity. Shiva the Fire-God is thus both the third person in the trinity (A), and the god of the infernal regions.

His Ten Sons (emanations or incarnations) are

- | | |
|-----------------|----------------|
| 1. Adjaikapada. | 6. Vahurupa. |
| 2. Ahivradhna. | 7. Aparadjita. |
| 3. Virupaksha. | 8. Savitra. |
| 4. Sureswara. | 9. Tryambaka. |
| 5. Djayanta. | 10. Hara. |

In passing, it may be mentioned that the Devas inhabit the Three Worlds (above described), which are the three planes above the physical. There are thirty-three groups of devas, each group composed of ten million devas, making 330 million devas in all. These numbers are merely an extension of the hendekaglyph. One can see why the layman felt so utterly dependent on the priesthood. What man would care to face 330 million devas single-handed! It shows the extent to which demonology was carried in India.

Following Brahminic doctrine further, one finds another triple hendekaglyph, shown in Plate V. In this, the third section is incomplete : one trinity is missing. This is not infrequent in magical symbolism : the missing part is thought of as present but concealed or invisible.

Each of the trinity shown in Hendekaglyph A, Plate IVa, viz. Brahma, Vishnu, and Shiva, becomes the source 0 (zero) of a hendekaglyph in Plate V.

We have Brahma and his Ten Rishis. The word "Rishi" has the meaning of " seer," but here the Rishis are supposed to be devas of some kind.

0. Brahma Prajapati, Brahma the Creator or Progenitor.

1. Marichi, the Eternal Reason. Brahmins regard him as the personification of Light, parent of Surya the Sun. Northern Buddhists and the School of Yogacharya, regard Marichi as a Boddhisattva (next stage before Nirvana, 0); while Chinese Buddhists and Taoists take Marichi as standing for the Queen of Heaven, the Goddess of Light, Mistress of the Sun and Moon. In all these systems, Marichi occupies the place corresponding to 1.

2. Atri, Wisdom.

3. Angiras, Intelligence.

4. Pulastya, Goodness.

5. Pulaha, Power.
6. Kratu, Majesty.
7. Prachetas, Agent of Preservation.
8. Bhrigu, Agent of Transformation.
9. Vasishtha, Agent of Creation.
10. Narada, representing the union of all Prajapatis in the self-existing deity and the never-ending production.

In the second section, Vishnu is shown as:

0. Hari Bhagavat, the Lord.

His Ten Avataras or Incarnations are :

1. Matsya, the Fish.
2. Kurma, the Tortoise.
3. Varaha, the Wild Boar.
4. Nara-Sinha, the Man-Lion.
5. Vamana, the Dwarf.
6. Parasu Rama, Rama with the Axe.
7. Krishna, the Black or Dark.
8. Buddha, the Enlightened.
9. Rama Chandra, Rama the Moon or the Moonstruck.
(Chandra is synonymous with Soma, the Moon.)
10. Kalki, the White Horse.

The third section is devoted to Shiva Rudra and his Seven Hells (Sapt-Patal) :

0. Shiva Rudra, the Howler.

1. Atala, the Horrible Abyss, also called, Mahamaya, the Great Illusion.
2. Vitala, the Terrible Abyss, also called Katakeshvar, God of Gold.
3. Sutala, the Enormous Abyss, also called Mahabali, Formidable Giant.
4. Talatala, Abyss of Abysses, also called Maya, Illusion.
5. Mahatala, the Great Abyss, also called Nagas, Great Serpents.
6. Rasatala, Disgusting Abyss, also called Daityas-va-Dang-cas, Giants and Titans.
7. Patala, the Profound Abyss, also called Vasauki, King of Serpents.

The trinity, Brahma, Vishnu, and Shiva, are sometimes represented as three heads with one body. In the Island of Elephanta, in Bombay Harbour, is an underground temple which contains a gigantic statue of Brahma with three heads (Brahma, Vishnu, and Shiva) : it is known as "Trimurti" or the Trinity.

Thus, in Plate V, are represented the different aspects or incarnations of the same god, classed according to his three principal attributes.

As Shiva the Destroyer, this god revels in cruelty and bloodshed. " Although this deity is sometimes represented in the human form in his images, it is not thus that he is most frequently adored. The most popular representation of him is unquestionably the Linga; a smooth stone rising out of another stone of finer texture, simulacrum membri virilis, et pudendum muliebre. This emblem is identical with Shiva in his capacity of ' Lord of all."

(4) The phallic god.

" It is not only the votaries of Shiva who adore their god under the symbolic form of the Linga; the Vaishnavas, or followers of Vishnu, use the same medium." (5)

In the sacerdotal cast of the Brahmins, there are seven degrees of initiation. The esoteric 7 is frequently substituted for the esoteric 10. These degrees are: (6)

1. Grihasta, or House-Master.
2. Pourohita, or Priest of Popular Evocations.
3. Fakir, Performing.
4. Sanyassis or Naked Cenobites, Superior Exorcists.
5. Nirvanys, Naked Evocators.
6. Yogys, Contemplative.
7. Brahmatma, Supreme Chief.

BUDDHISM.

From Brahminism in the sixth century B.C. sprang Buddhism. Prince Gautama, of the little kingdom of Kapila-vastu in Northern India, inspired by the purest motives,

(4) Edward Sellon, Annotations on the Sacred Writings of the Hindus, p. 8.

(5) Ibid. p. 40. Cf. Occult Theocracy by Lady Queenborough, chapter on Brahminism (pp. 44 ff.) for fuller account.

(6) Louis Jacolliot, Occult Science in India, pp. 73 ff.

sought to free the people from fear, suffering, and superstition. To this end, he forsook wife, home, and kingdom, in search of enlightenment. His unselfish life and high ethical standards won the noblest hearts of his day. But the doctrine he left was as dark as that from which he had hoped to deliver his contemporaries. His teachers were Brahmins, and the theology afterwards elaborated by his disciples, bore the hall-mark of magic.

In the Buddhist system are found the numbers 11 and 33, of the single and triple hendekaglyph. In a Buddhist book is told the legend of King Rawma, who had thirty-two sons. These thirty-two princes married their thirty-two cousins, and each cousin had thirty-two children. (7)

Sepher Yetzirah, one of the books of the Kabbalah, speaks of "32 paths." The term "path" is used to signify a hieroglyphic idea, or rather sphere of ideas, which may be attached to any glyph or symbol. (8) The same explanation holds for the "sons" of King Rawma. The esoteric 32 corresponds to the exoteric 33.

In Plate VI, the number 11 is shown in a dual system: two hendekaglyphs, with a third concealed; or one hendekaglyph and its reflection. The magic number 33 is mentioned (see No. 9 below).

The concentric circles on the left in Plate VI represent:

0. Nirvana or Negative Existence. The plane of those "who neither think nor do not think." Adi Buddha, the Ancient Enlightened One.

1. The Plane of Annihilation, or Boddhisattva: "He whose essence (sattva) has become Intelligence-Wisdom."

2. The Plane of Consciousness.

3. The Plane of the Ether, or the Ethereal Plane.

These four planes or spheres of existence are known as the World Without Forms. (Compare the source 0(zero) and the first trinity.) Then come the Seven Planes of the World of Forms and Colours (corresponding to the seven archangels):

4. The Eighteen Degrees of Moral and Intellectual Perfection.

(7) Migne, *Les Livres Sacres des Paiens*, II. 478.

(8) Mathers, *The Kabbalah Unveiled* (London, 1926), p. 14.

5. The Heaven of Lord Iswara. Iswara is the "divine spirit" in man, " sovereign existence." (Compare "Strength" and "Life-Force," Plate III.)

6. The Heaven of Conversion. (Conversion is a matter of the heart: compare "The Heart's Friend" in Plate IVb.)

7. The Dwelling of Joy.

8. Yama-Loka or Yama-Pur, Dwelling of Yama.

9. The Heaven of the Thirty-Three.

10. The Sphere of the Four Gods who preside over the Four Quarters of the Globe. (The "sum" of 4 = 10.

Compare the " Kingdom," Plate III.)

The concentric circles on the right in Plate VI:

0. The Dwelling of the Devas, the highest or fourth level of Mount Sumeru (= Mount Olympus of Buddhism).

1. The next lower or third level of Mt. Sumeru.

2. The second level of Mt. Sumeru.

3. The first level of Mt. Sumeru.

Below Mt. Sumeru are : (Compare the following seven with the " Seven Parts "of the Soul," chap. II and Plate I B.)

4. The Nagas or Dragons; the Garondas, Marvellous Birds, etc.

5. Men. (Compare No. 5 above.)

6. The Asuras or Genii. Exoterically, they are Evil Genii; esoterically, they are Good Genii.

7. The Pretahs or Familiar Spirits. Pretah ("departed") signifies disincarnate soul, good or bad. The astral shell disintegrates more or less rapidly, depending on the kind of person to whom it belonged.

8. Animals.

9. The Inhabitants of the Hells.

10. Eternal Matter.

The last four (7-10) are known as the Evil States.

EGYPTIAN THEOGONY.

From the dawn of history, Egypt has always been the great land of esoteric religion, as the pyramids and other monuments testify. Much of the esoteric knowledge of the Hebrews was undoubtedly acquired from the Egyptian priest-

hood. The close parallels between the esoteric system of the Egyptians and that of the Kabbalah and the Old Testament are a study in itself.(9)

We shall content ourselves with giving a very early Egyptian theogony (birth of the gods). It is the simple hendekaglyph shown in Plate VII.

- | | | | |
|-----------|----------------|--------------|---------------|
| 0. Nu. | 1. Neb-er-ter. | 2. Shu. | 3. Tefnut. |
| | 4. Nut. | 5. Seb. | 6. Osiris. |
| 7. Horus. | 8. Sut. | 9. Isis, and | 10. Nephthys. |

In a later theogony, Isis, Osiris, and their son Horus, form the first trinity of another hendekaglyph.

In another chapter, we shall deal with the system of the Egyptian Thoth, more familiarly known under the Greek name of Hermes Trismegistos. (See chap. X and Plate XX.)

ASSYRIANS AND BABYLONIANS.

The theology of the Assyrians and Babylonians has suffered so many changes and has come down to us in such a fragmentary form, that it is difficult to give a satisfactory account of it.

Nevertheless, on the obelisk of Salmanasar II, the god Assur—the Asura of the Hindus, the Ahura of the Persians—is inscribed at the head of a list of twelve great divinities.

The last two on the list appear to be later additions: they are, Beltis, wife of Bel, and Ishtar, daughter of Sin. In any case, they have no real significance. Eliminating these last two, one has the hendekaglyph shown in Plate VIII.

- | | | | |
|------------|-----------|--------------|------------|
| 0. Anu. | 1. Assur. | 2. Bel. | 3. Hea. |
| | 4. Bin. | 5. Sin. | 6. Samas. |
| 7. Nargal. | 8. Ninip. | 9. Merodakh. | 10. Nusku. |

ZOROASTRIANISM.

The Zoroastrian cosmogony shown in Plates IXa and IXb is one of the most complete, and should be studied in comparison both with the general example given in Plate III and with the Brahminic system (Plates IVa, IVb, and V.).

(9) Cf. *Les Origines de la Genese et l'Enseignement des Temples de l'Ancienne Egypte* by Enel (Cairo, Imprimerie de l'Institut Francais d'Archeologie Orientale, 1936).

The first realm, Garonemana, Heaven, represents:

0. Ahu, Existence. The word Ahu is etymologically connected with the word for " being." (Compare "Brahm," Plate IVa.)

The trinity:

1. Ahura, the Being, the Lord, derived from Ahu. (Compare " Brahma.")

2. Mazda, the Great Wisdom, emanating from Ahura. (Compare "Wisdom" in Plate III, and Vishnu in Plate IVa.)

3. Atars, Fire. Son of Ahura and Mazda. (Compare " Fire-God," Plate IVb.)

Then follow the Seven Emanations of the trinity:

4. Ahuramazda Amesha Spenta, Archangel and Chief of Archangels.

5. Vohu Mano, Man; or the Good Spirit in Man. This second triad (4, 5, 6) is male, whereas the third is female.

6. Asha Vahista, Purity or Truth. (Compare " Beauty," Plate III.)

7. Haurvatat, Riches. (Compare " Triumph," Plate I.)

8. Ameretat, Immortality. (Compare " Glory," Plate I.)

9. Spenta-Armaiti, Holy Mother. This refers to the triad (7, 8, 9) considered as a whole: female.

The point below is:

10. Khshathra, the Kingdom. (Compare " The Kingdom," Plate III.)

The second realm, Celestial Creatures, furnishes another example of transposition. Comparing Plate IXb with Plate III, one sees that if, in Plate III, the hendekaglyphs labelled " Celestial Man " and " Terrestrial Man " correspond to the hendekaglyphs labelled "Heaven" and "Earthly Creatures" in Plate IXb, then the hendekaglyph "Infernal Man" (Plate III) must correspond (if to anything) to the hendekaglyph "Heavenly Creatures" (Plate IXb).

This relation presents no difficulties, as soon as one perceives that in one instance—Plate III, "Infernal Man"—we

have the exoteric meaning, and in the other (Plate IXb) we have the esoteric. What exoteric calls evil, esoteric calls good.

In the central figure of Plates IXa and IXb are:

0. Ahuramazda Yazata, Genius of Light and Chief of Ten Yazatas or Genii which follow. (Compare " Satan," Plate III.)

1. Mithra, Spirit of the Sun; also known as Mitra-Mithra, both male and female (Hermaphrodite). (Compare exoteric term " Darkness," Plate III.)

2. Ardvicura Anahita, Spirit of Water.

3. Atars, Spirit of Fire.

4. Sraosha, Spirit of Obedience. (Compare exoteric opposite " Pride," Plate III.)

5. Rashnu-razista, Spirit of Justice. (Compare " Justice," Plate I, and exoteric opposite " Envy," Plate III.)

6. Parendi, Protectress of Treasures.

7. Fravashis, Protectors of the Just. (Compare exoteric opposite " Crime," Plate III.)

8. Geus Arva, Spirit of Earth.

9. Ashis Vanguhi, Protectress of Marriage. (Compare exoteric opposite " Defilement," Plate III.)

10. Verethraghna, Spirit of Victory.

In the last hendekaglyph, Terrestrial Creatures, are:

0. Anaghra Raocao, Infinite Light.

1. Hvars Khshaeta, the Sun.

2. Mao, the Moon.

3. Tistrya, the Star Sirius.

Then follow:

4. Daena, the Law.

5. Arstat, Justice.

6. Manthra-spenta, Holy Scripture.

7. Vota, the Wind.

8. Zemyad, the Earth.

9. Raman, the Air.

10. Asman, the Heavens.

Obviously comparisons will suggest themselves.

The Zoroastrian doctrine is famous for the stress it lays on the principle of Dualism : evil is the exact counterpart of

good; one may pursue either. Hence what is exoterically called evil, is esoterically called good. This dogma is the "looking-glass" theory of magic, explained in chapter II.

* * * *

In this glance at five oriental theogonies, one finds a certain eternal principle from which emanates the first triad, and, from the latter, the entire universe, not by creation, but by procreation or emanation of substance. This pantheistic doctrine of emanation is found in all the famous philosophies of antiquity, in all pagan faiths, among the Hindus, Persians, Babylonians, Assyrians, Egyptians. Jews, Greeks, and the rest.

The religions of the East, with their wealth of sacred literature, their exuberant imagery, and idealistic theories, have a strong human appeal.

Yet behind all and dominating all, woven with the beautiful legends of the divinities, with bits of age-old wisdom, with impressive ceremonies and striking ritual, but seen only by the highest sacerdotal initiates, is the terrible symbol of the phallic god. The strength of the priesthood lies in magic. By it, and by it alone, has this caste been able to maintain its superiority above every other class, and its influence over the lives of the kings and the meanest of their subjects.

CHAPTER IV.

THE KABBALAH, KEY TO JUDAISM.

IN Judaism, as in the other pagan faiths, the esoteric doctrine was the closely-guarded secret of the priests and prophets.

The authors of the Old Testament were careful to leave significant passages in the narrative in such a way that only adepts would divine their real meaning. To the rest of the congregation, these passages read aloud in the temple conveyed nothing more than the plain meaning of the words. Not infrequently, too, the temple reader was taught to pronounce another word when he came to a certain esoteric word in the text.

The English reader to-day, like the lay Israelite of David's time, is not likely to discover the esoteric meaning. For the translators have carefully eliminated or emended the most open allusions to a cult which conflicted with the tenets of Christianity. For example, to quote Mrs. S. L. McGregor Mathers (i), "they have smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Gen. i. 26: ' And Elohim said: Let Us make man.' Again (verse 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Eloah, by adding IM to the word.

(1) *The Kabbalah Unveiled*, (Kegan Paul, London, 1926) pp. 21-22. Mrs. Mathers is the sister of the well-known Jewish philosopher, the late Henri Bergson, of the French Institute.

But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring."

The story of the Creation in Genesis is an esoteric account of the phallic doctrine: the Elohim is the hermaphrodite god.

Rabbi G. D. Ginsburg, the well-known Hebrew scholar, traces the story of the Kabbalah (or secret tradition) from its legendary origin to "Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems." (2)

Unfortunately for the Jewish claim to the exclusive invention of the phallic doctrine, the latter is found, as we have just seen, woven into other Eastern theogonies, including the Egyptian, centuries before the birth of Abraham. Dr. Ginsburg continues:

" Moses, who was learned in all the wisdom of Egypt, was first initiated into the Kabbalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the nation. He covertly laid down the principles of this secret doctrine (3) in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and "Solomon were the most deeply initiated into the Kabbalah. No one, however, dared to write it down, till Schimeon Ben

(2) " Essay on the Kabbalah," quoted in Mathers, op. cit. pp. 4-6. The word Kabbalah is derived from the verb " to receive," and means " that which is received," viz. tradition.

(3) Our italics.

Jochai, who lived at the time of the destruction of the second temple."

The four collections of works composing the Dogmatic Kabbalah are: (4)

1. The Sepher Yetzirah, or " Book of the Formation " : it treats of the cosmogony as symbolized by the ten numbers and the twenty-two letters of the Hebrew alphabet, which it calls the "thirty-two paths" or symbols,—with the esoteric zero making thirty-three in all.
2. The Zohar, or book of " Splendour," itself composed of five important books (besides other treatises).(5)
3. The Sepher Sephiroth, or " Book of Numbers " (or Emanations). (6)
4. The Asch Metzareph, or " Purifying Fire," dealing with Alchemy.

As is characteristic of nearly all Jewish literature, it is impossible to fix a positive date for any of this great mass of material. It was written down at various times by different rabbis, and patched and added to by others. The only conclusion one may safely draw is, that while the form in which the material is presented, appears to date from the second century and later (7), the substance may be traced to a remote antiquity.

In the Kabbalah is found the hendekaglyph shown in Plate XI. The Ten Sephiroth (numbers 1-10) represent the Heavenly Man or Primordial Being, Adam Auilah (phallic god), and are explained as follows:

0. Ain Soph, the Limitless. The original Hebrew term is not used: Ain Soph is a corruption of the Greek word zophos " limit " and the primitive prefix en, hence

(4) The whole Kabbalah is usually classed under four heads;

1. The Practical Kabbalah.
2. The Literal Kabbalah.
3. The Unwritten Kabbalah.
4. The Dogmatic Kabbalah.

(5) These five are: Siphra Dtzenioutha, or "Book of Concealed Mystery"; Idra Rabba Qadisha, or " Greater Holy Assembly"; Idra Zuta Qadisha, or " Lesser Holy Assembly "; Beth Elohim, or " House of the Elohim "; and the " Book of the Revolutions of the Soul."

(6) Sephira, "number" (singular); Sephiroth (plural). (7) Many of the terms are Hebrew corruptions of Greek and Latin words, viz. Gematria, Notariqon (for grammateia, notarius).

" limitless." The Ain Soph is negative existence, defined in nearly the same terms as " Brahm," chapter III. In its fullest sense, it is known as Ain Soph Aur, the Limitless Light. (Compare " Genius of Light " and " Infinite Light," Plate IXb.)

"The first veil of the negative existence is the AIN, Ain = Negativity. This word consists of three letters which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, Ain Soph = the Limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR, Ain Soph Aur = the Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the 1 the unity. Thus, then the limitless ocean of negative light does not proceed from a centre, for it is centreless, but it concentrates a centre (8) which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira."(9) This paragraph is graphically represented in Plate XII.

In this marvellous way, the Kabbalists derive 1 from 0, being from non-existence, and the whole of creation from the void. Yet to-day our magicians think themselves very clever when they can produce a little white rabbit from the hollowness of a silk hat.

1. Kether, the Crown. This term is a substitute for the tetragrammaton (four-letter symbol) AHIH, found in the sentence Eheieh Asher Eheieh (= AHIH) and translated in our version, " I am that I am." In other words, the great " I AM " (the universal ego of phallism).

" The Deity which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is

(8) Italics in original.

(9) Mathers, p. 20.

known to very few. . . The radical meaning of the word is " to be," and it is thus, like AHIH, Eheieh, a glyph of existence. It is capable of twelve transpositions, which all convey the meaning ' to be'."(10) Compare the meaning of Brahma and of Ahura, in Chapter III.

Kether is the Being par excellence; the centre which the Ain Soph "concentrated"; the crown of creation. It has a two-fold nature, and thus forms the link between the negative and the positive.

"In its unchangeable one-ness, it is scarcely a number; but in its property of capability of addition, it may be called the first number of a numerical series.

" Now the zero, 0, is incapable of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it: in other words, how is the number 2 to be found? By reflection of itself. (11).

" For though 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate or image, of the thing defined.

" Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have the commencement of a vibrational) established, for the number vibrates alternately from changelessness to definition, and back to changelessness again." (12)

The reader will here recognize the magic mirror.

" Under this Sephira are classed the angelic order of Chioth Ha-Qadesh, Holy Living Creatures, the kerubim. These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio, and Aquarius. . . Scorpio, as a good emblem, being symbolized by the eagle, as an evil emblem by the scorpion, and as a mixed nature by the snake. "(12).

2. Chokhmah, Wisdom, " a masculine active potency reflected from Kether. This second Sephira is the active and evident Father, to whom the Mother is united, who is the number 3. This second Sephira is represented by

(10) Idem, pp. 30-31. (11) Italics in original. (12) Idem, pp. 23-24.

the divine names IH, Ya, and IHVH. . . also called Ab, the Father."(13)

3. Binah, Intelligence, " who is co-equal with Chokhmah. For Ghokhmah is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms the triangle. Thus this Sephira completes and makes evident the supernal trinity. It is also called Ama, Mother, and Aima, the great productive Mother, who is eternally conjoined with Ab, the Father, for the maintenance of the universe in order. She is the supernal Mother . . . and the great feminine form of God, the Elohim, in whose image man and woman are created."(13)

4. Chesed, Mercy or Magnanimity; also, Gedulah, Greatness. The union of the second and third Sephiroth produced Chesed, a masculine potency represented by the divine name El, the Mighty One.

5. Geburah, Strength or Fortitude; or Din, Justice; represented by the divine names ALHIM GBVR, and ALH, Eloah, and the angelic name Seraphim (Isa. vi. 6). Also called Pachad, Fear. A " feminine passive potency."

6. Tiphereth, Beauty or Mildness, issued from the union of 4 and 5. It is represented by the divine name Eloah-va-Daath, and the angelic names, Shinanim (Ps. lxxviii. 18) or Melakim, Kings. Thus by the union of justice and mercy, is obtained beauty or clemency, and the second trinity is complete.

" This Sephira (6) or 'path' or 'numeration,' together with the fourth, fifth, seventh, eighth, and ninth Sephiroth, is spoken of as Zaur Anpin, the Lesser Countenance, or Micro-prosopus, by way of antithesis to Macroprosopus, the Vast Countenance, which is one of the names of Kether, the first Sephira."(14) This is shown graphically in Plate XIV.

7. Netzach, Firmness and Victory, corresponds " to the divine name Jehovah Tzabaoth, the Lord of Armies, and the angelic names Elohim, Gods, and Tharshisim, the Brilliant Ones (Dan. x. 6)."(14)

(13) Idem, pp. 24-25.

(14) Idem, pp. 25-27.

8. Hod, Splendour; " a feminine passive potency " proceeding from 7, and " answering to the divine name Elohim Tzabaoth . . . and among the angels to Beni Elohim, the Sons of God (Gen. iv. 4)."(14)

9. Yesod, Foundation or Basis (of phallism). It is the product of the union of 7 and 8, and " is represented by El Chai, the Mighty Living One and Shaddai, and among the angels by Aishim, the Flames (Ps. civ. 4), yielding the third trinity of the Sephiroth. "(14)

10. Malkuth, the Kingdom; issued from the ninth Sephira. It completes the decad; it is also called " the Queen, Matrona, the Inferior Mother, the Bride of Microprosopus; and Shekinah, represented by the divine name Adonai, and among the angelic hosts by the kerubim (as Kether also)."(14)

In the above description, the esoteric terms have been given rather fully. For the meaning, the reader is referred to that given in chapter II. It is recalled that in the Brahminic doctrine, the first triad represented the Intellectual World, etc. . . So here also: " This triad is called the Intellectual World, Olahm Mevshekal. The second triad corresponds to the Moral World, Olahm Morgash. The third represents power and stability (sic), and is therefore called the Material World, Olahm Ha-Mevetbau.

' These three aspects are called the faces, Anpin. Thus is the tree of life, Otz Chaiim; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth (2, 4, 7) are on the left (in Plate XIII), three feminine (3, 5, 8) on the right, whilst the four uniting Sephiroth (1, 6, 9) occupy the centre. This is the kabbalistic ' tree of life,' on which all things depend."

If one mounts these three triangular planes, one above the other as described, one obtains a sort of pyramid or tetrahedron, shown in Plate XIII (15). The nine points represent the nine Sephiroth; but often, instead of being marked with the numerals, they bear the nine Hebrew letters AIN SVP

(15) This pyramid is merely the symbol: the sexual meaning is not given here.

AVR (Ain Soph Aur), or some substitute for these, as, for instance, the nine letters SAPIENTIA (Wisdom). For the Ain Soph Aur (sex force), " Limitless Light," is thought of as shining through the " tree of life." The presence of the Ain Soph is also indicated by a drawing of the human eye, in Hebrew Ain. This also represents Kether as the "point" or yod. It is known as the " All-Seeing Eye," the symbol of Kether-Ain-Soph; the eyes of Macroprosopus, for "although there are two eyes, yet they are converted into one eye."(16)

The " tree of life," then, is the " trinity which comprises all the Sephiroth, and consists of the Crown, the King, and the Queen. It is the trinity which created the world, or, in kabbalistic language, the universe was born from the union of the crowned King and Queen."(17)

This blasphemous and supremely immoral principle has been examined in chapter II. Explaining the "tree of life" further:

" Each of the Sephiroth will be in a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the sephi-rotic scale, and masculine or transmissive with regard to the Sephira which immediately follows it. But there is no Sephira anterior to Kether, nor is there a Sephira which succeeds Malkuth. . . Thus it will be understood how Chokh-mah is a feminine noun, though marking a masculine Sephira. The connecting link of the Sephiroth is the Ruach, Spirit, from Mezla, the Hidden Influence."(18)

Mezla, the Hidden Influence, corresponds to the occult power (sex force) mentioned in chapter II, which operates through the passions and baser instincts: it is the magic of phallism.

The best conditions for this Hidden Influence are known as Metheqela, the Balance, and are indicated symbolically as follows:

" In each of the three trinities or triads of the Sephiroth is a duad of opposite sexes, and a uniting intelligence which is the result. In this, the masculine and feminine potencies

(16) Cf. "Greater Holy Assembly," chap. ix: Mathers, pp. 124-130.

(17) Idem, pp. 28-29.

are regarded as the two scales of the balance, and the uniting Sephira as the beam which joins. Thus, then, the term balance may be said to symbolize the triune, Trinity in Unity, and the Unity represented by the central point of the beam." (18)

The "Trinity in Unity" is symbolized by "G" (corresponding to Hebrew letter gimel, whose numerical value is 3. It is further explained that the earthly correlatives of the Crown, King, and Queen are the primum mobile, the sun, and the moon. "Here we at once find alchemical symbolism. Astrology is also phallic magic.

The Sephiroth are divided into three "pillars" : the Pillar of Mercy (2, 4, and 7); the Pillar of Judgment (3, 5, 8); and the middle Pillar of Mildness (1, 6, 9). See Plates XI and XIII.

Another symbol of the "tree of life" is the seven-branched candlestick, known as the Menorah. It represents the "reflected image" of Tetragrammaton in the position *Natura naturans*: it is therefore inverted. See Plate XV.

In Plates Xa and Xb is shown the triple hendekaglyph found in the Kabbalah, and which corresponds with that shown in Plate III, etc. . . The second hendekaglyph, marked "B" (Plates Xa and Xb), shows Earthly Man, Adam Qadmon⁽¹⁹⁾, the Protogonos (first-born) built on the pattern of Adam Auilah, Celestial Man, and like him hermaphrodite. The pattern is identical, but the terms here marked on the figure are taken from Dr. Jellinek's analysis of the sephirotic ideas, according to the ethics of Spinoza. (20) They are explained : " The first Sephira stands in relation to the soul inasmuch as it is called a unity, Yechidah; the second, inasmuch as it is denominated living, Chiah; the third, inasmuch as it is termed spirit, Ruach; the fourth, inasmuch as it is called vital principle, Nephesch; the fifth, inasmuch as it

(18) Idem, pp. 27-28.

(19) Qadmon is, of course, Cadmus of Greek legend, the son of Agenor, king of Phoenicia, etc. But it is plain that Cadmus is merely an eponymic, meaning in Semitic speech, " man of the East." Here the meaning is the archetypal Jew.

(20) *Beitrag zur Geschichte der Kabbalah* (Leipzig, 1852): Mathers. pp. 38 ff.

is denominated soul, Neschamah; the sixth operates on the blood; the seventh, on the bones; the eighth, on the veins; the ninth, on the flesh; and the tenth, on the skin."

The third hendekaglyph "C" in Plates Xa and Xb, represents Infernal Man. The terms are those already explained in chapter II and Plate III. The first is Darkness, or the Demon or Abode of Darkness; the next two (2 and 3) " are nothing but absence of visible form and organization. Next follow Seven Hells"—compare Shiva Rudra and his Seven Hells, Plate V—"occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life. Their prince is Samael, the angel of poison and of death. . . Thus the infernal trinity (the three triads) is completed, which is the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan."(2i)

It is to these Seven Hells that the "thirty-two paths" lead. All the talk of a heavenly theogony, of divine names, angelic hosts, virtues, power, glory, is the bait to draw the novice in and lead him gently down " the primrose path to the everlasting bonfire."

In the Brahminic system, one recalls, there are "three worlds or planes above the physical plane." They are explained also as stages in a progressive conception along which the (physical) person advances. The kabbalistic system has also "three worlds or planes above the physical plane"; but it counts the physical or material plane as a "fourth world." There is duplication. It is somewhat as though one said: " The road from Bucharest to Constantinople passes through three peoples (Rumanians, Bulgarians, and Turks), and the people who pass on the road are a fourth people: therefore the road passes through four peoples."

The Four Worlds of the Kabbalah are described thus : "The Sephiroth are also called the World of Emanations or the Atziluthic World, or archetypal world, Olahm Atziloth; and this world gave birth to three other worlds, each containing a

repetition of the Sephiroth, but in a descending scale of brightness. (See Plate XVIII.)

" The second world is the Briatic World, Olahm Ha-Briah, the world of creation, also called Khorsia, the Throne."(22)

The chief person in this world is Methratton, a corruption of the Greek meta throneon ("he who stands behind the throne "). Methratton is only another name for Kether. The Briatic World is a figure representing Kether-Methratton surrounded by his ten archangels, viz. Methratton, Ratziel, Tzaphkiel, etc., exactly as in Plate V are found Brahma the Creator and his Ten Rishis, viz. Marichi (another name for Brahma), Atri, Angiras, Pulastya, etc.

" The third is the Jetziratic World, Olahm Ha-Yetzirah, or World of Formation and of Angels, which proceeds from Briah, and though less refined in substance, is still without matter." (22)

The chief figures in this world are Chioth Ha-Qadesh, Holy Living Creatures, the angelic order classed under the first Sephira, Kether. The Jetziratic World therefore represents Kether (under another name) and his Ten Angels (or transformations) viz, Chioth Ha-Qadesh, Auphanium, Aralium, Chashmalim, etc., just as in Plate V are shown Vishnu (Wisdom, an aspect of Brahma) and his Ten Incarnations, viz. Matsya, Kurma, Varaha, etc. . .

These three worlds are three different spheres in each of which Kether is the central figure (under one disguise or another). In the "Lesser Holy Assembly" (Kabbalah), it says:

" For as the Most Holy Ancient One (the first Sephira) is found to include equally in Himself the Three Heads (viz. Kether, Chokhmah, and Binah), so all are symbolized under the form of the Three Heads. . ." (23)

This mention of the three heads again brings to mind the famous statue of Brahma, the "Trimurti," in the Island of Elephanta. The doctrine is the same: why should not the symbols be also? Dante, who was initiated into some of the

(22) Idem, pp. 29-30. (23) Idem, pp. 302-303.

mysteries of the Kabbalah by the Jew Immanuel (1270-1330), the astrologist and writer, has left a striking description of "Trimurti" in the Inferno (canto xxxiv).

Composed of the grosser elements of the other three, the fourth world is Olahm Ha-Asiah, the World of Action, also known as the World of Shells, Olahm Ha-Qliphoth. For it is the abode of the evil spirits which are called "the shells" by the Kabbalah—qliphoth, material shells. (24)

In this world there are three decads: the Planets, the Ten Orders of Demons, the Ten Arch-Devils. See Plate XVIII.

It is no coincidence that in our material world there are no angels, but that it is ruled by ten orders of demons and ten arch-devils. The strength of the phallic cult is the power of evil, the serpent power.

The Four Worlds are the interpretation of the Vision of Ezekiel (Ezekiel i.), according to the " Book of Concealed Mystery " (Kabbalah), chapter I.(25) This interpretation is shown in Plate XVI. The first three figures represent the Three Worlds, "Atziloth, Briah, Yetzirah," and form the triple hendekaglyph with which we are familiar. The fourth, " Asiah," as already explained, is a duplication : that is, the first three are different aspects of the fourth. Hence there are but " thirty-two paths," with esoteric zero 0 making thirty-three, the classical triple hendekaglyph.

In Plate XVIII, is shown on the right the relations of the letters of the Tetragrammaton, the symbolic deific forms, the Four Worlds, with the ten Sephiroth, etc. . . It will be seen that the occultist starting with the magic diagram or hendekaglyph and its fundamental sexual meaning, is able by means of this system to intellectualize or " purify " the sex-force through the association of ideas which extend into all spheres of thought. When he has done this, he is able to direct it to any point desired, as explained in chapter II.

These relations are explained diagrammatically also in Plate XVII, which shows the relations between the Soul, the letters of Tetragrammaton, and the Four Worlds.

(24) In connexion with Buddhism (chapter III, Plate VI) No. 7, the Pretahs or Familiar Spirits are called " shells."

(25) Mathers, pp. 50-51.

PLATE XVIII. (After Mather*)(See pp. 5840).

	ATZILOTH.	BRIAH	YETZIRAH
Ten Sephiroth	Ten Divine Names	Ten Archangels	Ten Orders Of Angels
1. Kether	Eheieh	Methratton	Chioth-ha-Qadesh
2. Chokhmah	Jehovah	Ratziel	Auphanim
3. Binah	Jehovah Elohim	Tzaphqiel	Aralim
4. Chesed	El	Tzadqiel	Chashmalim
5. Geburah	Elohim Gibor	Khamael	Seraphim
6. Tiphereth	Eloah va-Daath	Mikhael	Malachim
7. Netzach	Jehovah Tzabaoth	Haniel	Elohim
8. Hod	Elohim Tzabaoth	Raphael	Beni Elohim
9. Yesod	Shaddai, El Chai	Gabriel	Kerubim
10. Malkuth	Adonai Melekh	Methratton	I shim.

(After Mathers)

(See pp. 5640).

RELATIONS OF THE SEPHIROTH WITH

BRIAH Ten Archangels	YETZIRAH Ten Orders Of Angels	Planets acted on	ASIAH Ten Orders of Demons	Ten Arch-devils
Methration	Chioth-ha- Qadesh	Primum Mobile	Thamiel	Satan and Moloch
Ratziel	Auphanim	Zodiac	Chaigidel	Beelzebub
Tzaphqiel	Aralim	Saturn	Satariel	Lucifuge
Tzadqiel	Chashmalim	Jupiter	Gamchicoth	Ashtaroth
Khamael	Seraphim	Mars	Galab	Asmodeus
Mikhael	Malachim	Sun	Tagaririm	Belphegor
Haniel	Elohim	Venus	Harab-Serapel	Baal
Raphael	Beni Elohim	Mercury	Samael	Adrammelech
Gabriel	Kerubim	Moon	Gamaliel	Lilith
Methratton	Ishim.	Elements	Nahemoth	Nahema

WITH - THE FOUR WORLDS, Etc.

Ten Arch-devils	Letters of Tetragrammaton	Symbolical Deific Forms Macroprosopus, Vast Countenance	The Four Worlds	
Satan and Moloch Beelzebub	I, Yod	The Father	Atziloth	Archetypal
Lucifuge	H, Supernal He	The Mother Supernal	Briah	Creative
Ashtaroth				
Asmodeus				
Belphegor	V, Vau	Microprosopus, Lesser Countenance	Yetzirah	Formative
Baal				
Adrammelech				
Lilith				
Nahema	H, Inferior He	The Bride of Microprosopus	Asiah	Material

RELATIONS OF THE SEPHIROTH WITH - THE FOUR WORLDS. Etc.

ATZILUTH.			BERIAH		ASYRAH		Letters of Tetragrammaton			The Four Worlds	
Ten Sephiroth	Ten Divine Names	Ten Archangels	Ten Orders of Angels	Planets ruled on	Ten Orders of Demons	Ten Arch-devils	Macroprosopa, Vast Countenance	Microprosopa, Lesser Countenance	Yemirah	Formative	
1. Keter	Eloah	Metatron	Chief of Angels	Primum Mobile	Thaumel	Satan and Moloch	The Father The Mother Supernal	The Father The Mother Supernal	I, Yod H. Supernal He	Abiah Brach Creative	
2. Chokmah	Jehovah	Raphael	Auphannim	Zodias	Chagigiel	Belzebub					
3. Binah	Jehovah Elohim	Tantraphiel	Arakim	Saturn	Satiriel	Lucifuge					
4. Chesed	El	Tantraphiel	Chashmalim	Jupiter	Gandhiroth	Ashtaroth					
5. Gevurah	Elohim Other	Kamael	Seraphim	Mars	Gulab	Armodus	V. Vau	Macroprosopa, Lesser Countenance	Yemirah	Formative	
6. Tiphareth	Eloah va-Dath	Mikhael	Musachim	Sun	Tagarim	Belphégor					
7. Netzach	Jehovah Tzabaoth	Haniel	Elohim	Venus	Harab-Serapiel	Baal					
8. Hod	Elohim Tzabaoth	Raphael	Ben Elohim	Mercury	Samael	Adrammelech					
9. Yesod	Shaddai, El Chai	Gabriel	Korbin	Moon	Gumziel	Ilith	H. Inferior He	The Bride of Microprosopa	Abiah	Material	
10. Malkuth	Adonai Melach	Metatron	Ishim	Eternals	Nahemoth	Nahema					

Circle " a." Chiah, the Archetype Form, from Atziloth, the Archetypal World. The indefinable idea in the soul of the Great Absolute. Therefore analogous to Macroprosopus, the letter "I."

Circle " b." Neschamah, or Pure Spirit, from Briah, the World of Creation. The creative idea in the soul. Therefore analogous to the letters "IH" conjoined in Briah, the connecting link between Macroprosopus and Microprosopus, the Supernal Father and the Supernal Mother. Circle " c." Ruach, Soul or Spirit, from Yetzirah, the World of Formation, that which possesses knowledge of good and evil. Therefore analogous to the letter "V," Microprosopus the Son.

Circle " d." Nephesch or plastic mediator, from Asian the Material World. The realization and completion of all things. The power in the soul which represents the passions and physical appetites. Therefore analogous to the letter "H" final, the Bride of Microprosopus, the Lamb's Wife of the Apocalypse.

Plate XVII should be compared with Plate IB. The explanation of Plate IB, given in chapter II, applies also to Plate XVII: briefly, it is sexual union (or *natura naturans*) of the hermaphrodite god in four stages. (26)

On the physical or material plane, the sex-force is often referred to as the Serpent. In the " Book of Concealed Mystery" (Kabbalah), one reads:

" Therefore all receptacles are inferior with respect to the superiors, among which the 'shells' hold the last place, which are under the form of a vast serpent. . . And here the idea or universal form of all the shells is understood, which encompasses the seven inferior emanations of the queen after the manner of a serpent..."(27)

(26) The most concise reference in the Kabbalah is: " The Lesser Holy Assembly," chapter xxii, where the " Tree of Life," etc. are explained in sexual terms (with the use of Latin in the English translation): Mathers, pp. 336 ff. This Book of the Kabbalah, contains 22 chapters, the number of the letters of the Hebrew alphabet, of the chapters of the Apocalypse, and of the verses of the 1st, 2nd, 4th and 5th chapters of Lamentations of Jeremiah, etc., etc. As we know, the number is that of the hendekaglyph (11) and its reflection (11), and of the Kabbalistic keys.

(27) Mathers, pp. 50-51.

To this the translator adds:

" The receptacle of a Sephira is that quality whereby it receives the supernal influence from that which immediately precedes it; hence each Sephira has a double quality of receiving and of transmitting, which passes through the four worlds, in each of which the Sephiroth exist, though in gradually decreasing light. . . The Shells, Qliphoth, are the demons, in whom again is a form of the Sephiroth, distorted and averse. This great dragon . . is the executor of judgment, the centripetal force, the old serpent ever seeking to penetrate into Paradise; finally, in a more exoteric sense, he is Satan and the devil, the accusing one. In the Sepher Yetzirah, or Book of Formations. . . he is called Theli, the Dragon."(27)

The "crest" (or membrum genitale) of this serpent or dragon is equivalent to the " 400 desirable worlds which signify the power of the Tetragrammaton on the material plane." (27)

A symbol of this power was the serpent of brass which Moses made and put on a pole in the wilderness. (Num. xxi. 9.)

In Brahminic esoterism, this serpent is known as the Kundalini, the sex-force.

According to the phallic doctrine found in the Kabbalah, all creatures can trace their genealogy back to the same single ancestor, Kether, the first Sephira: they are therefore all of the same blood and tissue; gods, men, and beasts are all on the same pattern.

" Angels are luminous emanations personified, not by trial and veil, but by divine influence and reflex.

" The angels aspire to become men, for the perfect man, the man-God, is above every angel."(28)

This is the teaching of the Kabbalah: the initiate, by the practice of the phallic cult and the study of its doctrine, is taught to form his soul on the pattern of the phallic god, and thus become the perfect man, the man-God. As a god, he 'creates new worlds': that is, he becomes a magician with power over people and over material things.

(28) Idem, p. 37, quoting Eliphas Levi's *Clef des Mysteres*, which is itself a summary of the ideas of Rabbis Korduero and Loria.

" All souls are pre-existent in the world of emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this mortal life the male half encounters the female half, a strong attachment springs up between them. . . The hidden forms of the soul are akin to the kerubim."(29)

" The human body is composed of two elements: 1. The Form or mould, the individual principle (as modern kabbalists call it), or the perispit (term used by necromancers), and 2. The matter or substance. In the body dwell the life-spirit and the internal forces."(30)

The "mould" of the body, after the death of the body, mounts with the life-spirit to heaven, where it is presented by the Queen to the King. If the spirit is not worthy to reenter the divinity from which it is sprung, it is obliged to transmigrate into another body, either human, or animal, to undergo another test or trial.

Among the various degrees of existence beyond the tomb, known as the Seven Tabernacles, is the "Holy of Holies" where all the souls go to be united to the Supreme Soul and to complete or fulfil themselves by each other. . . In this state, the "created" soul cannot be distinguished from its Creator: the same thought, the same will, move both alike,— the soul just as much as God who governs the universe,— and what the soul commands, God puts into execution. (31)

The reader has been spared, as far as possible, the detailed sexual meaning of each Sephira. Mention however must be made of the fifth Sephira, " Judgment."

" All which pertains unto Judgment, cohere in Judgment around the hinder part, where the Woman is extended; and they coalesce. . . Also we have learned that five nakednesses can be revealed on that side, which are the five judgments; and these . . are extended into 248 paths.

" And thus have we learned: (1) the voice of the Woman

(29) Idem, p. 35.

(30) Franck, *La Kabbale*, pp. 173-191.

(31) Franck, *La Kabbale*, *ibid.* This last conception, both blasphemous and depraved, is called " union with God ": *supra*, chap. II.

is uncovered; (2) the hair on the Woman is uncovered; (3) the leg in the Woman is uncovered; (4) the hand in the Woman is uncovered; (5) the foot in the Woman is uncovered . . ." (32)

By way of explanation, it should be added that "leg" is a euphemism. The "248 paths" is a code word (RChM). Five is H, he, the number of the feminine letter in the Tetragram-maton, the number also of the Microcosm or Lesser World, the symbol or sign of which is the Pentagram (the familiar five-pointed star). The "248 paths" into which the five " judgments " are extended are the correlates of those of "mercy" (male). (33)

Concerning the Hexagram or " Seal of Solomon," the following is noted: " Chokhmah (2) is the fire, I, and Binah (3) is the water H, the Father and Mother who, conjoined, produce the Son. Now the fire is symbolized by a triangle with the apex uppermost, and water by a triangle with apex downward, these two together united form the hexagram, the sign of the Macrocosm, the external symbol of Vau, V, Microprosopus. And he inherits the double qualities of the Father and the Mother . . ." (34)

In Plate XIV is shown the Double Hexagram of the Kabbalah, Arikh Anpin and Zauir Anpin.

" Macroprosopus is, it will be remembered, the first Sephira, or Crown, Kether; Microprosopus is composed of six of the Sephiroth. In Macroprosopus all is light and brilliancy; but Microprosopus only shineth by the reflected splendour of Macroprosopus." (35)

The upper hexagram, Arikh Anpin, Macroprosopus, symbolizes Kether as inalienably associated with the idea of negative existence (Ain Soph) from which it emanated. This conception is conveyed by the following epithets, inscribed in the hexagram (Plate XIV) :

Kether, Crown; Rom Meolah, the Inscrutable Height; Nequdah Peshutah, the Smooth Point; Nequdah Rashunah, the Primordial Point; Authiqa Qadisha, the Most Holy One; Risha Havurah, the White Head.

(32) " Greater Holy Assembly " (Kabbalah): Mathers, 230-231.

(33) Mathers, 231.

(34) Mathers, 330-331.

(35) Idem, 41.

The lower hexagram, Zaur Anpin, Microprosopus, is composed of the six Sephiroth, 4-9 inclusive: " The six days of creation (Gen. i.) correspond to the six forms of Microprosopus. Therefore the symbol of the interlaced triangles, forming the six-pointed star, is called the Sign of the Macrocosm, or of the creation of the greater world, and is consequently analagous to the two countenances of the Zohar. . . This, however, is not the only occult reason."(36)

The principle of duality, starting with the duality of sex, is extended in all spheres: it is the magic mirror in which the phallic god, like Adonis, gazes and " falls in love." He is a dual god. In the " Greater Holy Assembly " (Kabbalah) one reads:

" Save in all these instances, the name of the Ancient One (Kether) is concealed from all, and is not mentioned in the law, save in one place, where Microprosopus swore unto Abraham.

" Like as it is written, Gen. xxii. 16 : ' By Myself, have I sworn, saith Tetragrammaton.' (Understand) that this is said concerning Microprosopus.

" Also it is written, Gen. xlvi. 20: 'In thee shall Israel bless.' That is, the superior Israel."(37)

The "superior Israel" is the "balanced" Sephiroth, the trinity of the three triads. (Gen. xxxvi. 31) (38)

Of course it is only the high initiates who know the double faces of the god. As his " direct offspring," they share his dual nature of mind and soul—to say nothing of his duplicity. (39)

(36) Idem, 42. The interlaced triangles represent the union of the " King " and " Queen."

(37) idem, p. 129.

(38) Idem, p. 29.

(39) Edward Maitland, an initiate, in his *Life of Anna Kingsford* (London, 1913) says, p. 43: " The doctrine which had so mysteriously evolved itself out of my consciousness to attain by slow degrees the position of a controlling influence in my life, this doctrine, namely, of a Duality subsisting in the Original Unity of Underived Being (Kether) and as inhering therefore in every unit of derived being, this doctrine proved to be the key to the mysteries both of Creation and Redemption, as propounded in the Bible . . . the key also to the nature of man, disclosing the facts both of his possession of divine potentialities as his birthright, and his endowment with the faculty whereby to discern and to realize them." That is, ' to become a god himself,' or exoterically speaking, a little phallic god.

A vain and consummate hypocrite, the phallic ego likes to represent himself as the Chief Person of the Trinity, as the Power Behind the Throne seated in the midst of his archangels, as the Supreme Being, the Creator of the Universe. This is the glorified picture he paints of himself to fool the gullible.

But, in another part of the canvas, we readily recognize the real Pan as that " old serpent always trying to get back into Paradise," as that Beelzebub, lord of flies and filth. We recognize him,—that is, provided we have not ruined our normal sight by gazing too long in the magic mirror.

* * * *

EXAMPLES OF KABBALISTIC NECROMANCY.

The system taught in the Kabbalah is the basis for the various kinds of magic mentioned in chapter II; among these is necromancy or the evocation of spirits.

This is an advanced method and, needless to say, it cannot be practised with success until the evocator has thoroughly mastered the whole theory with its sexual interpretation (of which we have only hinted) and has also undergone a long preliminary training.

A few quotations from a book of instructions on necromancy are here given by way of illustration. They are from the Sepher Maphteah Shelomo, or Book of the Key of Solomon. (40) Gedaliah Ibn Jahya, in his book Shalshelth-Hakabala says: " It is said that, in addition to the works composed by Solomon as contained in Holy Writ, ... he was further the author of writings and conjurations against Evil Agents in a work called The Key of Solomon.""

(40) A MS. copy in Hebrew of this work in the possession of Herman Gollancz, Professor of Hebrew at University College, London, was published in photostat by him (Oxford University Press, 1914) in a limited edition of 300 copies. In the Introduction, Professor Gollancz gives the history of the MS in whose genuineness he believes, together with an English translation of some of the passages. It is from this Introduction that the following extracts are made.

That the Magic Art was looked upon as a serious occupation, and was kept as an exclusive possession, may be seen from the following paragraph at the beginning:

" I beg and command anyone into whose hands this compilation may fall, that he will give it to no man unless he be of a retiring disposition, able to keep a secret, energetic in the performance of this kind of work; and I adjure him by the Living God, the Creator of the Universe, that in the same manner as he would guard his own soul, he will guard this book, and not reveal it to such as are unfit. And should he not listen (to this admonition), I place my supplication before Him who has graciously imparted this knowledge to me, that He shall not suffer him to prosper in all the actions and desires which he seeks to bring about. Amen, May this be His will."

THE ' OPERATION OF SIMON MAGUS.'

" The 'Operation' of Simon Magus should be carried out on a Thursday or a Tuesday in the evening. In the first place, you should have a candle of virgin wax burning; then make a circle with a sword (as is shown below), and mark the four sides with the mark of Solomon (hexagram) and the seals of Jupiter and Venus; then write the names of the four sides of the world, i.e., East, West, North, and South. Having done this, stand in the middle of the circle, and say three times, . . .

' I adjure you, O Lucifer, and all thy associates, by the Living God, by the Angels above and below, etc. . . I further adjure you by Belzebuk, your Lord; I moreover adjure you by Satan, in whose hands are the Keys of Gehinnom. I adjure you by Lucifer, your King; I adjure you by the mighty deep; I adjure you by the Law of the Lord, that you shall have no power to stand in the air, etc. . . but that thou shalt come forthwith unto this place, thou, O Lucifer, with thy associates . . . that I shall inquire of them in the name of AGLA AGLAII ... and in the name of ALPHA, VO, HE, JUD, HE, ELOKIM ZEBATH, ELYON, etc.'

"... Now this is an unfailing experiment, tested by many; but it is requisite that you should be perfectly clean and pure in body and soul. . . Understand, that whatever grade or kind of spirits they may be, they never answer more than three questions."

ANOTHER FORMULA FOR CONJURING.

" I conjure you in the name of the Creator of All, the Fashioner of All. . . the producer and none producing Him, Lord and none lord to Him, Ruler and none ruling Him, He the cause of existence, and none the cause of His Existence, the First and no first to Him, the Last and none after Him, the Creator, etc "

This formula is a direct appeal to the " Creator of All "; other forms are replete with kabbalistic names.

TO INFLUENCE A KING OR RULER.

" To overpower a king or ruler, or whomsoever thou desirest, to do thy will. Before all things wash thy face, hands, and feet; read the Shema (i.e. Deut. vi. 4); then stand on thy left foot and repeat three times this conjuration:

' I call upon you, ye demons, who are appointed to coerce humankind, whose names are SHANSHIMON, etc., and I further call upon you, 0 BEELZEBUB, ZRON, etc., and all your set appointed for this purpose. I call upon you and adjure you, I decree and ordain upon you by these Names of God, formed of the 72 (letters), in which Names are the 216 letters being the sum total of the three verses (Exod. xiv. 19, 20, 21) beginning with the words " And he journeyed," " And he came," " And he stretched " . . . that you go this very night to A, son of B, that you stand over him, and intimidate him, and overwhelm him, and show him my likeness, and tell him to beware of his life and do all my will, which is so and so; that should he not perform it, he will in that week die a sudden death. . . Should he be unwilling to swear, you smite him, and stand over him, and frighten him

until he swears that he will do so. . . And you shall hasten and go after him to do unto him in this matter as you did unto Laban, the Syrian, and unto Abimelech, King of the Philistines (Gen. xxii. 17-18). I further decree upon you by the power of the Name compounded of the words Bereshith (i.e. " in the beginning," Gen. i, 1) till Vo-Vouhu (i.e. " and void ") that is, the Name of the 72 letters . . . that ye shall have no rest, etc.' "

The esoteric interpretations of the word Bereshith are explained in the Kabbalah : according to one of them, the word is pronounced Barah shith, " he created six," the "six" are the six Sephiroth which are called Microprosopus, while "he created" refers to Macroprosopus.

The divers other paraphernalia required in the performance of the magical acts, such as the knife, the sickle, water and hyssop, light and fire, etc., are all minutely described. It contains an excerpt from the Book of the Angel Basiel, long regarded as one of the standard compilations of Jewish practical Magic.

* * * *

In these brief extracts, the readers have been able to observe the kabbalistic terms, especially the "divine" names. The evocator conjures such devils as Satan and Lucifer with the use of the "divine" names, exactly as he does when he is addressing the " Living God," the " Creator of all." There is no opposition between good and evil. The evocator's bidding is almost certainly wicked, but he does not hesitate to employ the most sacred names of the deity to accomplish it, and the deity is bound to obey if the conjuration has been correctly performed.

It is quite clear in the last extract that the deity is the phallic god because of the reference to Abimelech. Moreover, not only are the references to the Old Testament both correct and frequent, but the spirit of the Key of Solomon reflects the spirit of the Jewish Bible fully as much as it does that of the Kabbalah.

Professor Gollancz remarks: "What strikes one at first sight is the use of expressions throughout this long passage in our Key identical with those occurring in the Jewish Prayer Book, the original source of which may be traced to the Hebrew Scriptures themselves." (41)

After this outline of the esoteric doctrine, it should be easy to understand some of the magical practices recorded in ancient Jewish history.

(41) The passage here alluded to is one which gives 360 forms referring to the Creator as the King of the Universe.

APPENDIX TO CHAPTER IV.

Medical students will find a more explicit interpretation of the diagrams considered in the earlier part of the chapter, especially Plates XI, XVI, XVII, XVIII, in medical works which describe the sexual act. The publications of the Jew, Dr. Magnus Hirschfeld, founder of the notorious " sexual institute " in Berlin and later in Paris and London, give a full description.

By way of indication, we quote below from one of these, a pamphlet entitled " La Vie Nouvelle " (Laboratories Du-praz, 6, rue des Dames, Paris XVII) page 5:

" L'acte sexuel normal se consomme en quatre phases: (1)

1° Incipit excitatio sexualis: Libido.

2° Durescit et erigitur membrum virile (virga): Erectio.

3° Evadit sperma: Ejaculatio.

4° Fit excitatio sexualis suprema: Orgasmus.

These four phases correspond to the " Four Worlds," thus :

Libido	I, Yod	Atziloth	Archetypal
Erectio	H, Supernal He	Briah	Formative
Ejaculatio	V, Vau	Yetzirah	Creative
Orgasmus	H, Inferior He	Asiah	Material

With the aid of five elaborate diagrams in colour, Hirschfeld explains the ten steps or paths in the sexual act from the reception through the senses of the erotic impression to the completion of the act. In Plate XIX, we reproduce in simplified form the chief features of Hirschfeld's figure [op. cit. p.17). The Latin equivalents of Hirschfeld's terms to which the numbers in Plate XIX refer are given below, together with the corresponding kabbalistic names.

(1) We give Latin equivalents for the French terms of original.

1. Porta sensuum.	Kether (Crown)
2. Mens cerebellum).	Chckhmah (Wisdom)
3. Medulla vertebralis.	Binah (Intelligence)
4. Centrum erectionis.	Chesed (Mercy)
5. Nervi erigentes.	Geburah (Strength)
G. Pneumaticae valvulae.	Tiphereth (Beauty)
7. Testiculus.	Netzach (Victory)
8. Tesiculus.	Hod (Splendour)
9. Yirga.	Yesod (Foundation)
10. Sperma.	Malkuth (Kingdom)

The meaning of Netzach, Hod, and Yesod is explained in the Kabbalah ("Idra Zuta," chap. XXII, Mathers, p.337) as follows:

" Afterwards is his body extended into two thighs, et intra haec continentur duo renes, duo testiculi masculini.

" Omne enim oleum, et dignitas, et vis masculi e toto corpore in istis congregatur

" Therefore are they called Tzabaoth, the Armies; and they are Netzach (Victory, the seventh sephira) and Hod (Glory, the eighth).

..." Membrum masculi est extremitas totius corporis, et vacatur Yesod, fundamentum, et hic est gradus ille qui mitigat foeminim. . . ."

CHAPTER V.
A GLANCE AT JEWISH ORIGINS :

Abraham to Joseph.

THE story from Abraham to David cannot have been written down before the Hebrews had ceased wandering about in the desert and in Canaan, and had definitely settled in Palestine, viz. at earliest under David, circa 1050 B.C. As most of the events related are supposed to have taken place hundreds of years earlier, one must not look for historical accuracy. However, with the aid of Egyptian and Babylonian records and archaeological evidence, it is possible to give a rough table :

1900-1800 B.C. Abraham. (This date is purely conjectural, resting on no evidence of any kind.)

Isaac, son of Abraham.

Jacob, son of Isaac—later referred to as Israel (= " struggles against God ").

Joseph, youngest son of Jacob, ruler in Egypt.

1225 B.C. The Jews leave Egypt under leadership of Moses. (1)

1185 B.C. After 40 years' wandering about the El Arish Peninsula, the Jews enter Canaan. 1050-1000 B.C. Saul, King of Israel; succeeded by David. Capture of Zion and settlement of Palestine by the Jews.

950 B.C. Death of Solomon : his kingdom is divided into :

(1) The date is disputed, and may lie between 1580 and 1225, the latter is determined by an Egyptian inscription of Rameses II on a monumental stone found in 1923 in the Egyptian fortress at Beth-shean, according to Clarence Fisher of the Pennsylvania University expedition.

1. Kingdom of Judah (the tribes of Judah and Benjamin) with capital at Jerusalem; and,

2. Kingdom of Israel, the other ten tribes, with capital at Samaria.

912-750 B.C. The Kingdom of Israel, with Samaria as capital. Omri founds Samaria. His successor, Ahab, is an able general and good statesman; makes alliance with Tyre and marries Princess Jezebel; prosperous state of kingdom endangered by subversive propaganda of prophets. Jeroboam II. Overthrow of Samaria.

605 B.C. Overthrow of Kingdom of Judah: beginning of the Captivity of Babylon. The aim of the priestly authors of the Old Testament, writing not earlier than the time of David (circa 1050 B.C.), was apparently threefold :

1. To set forth the past glory of the race, inseparably bound with the promise of a still more glorious future.

2. To set in relief the role played by the tribal god—(esoterically, the phallic god)—and the tribal religion; hence, enhance the importance of the prophets and priests.

3. To preserve and enlarge upon the laws and ritual of the Mosaic tradition, and thus extend their own influence as sole depositaries of that tradition.

With this avowed aim, it is inevitable that the chroniclers should fall into a threefold distortion of facts, for which allowance will be made by the discriminating reader : namely,

1. The role of the Hebrews in the history of the Near East is altogether exaggerated. (2).

(2) According to the O.T. account, one would think that the Hebrews were as great a people as the Egyptians, the Persians, the Assyrians, the Phoenicians, or the Greeks. In reality, they are not to be compared to any one of these peoples, numerically or otherwise. The Jewish historian, Graetz, says: " Compared with the vast dominions of the ancient world, Palestine is extremely small. From some lofty central point, one can at the same time survey the eastern and western frontiers, the waves of the Mediterranean and the surface of the Dead Sea, together with the Jordan and the opposite mountain of Gilead." History of the Jews, vol. I, p. 48.

2. Every favourable event is ascribed to the miraculous intervention of the tribal god, in keeping with some mystical " special covenant " made and renewed from time to time. Every unfavourable event is ascribed, either to neglect of the prescribed ritual of the tribal god, or to some caprice on the latter's part, always with an ulterior motive for the future good of Israel.

3. Undue prominence is given to laws and ritual. The chroniclers show little scruple in enlarging on these, while attributing all equally to the " divine dispensation " on Mount Sinai.

A common error is to assume that the Hebrews were monotheists from the time of Abraham. While the initiates from the beginning worshipped one god, the phallic god, and, under Moses, installed his emblems (kerubim, brazen sea, serpent, etc.) in the Ark of the Covenant, the same did not hold for the rest of the people. These were taught by Moses to give the precedence to the tribal god " YHWH " (Yahweh or Jehovah), but allowed to keep the " Elohim " (feminine plural), and in addition had several others, notably Baal, Elyon, Shaddai, Adonai.(4). In a similar way, the people of India were taught to worship Vishnu, Shiva, and the others, while the high Brahmins alone worshipped the phallic god of the hendekaglyph.

As Genesis opens with an allegorical account of the creation — (" Adam " is a common Hebrew noun meaning " man ") —it is not easy to know where to draw the line between allegory and history. Was the bearer of the symbolic name " Abraham " (= " father of the people ") a real person, or the mythical ancestor of the race?(5) Certain Jewish scholars have doubted the existence of Moses, and Abraham is even more remote in time and in the memory of his people.

In any case, Abraham may be regarded as the typical nomad

(4) See article in Jewish Encyclopedia under heading " Elohist." Rachel stole the images (teraphim) belonging to her father: Gen. xxx. 19.

(5) Abraham also figures as the mythical ancestor in Arab tradition.

chieftain of his age, resembling in most respects the Bedouin of today. (6) The Bedouin can hardly win an honest living by pasturing flocks on the barren slopes east of the Jordan and the Red Sea : he is obliged to snatch where he can, and Bedouin morality is a by-word. One must not, therefore, look for the prototype of virtue in Abraham the Hebrew. (7)

1. He wanders with his flocks and scavenges on the borders of civilization.
2. He lends his wife—who is also his half-sister—out to customers for pecuniary benefit. (Gen. xx.)
3. He becomes rich in a land not his own, and famine follows in his wake.
4. He rejects assimilation with the good people of the land.
5. He practises certain primitive rites connected with the phallic cult : viz. circumcision, black magic, and human sacrifice.

Yet, compared with Cain the Murderer, Lot the Incestuous, and the whole population of Sodom and Gomorrah sunk in unmentionable vices, Father Abraham is held up to us by the chronicler as the model Hebrew gentleman. Moreover, the chronicler is at pains to explain that all Abraham's scavenging is in obedience to the express commands of the tribal god, who is also responsible for his other queer practices.

Circumcision was the obligation under the covenant contracted with the god, just as it is today, not only among the Jews, but also among the primitive blacks of Nyasaland, Central Africa, where phallism has preserved its original form. In the circumcision rites of Nyasaland, a " picture obviously represents the male and female elements in nature,

(6) Cf. description of Bedouin life found in Dougherty, Arabia Deserta; in Philby, The Heart of Arabia, and Arabia of the Wahabbis; in Seabrook, Travels in Arabia.

(7) The etymology of " Hebrew " is generally accepted as derived from the verb " to cross over." It is apparently applied, not to a " person who crossed over " the desert on a single occasion, but to a " person who crosses over " the desert, viz. who wanders, whose habit of life is nomadic.

and is constructed as a magical means of conferring fertility on the initiates." (8)

To explain the practice of human sacrifice requires more ingenuity on the part of the chronicler. The tribal god commands Abraham to prepare the sacrifice; Abraham obeys blindly and attends to every detail. At the last minute, as Abraham is about to plunge the knife into Isaac, the tribal god tells him to sacrifice a ram instead. Thus, both Abraham and the god are saved from the reproach of the blackest barbarity, and the whole comedy is interpreted as an act of mystical devotion.

But, in spite of the chronicler's efforts, it is clear that human sacrifice was practised by the Jews, (9) as also black magic : both are significant.

Like his father, Isaac also grew rich in a foreign land, and famine also followed in his wake. The inhabitants of the country apparently realized the connexion between Isaac's new-found wealth and their own sudden poverty, and persuaded their king Abimelech to drive Isaac out, with the words : " Go from us; for thou art mightier than we." (Gen. xxvi. 16.)

The story of Jacob's rise is one of deceit, treachery, and meanness, too obvious to require explanation. He cheats his brother Esau out of the paternal blessing and birthright. By black magic, he cheats his father-in-law Laban out of his flocks. (Gen. xxx. 30-43.) He adds abominable cruelty to cunning in his treatment of the Sichemites. (Gen. xxxiv.)

Joseph inherited all the family traits and improved on the

(8) Ward, *Freemasonry and the Ancient Gods*, p. 358 ff. gives a full account, with illustrations, of circumcision rites in Nyasaland. It is instructive to compare Gen. xvii. 10, where the god promises Abraham fertility on condition that he observe the rite of circumcision. In fulfilment of his promise, the god " visited Sarah, as he had said and Sarah conceived and bare Abraham a son," Gen. xxi. 1-2. To punish Abimelech, the god " had fast closed up all the wombs of the house of Abimelech "; but, in answer to Abraham's prayer, the phallic god " healed Abimelech, and his wife, and his maidservants, and they bare children," Gen. xx. 17-18.

(9) Compare Jephthah's sacrifice of his daughter, Judges, xi, 30-40; also, Hiel's sacrifice of his sons to rebuild Jericho, Joshua, vi. 26, I Kings, xvi. 34.

teaching of his fathers. Sold as a slave into Egypt, he was quick in winning the favour of his new master, Potiphar, who " set him over all he possessed." Passing over the affair with his master's wife,—a case of his word against hers, —one is amazed to read the chief keeper turned over all the prisoners to his charge and " whatsoever they did there, he (Joseph) was the doer of it." (Gen. xxxix. 22.)

There is but one explanation, and that a simple one. In antiquity as everywhere today, there were big, secret societies exercising great political control. As is clear from the sequel, Joseph had been initiated into such an order and, owing presumably to his own occult gifts, had become a high adept. The chief keeper therefore showed the customary deference to his " Masonic " superior,—to use a modern term.

It was doubtless through this secret sect and its ramifications, that he obtained his introduction to the king (or Pharaoh), at the age of thirty. From then on, his rise was phenomenal. By occult forces, described here as oneiro-mancy, he gained so much influence over the king, that the latter appointed him prime minister or governor of the whole land of Egypt.

Immediately he put into execution the scheme long before elaborated, we may assume, with the aid of the powerful fraternity. He organized a wheat trust and cornered the wheat market,—just as, in our own day, Shapiro has done in America, Louis Louis-Dreyfus in France, and a Moscow Jew in Soviet Russia. Wheat in ancient Egypt was more of a staple than with us to-day; the man who fixed the price of wheat was the arbiter of plenty and famine.

Joseph advised the king to "look out a man discreet and wise, and set him over the land of Egypt"—(of course, only a Hebrew was fitted for such a post)—" and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn ... in the cities." (Gen. xli. 34-35.)

Thus Joseph advocated what we call to-day " Planned Economy" or "Regimentation," along the lines of P.E.P.

(Political and Economic Planning) of Mr. Israel Moses Sieff and the Fabians in London, and of the "New Deal" of Messrs. Brandeis, Frankfurter, Tugwell, and others in Washington. (10)

The plan was adopted, and under Joseph's direction the Government acquired and stored a large part of the wheat crop every year.

How did the plan work? Let us set the normal wheat crop for Egypt at some arbitrary figure, say, ten million bushels. If the Government purchased two million bushels— one fifth of the crop, as recommended by Joseph—the first year, the price of wheat would rise. In consequence, the following year more wheat would be sown to meet the increased demand. If the Government again purchased two million bushels, the price of wheat would remain high. The third year, still more wheat would be sown, with the result that Egypt would be producing two million more bushels of wheat than was required for home consumption and export. Under these conditions, it is easy to see that the Government as the purchaser of the annual two million bushel surplus, FIXED the price of wheat for the whole country.

When the wheat harvest came in the fifth or sixth year, if the Government offered a very low price, or deferred purchasing altogether for some months, the glut of wheat on the market would ruin the farmers; for the farmer is unable to store his wheat and await a more favourable market.

With the price of wheat very low, one could talk of a "year of plenty," but wheat-growing would become unprofitable. Farmers would then either grow other crops, for which the demand would be doubtful, or abandon tillage in

(10) Mr. Sieff is Vice-President of the English Zionist Federation; Mr. Brandeis, too, has always been an active Zionist. For an account of P.E.P., see *Waters Flowing Eastward* by L. Fry, p. 235 ff. Regimentation of agriculture under President Roosevelt is more advanced than in the United Kingdom: yet, even in America, it is still the "seven years of plenty." Exactly when the "famine years" will start, it is impossible to say, but it is certain that the present regimentation policy will result in a "planned scarcity."

favour of stock-raising. According to Genesis, they apparently sought the last-named solution.(11)

When a large portion of the wheat lands had been turned into pasture or abandoned altogether, there came the year of "planned scarcity" for which Joseph had been working. The wheat crop was so small that there was a rush on the market. The price of wheat soared upward. The great demand and high price induced the farmers to part with some of their seed. The following Spring, when the high price of wheat should have stimulated production, there was a shortage of seed. Consequently, the second year of planned famine, the crop was worse than the first, and prices rose higher.

" All the land of Egypt was famished; the people cried to Pharaoh for bread." Then " Joseph opened all the storehouses and sold unto the Egyptians." (Gen. xli. 55-56.) So the tax-payers who had borne the expense of the original Government purchases and storage of wheat, had now to beg that they be allowed to buy some of it back at an exorbitant price. But they had to give a great deal of money and were not allowed to buy enough for their needs, nor were they allowed to buy any to sow. For, we are told, " the famine waxed sore in the land of Egypt " and continued for several years longer. " And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us, bread" . . .

" And Joseph said, Give your cattle. . . And they brought their cattle unto Joseph: and Joseph gave them bread"— note, not wheat to sow—" in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses. . . "

" When that year was ended, they came unto him the second year, and said . . . Our money is spent; my lord hath also our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands. . . Buy us and our land for bread, and give us seed(12) that we may live,

(11) It is clear from Gen. xlvii. 17, that they had cattle long after the wheat famine had started. There is no mention of drought, nor of any natural cause for the wheat famine which was clearly the direct result of Joseph's market operations.

(12) Our italics.

and not die, that the land be not desolate." (Gen. xlvii. 15-19.) Of course the land was useless for tillage without the seed grain, as Joseph had known all along.

" The Egyptians sold every man his field, because the famine prevailed over them : so the land became Pharaoh's." That is, the land passed into Government ownership, as the Socialists and Communists to-day advocate. " And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof." (Gen. xlvii. 20-21.)

The original purpose of Joseph's "planned economy" was, in his own words: "That food shall be for store to the land, . . . that the land perish not through famine." (Gen. xli. 36.) When he announced this, times were normal, no sign of a future famine had appeared and nobody but Joseph contemplated a famine.

In the course of some nine or ten years of operation, the plan achieved the following notable results:

1. The tax-payers were obliged to carry the burden of the Government's unwise and gigantic speculations in wheat.
2. Agriculture, the mainstay of the country, was utterly ruined.
3. There ensued a planned scarcity of wheat, which, through Government mismanagement and market operations, became a serious famine.
4. The inhabitants were obliged to exchange all their money, cattle, and movable property, for bread : hence, mass poverty.
5. Those who owned land were obliged to give it to the Government, while thousands who had nothing perished of hunger: hence, abolition of private property and mass starvation.
6. The whole population was reduced to slavery and deported from one end of the land to the other.

Ruinous taxation, destruction of agriculture, mass poverty, abolition of private property, starvation, reduction of the people to slavery, and deportation: enough to delight the heart of the most ardent Marxist.

But one touch to the picture is lacking: it is found in Genesis. The Jews, thanks to Joseph's colossal fortune and official position, were able to acquire the best of the land; only in their houses, during the famine, was bread to be found; some became Government officials; and "they dwelt in the land of Egypt, in the country of Goshen, and they had possessions therein, and grew and multiplied exceedingly." (Gen. xlvii. 27.)

The traits of Jewish character are well exemplified in Abraham, Isaac, Jacob, and especially in Joseph. Their story should be a warning to Gentiles, not only against Jewish practices in general, but also against strange, mystical doctrines (viz. Theosophy, Spiritism, etc.) and occult sects, as well as grandiose utopian theories.

The king of Egypt had a weakness for oneiromancy. To interpret his dream, he was advised to call in Joseph. The latter was already a high initiate; to-day he would be a 33rd degree Mason and member of the B'nai B'rith Council. Joseph interpreted the dream in accordance with the designs of the secret society. Thanks to occult influence, the king accepted Joseph's interpretation and gave him full powers. Joseph appointed other high initiates as officers under him and the scheme was carried out,—with disastrous consequences for the nation. Without the support of the secret order, the plan would have met with greater resistance and the fraud would probably have been exposed in time.

This simple story of Joseph is known and read the world over. Yet it is nearly everywhere misunderstood by Gentile readers. This is in part due to Jewish talent for mystification on the one hand, and to Gentile attraction for the supernatural on the other. "God favoured Joseph and his brethren, and wished to punish the Egyptians," say the Jews and the adepts in the occult. Successful criminals and leeches are always anxious to be thought the special objects of divine favour.

Our children are taught that: 'The Lord was with Joseph, therefore whatever Joseph did, must have been right.' But

when we read in Homer, that Odysseus did something because Athene told him to in a dream, we do not say: "What Odysseus did must have been right, because the Goddess told him to do it." Why should Joseph be always praised, and Odysseus blamed, for some wrong deed? Man for man, the Greek was in every respect the better of the two.

Again, how can Christians fail to distinguish between the tribal god of these filthy, unscrupulous nomads and the true Creator of the Universe whom we call the Heavenly Father? This tribal god, as we have seen, is the old phallic god of magic, the Satan of the New Testament, the Tempter who knows how to charm.

In Old Testament stories, the secret of his charm is this. Most people tend to be self-complacent and self-centred. They are ready to believe that they are the elect, that God favours them or will favour them, in preference to others. Now the story of Abraham and his immediate offspring, culminating with the material blessings lavished upon Joseph at the expense of the Egyptians, has a strong appeal for the unconscious egoist. He sees himself in Joseph, and imagines himself and his family blessed with happiness by the Almighty at the expense of his neighbours. Even if the blessings do not materialize, he has the secret joy of identifying himself with the biblical hero.

Alas, that people should be so blinded by their own egocentricity. If they would only see things in their true colours. See themselves as the natives of the biblical history, and the Jews as the Jews. If they would identify themselves in spirit with the Egyptians, the Philistines, the Canaanites, as the case may be, they would not misinterpret the lesson of the Old Testament—that of safe-guarding our individual and national freedom. They would not degrade their own intelligence and debase their sense of right and wrong.

CHAPTER VI.

MOSES THE MAGICIAN.

THERE is not a single great man in history of whom the popular fancy has not drawn a picture entirely different from the actual man; and it is this imaginary conception, created by the masses to suit their needs and their inclinations, that is the real great man, exerting an influence which abides in some cases for thousands of years—this, and not the concrete original who lived a short space in the actual world and was never seen by the masses in his true likeness."(1)

These words of Asher Ginzberg(2) at the beginning of his striking essay on Moses, are significant. The popular figure of Moses as the meek instrument of the Almighty, is the one painted and preserved by the priesthood for "the masses, to suit their needs and inclinations." It is characteristic of Ginzberg, the greatest exponent of modern Judaism, to tell us that we must accept this " imaginary conception."(3)

But while this fictitious, "Holy Moses" has led astray and continues to lead astray both Jews and Gentiles in the in-

(1) Selected Essays by Ahad Ha-'Am (transl. from the Hebrew by Leon Simon, Philadelphia, 1912) p.306. Ginzberg should not be confused with Ginzburg.

(2) Ginzberg (1856-1927), pen name Ahad Ha-'Am, was the great Hebrew prophet (for he wrote in Hebrew) of the twentieth century. Drawing his inspiration from Moses, he fanned the flame of fanaticism in the Jewish masses, united the Jewish leaders in the adoption of his programme, and lived to see the greater part of it carried into execution. See Jewish Encyclopedia : also, Ten Essays on Zionism (transl. by Leon Simon, Loudon. 1922); also, Waters Flowing Eastward by L. Fry (Paris, 1934) Part I, chap. iv.

(3) " I care not whether this man Moses really existed; whether his life and his activity really correspond to our traditional account of him; whether he was really the saviour of Israel, . . . and so forth." Sel. Essays, p.308.

terest of Jewish theocracy, (4) it is useful to form some notion of the "concrete original" Moses.

After Joseph had successfully manipulated the wheat market, causing mass poverty; nationalized the land; reduced the Egyptians to slavery; brought in his own relatives from abroad and endowed them with the most fertile districts,— the Egyptians began to reflect. Apparently, they did not see —as clearly as the authors of our Sunday School books—"the hand of the Lord" in all these operations.

" Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we." (Exod. i. 8-9.)

It would appear that the Egyptians had made representations at Court against the privileged position of the Hebrews who led a lazy shepherd life on the fat of the land, while they themselves bore all the heavy manual labour of agriculture and monumental construction.(5)

Far from " not knowing Joseph," it would be safe to assume that they had come to know him, his brethren and descendants, only too well !

In consequence, the Jews lost their privileged status and were put to work along with the rest of Egypt.

Then is related the Jewish trick whereby a Levite named Amram(6) got his infant son adopted by an Egyptian princess and brought up at Court. The incident reflects much credit

(4) "Tradition has made no secret of the fact that many laws attributed to Moses only came into force after several generations, while others have never been put into practice at all." Sel. Essays, p.311.

(5) " The Israelites were not at once moulded into a nation, but consisted of twelve loosely connected shepherd tribes. These tribes led a simple life in the land of Goshen. The elders (zekenim) of the families who acted as their chiefs, were consulted on all important occasions. They had no superior chieftains, nor did they owe allegiance to the Egyptian kings; and thus they habitually enjoyed the freedom of a republic in which each tribal section was enabled to preserve its independence without falling into subjection or serfdom." Graetz, vol.1, p.7.

(6) Amram's marriage with Jochebed, his father's sister, who bore him three children, Moses, Aaron, and Miriam, is an example of incest practised by the Jews to this day. Compare the statement of Leon Blum, Prime Minister of France, in his book, *Du Mariage*, that " it is both natural and frequent for brother and sister to be lovers ".

on the charitable nature of the princess. We shall see how this generous deed was repaid by the boy Moses when he grew older.

In this way Moses received the best Egyptian education of his day: "he was brought up on the knees of the magicians" (7) and initiated in the secrets of the Egyptian priesthood. But he had the characteristics of his race: he was cunning and deceitful; cringing before the great, but rebellious at heart; nurturing a bitter, selfish ambition; bloodthirsty and tyrannical when he felt his strength, and was to become a high occultist, a revolutionary, and a consummate impostor.

Although educated in an Egyptian household from infancy, he did not succeed in interesting any young Egyptians in his ambitious schemes. Whether they recalled the story of Joseph's early rise, or whether they simply disliked this unprepossessing little Hebrew with his subversive notions, they turned a deaf ear. Ginzberg tells us that Moses was discontented with the Egyptians, " who looked on him as an alien after he had spent years among them, who took no account of him and paid no heed to his teachings; who would not believe him even if he called on the name of their own gods." (8)

Snubbed by his Egyptian colleagues of the temple at Memphis, Moses went to the people of his race, more especially to those of his own tribe of Levi. But before continuing with the story, a word must be said of the Levites and certain phallic practices.

* * * *

The phallic side is brought out unmistakably in the marriage laws. (Lev. xviii. 7-23.) After dwelling at length on all the possible incestuous unions, the lawgiver concludes: "Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion." Animals have no need

(7) Selected Essays, p.318.

(8) Selected Essays, p.317.

of instruction on this point: only a high phallic adept could have introduced such a filthy conception into a set of laws for men.

The phallic god is the god of fire. (9) "For the Lord thy God is a consuming fire." (Deut. iv. 24.) He frequently manifests himself in this form. "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." (Lev. ix, 24.) The "burning bush" and the "pillar of fire" are other instances.

In his role as Destroyer (compare Shiva), he is the god of vengeance. . "To me belongeth vengeance." (Deut. xxxii. 35.) "Vengeance" is the esoteric term for bloodshed. "And surely your blood of your lives will I require ... at the hands of every man's brother will I require the life of man." (Gen. ix. 5.) He is the protector of murderers. When Cain slew Abel, the god pronounced an exoteric curse (for the edification of non-initiate hearers): "When thou tillest the ground, it shall not henceforth yield unto thee her strength [viz. fertility]; a fugitive and a vagabond shalt thou be in the earth." (Gen. iv. 12.) The exoteric curse is an esoteric blessing. Gain becomes the special object of the god's protection.

The earth does yield its fruits to Cain: far from being "a fugitive and a vagabond," he becomes so prosperous that he builds a city. Cain's son is called Enoch, that is, "dedicated" (to the phallic god). Enoch is later "translated" to heaven: a very great phallic favour. Thanks to the god's protection, all Cain's descendants prosper to the seventh generation and are endowed with remarkable gifts. One is the "father" of music, another the inventor of brass and iron work, etc. Another, Lamech, boasts that he has kept the family tradition and slain a man: "If Cain shall be avenged [viz. enjoy the special protection of the god of vengeance] sevenfold, truly Lamech shall be avenged seventy and sevenfold." (Gen. iv. 24.)

In a similar way, Levi won the special protection of the phallic god. Levi and Simeon distinguished themselves by their horrible treachery and murder of the Schemites. (Gen. xxxiv. 25.) Jacob-Israel is made to say: "Simeon and Levi (9) Supra, chap. III.

are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they houghed oxen. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." (Gen. xlix. 5-7.)

Again, the exoteric curse is the esoteric blessing. The meaning of Levi is "joined together" (Gen. xxix. 34) and at once suggests a secret fraternity. (10) This is borne out by Jacob's mention of "their secret" and "their assembly." It is also clear from the subsequent history that the Levites were a close fraternity and already formed the link between the other tribes, which became the basis of the theocracy set up by Moses. Jacob's words, "I will divide them in Jacob," are esoterically interpreted: "Through them I will unite all the twelve tribes."

That the fraternity worshipped the god of vengeance and bloodshed may also be gleaned from the first nine chapters of Leviticus, which are concerned with sprinkling blood over everything. For instance, "And he (the priest) shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering." (Lev. v. 9.) The modern Jewish customs of the shechita—(slaughtering of cattle by cutting the throat and allowing the animal to bleed to death)—and the "purification" bath of blood for women, are two of the many instances in point. The blood of a lamb is better than the blood of a dove; the blood of an ox is better than that of a lamb; and the highest offering is human blood.

To return to Moses. Without the secret, organized support of the Levites, he would never have obtained a hearing even among the Hebrews. It follows that he must have been initiated at an early age into the fraternity, and chosen, thanks to his Egyptian education and his own predisposition, to occupy a high seat on its councils. The supreme test—as in

(10) Much later, in the time of Augustus, one finds secret political clubs, disguised as religious fraternities: each is designated as a *haburah* from the verb *habor*, "to join together." Graetz, vol. IV, p.85.

the case of Gain, Abraham, Levi—was bloodshed. Moses did not flinch: without provocation, he killed an Egyptian. (Exod. ii. 12.) The sole witness of the act was another Jew, presumably an initiate also, for Moses was in no fear of exposure. The deed, while it assuaged his sense of inferiority for the time, made him over-confident. He meddled rashly the next day in a dispute between two older men, both Hebrews, and received the rebuke:

" Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?" (Exod ii. 14.)

At this, Moses' self-confidence was changed to terror. His deed was known outside the circle of initiates. Word of it did in fact reach the Court. (11) Moses fled the country.

Fugitives from justice in Egypt found the easiest escape by land over the isthmus (now cut by the Suez Canal) into the El Arish peninsula, which lies between Egypt and Palestine. This desert land supported a few nomad tribes who lived by their flocks and by raids on the Egyptian caravans. Even to-day under British control, this region is very difficult to police.

Moses fled into this desert and halted at an oasis in the neighbourhood of Mount Sinai. Here dwelt the black tribe of Cainites or Kenites, an offshoot of the Medianites, who claimed Cain as their mythical founder. (12) It can hardly have been mere coincidence that led Moses directly to this tribe. Be that as it may, he ingratiated himself by helping to drive off some members of a hostile clan from the water-holes. After that, he was sworn into the tribe and married one of the daughters of its chief Jethro.

Among these black bandits, Moses found a congenial atmosphere: like him, they hated the Egyptian Government; they murdered and plundered freely all who came their way,

(11) The princess can hardly have been pleased at the form in which her adopted son had shown his gratitude, and, in view of the results, must have been little inclined to provide for the education of other Hebrew babies.

(12) Cf. Graetz, vol. I, p.13. In some English versions of the O.T., a certain confusion is caused by spelling " Cain " sometimes " Kain "

and recognized no loyalty except that to the clan. More than that, their leaders were deeply versed in phallic magic. Jethro "the priest" was Jethro the magician. He performed the rites of sacrifice and divination; he brought rain, or hail, and so forth—as the sorcerer among the African negroes, or the naljorpa among the Thibetans, does to-day, and enjoys the title of " Priest," or " Lama." The object of the long training which the latter undergoes, is to acquire what we should call hypnotic powers, and 'second sight.' These powers are undoubtedly achieved to a certain degree. With a view to acquiring them, Moses became the disciple of Jethro and thus completed the theoretical knowledge gained in Memphis by a long course of practical training in magic.

A classic example of this kind of training is found among the Thibetan mystics, and is as follows:

" After the master has examined the young monk who wishes to become his disciple, and has found by testing him that his resolution is firm and earnest, he orders him to shut himself up in meditation to meditate on his tutelar god. If the novice has not already chosen a tutelar god, the master allots him one, and generally a rite is celebrated to bring the divinity and his new ward together.

" In his meditation, the novice must concentrate his thought on the tutelar image, picturing it to himself under its proper form and furnished with accessories and personal attributes, such as flower, rosary, sword, book held in hand, necklace, headdress, etc.

" The repetition of certain formulae and an appropriate magic diagram are part of the rite whose object is to cause the divinity to appear to his worshipper. At least this is the way the master explains the exercise to his pupil.

" The latter breaks his meditation for only the few hours absolutely necessary for very frugal meals—(generally, but one a day)—and a short sleep. Often the monk doesn't lie down at all... Months, even years, pass in this manner. From time to time, the master enquires how his pupil is progressing. Finally, one day the latter announces that he has

attained his aim. The god had appeared to him. Generally, the apparition has been short and hazy. The master says that it is encouraging but not yet a definite result. The novice should receive a longer visit from his protector.

" The apprentice magician agrees and continues his efforts. Another long period of time elapses. Then the god is 'fixed,' so to speak. He lives in the meditation cell and the young monk can contemplate him constantly in the middle of the magic diagram.

" ' Excellent,' says the master when he hears this. ' But you must earn a greater favour and be able to touch with your head the feet of the deity, receive his blessing, and hear the words from his mouth.'

" The first stages of the training have been relatively easy to attain, but the last are difficult. Only a few reach them.

" The tutelar god ends by becoming alive. The recluse who worships him distinctly feels his feet under his forehead when he bows himself to the ground before him; he feels the weight of his hands on his head when he blesses him; he sees his eyes move, his lips part, he speaks. . . And look, he comes out of the magic diagram and moves about the cell.

" The demon, though his appearance is perhaps terrifying and though his power is redoubtable, is faithful and benevolent to his worshippers: he may therefore be allowed loose in the cell. Better yet, he must go out: on the advice of his master, the novice must try if the demon will accompany him on walks out of the cell.

" This is another difficult step. The shape which appears and even moves and speaks in the calm of the cell—which is generally dark, smelling of incense, and where are felt the influences due to the concentration of thought which the recluse has practised for several years—can this shape subsist in the open air, in the sun, and in changed surroundings with influences which, instead of strengthening it, tend to dissolve it?

" A new elimination follows among the pupils: the god,

for most of them, refuses 'to go out with them.' He remains stuck in the dark or else disappears, and sometimes becomes cross and takes vengeance for the disrespectful annoyances to which the pupil would subject him. Strange accidents happen to some pupils. But others succeed and keep their revered companion, who now accompanies them everywhere.

" 'You have attained the desired end,' says the master to the young magician who is delighted with his success. 'There is nothing more I can teach you. You now enjoy the protection of a teacher greater than I.'

" Some of the pupils thank their master and go back to their monastery pleased and proud, or else find an hermitage and play with their phantom for the rest of their life." (13)

For Moses, the magic diagram was the hendekaglyph of the Kabbalah (explained in chapter IV), and the name of the god was the tetragrammaton " IHWH," a glyph of existence (Exod. iii, 14), which our English translators call "Jehovah" or " Yahweh."

Moses, Ginzburg tells us, " was first initiated into the Kabbalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels." (14)

As a result, then, of long practice in this art, his tutelary deity appeared to him :

" And the Lord appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Note, he was quite sure of this apparition of his demon.

"... And when the Lord saw that he went forward to see, he called him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am." (Exod. iii. 2-4.)

(13) A. David-Neel, *Mystiques et Magiciens du Thibet* (Paris, 1929) pp.277-280. In our translation, we have omitted the Thibetan words.

(14) Ginzburg, *Essays on the Kabbalah*, passage quoted in chap. IV, *supra*.

So the tutelar presence not only appeared, but spoke. After this, Moses was again beset by doubts: he was not sure that it would always appear at his call, and would befriend and protect him. He therefore practised his meditations longer, until he could do a few signs and miracles, such as he had seen,, the magicians do in Egypt, and until he felt perfectly sure of the god's protection.

The practical training was now at length completed. The full-fledged magician took leave of his master Jethro to return to Egypt and begin his political career.

Before a great undertaking, a human sacrifice should be offered to the phallic god to ensure success. As Abraham had prepared to sacrifice Isaac, so Moses was prepared to sacrifice his son, and would have done so but for the presence of mind of his wife Zipporah.

" Then Zipporah took a sharp stone, and cut. off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me." (Exod. iv. 25.) (15)

Zipporah's act, itself a phallic rite, placed the boy under the special protection of the god, and thus saved him from immolation. Balked of his victim, Moses divorced Zipporah. (Exod. xviii. 2.)

The next step was to get into touch with the Levites, as their co-operation was indispensable. (16) Moses and Aaron, accordingly, met in the desert to examine the great plan, in which the following points figured.

1. The main object was to found a theocratic state, composed of the Hebrew tribes under the leadership of Moses —on the order of the Kenites under Jethro.
2. The Levites (with Moses and Aaron at their head) were to occupy a privileged status on an hereditary basis. They were to be the priests or lords, while the other eleven tribes composed the laity or commons. (17)

(15)The passage is purposely rendered somewhat obscure in order to conceal the meaning from the non-initiate.

(16)" In this difficult task, he could reckon with certainty only on the tribe of Levi who shared his sentiments and assisted him in his arduous duties as a teacher " : Graetz, vol. I, p.17.

(17)Note the special privileges granted the Levites after the entry into Canaan.

3. To effect this, it was first necessary to breed discontent among the Israelites, and to create enmity between them and the Egyptians. Then to get the Egyptians to oppress the Hebrews.

4. When the Hebrews were sufficiently crushed, they would accept the plan of following Moses and Aaron out of Egypt into the " promised land." They Would rob the Egyptians and move out in a body. Moses and Aaron and the Levites would be able to pose as their " deliverers." Once out in the desert, the eleven tribes would be entirely in the hands of the fraternity.

The partnership of Moses and Aaron in the enterprise" is defined in the following sentence:

" And he (Aaron) shall be thy (Moses') spokesman unto the people: and he shall be . . to thee instead of a mouth, and thou shalt be to him instead of God." (Exod. iv. 16.)

The brothers then returned to Egypt. After passing the word among the Levites, " Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people." (Exod. iv. 29-30.)

That is, they began their propaganda by decrying all the existing evils and painting a glowing picture of the "promised land." To crown their arguments, they did conjuring tricks. The audience, under the secret influence of the Levites, was enormously impressed.

" And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." (Exod. iv. 31.)

To quote Ginzberg: " Fanning in their hearts the smouldering flame of discontent, he (Moses) soon became their leader. To reach Pharaoh, he impressed the Elders of Israel, men who were known to the Royal House—(presumably, factors or agents)—with his prophetic mission, and, in order to convince them, used enchantments, for not for nothing was he brought up in Pharaoh's house." (18)

After this success with their own people, Moses and Aaron went to the king, from whom they demanded a special holiday for the Jews, on the grounds of their religion. (19)

" The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

" And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, hinder the people from their works? Get you unto your burdens . . . Behold, the people of the land now are many, and ye make them rest from their burdens." (Exod. v. 3-5.)

The king's reasonable reply contrasts with the pretexts and nonsense talked by the two strike agitators. What was the sudden need of the Jews for a three-day holiday to go out into the desert to sacrifice to some new god they had adopted? For four hundred years they had been sacrificing peacefully at the proper times to the gods of Egypt. If the Jews were to stop work, the Egyptians would want to do the same.

Moses and Aaron expected Pharaoh's refusal: it fitted into their plan. They could therefore go back to their people and say that the king had not recognized ' God's express command'; that he had 'insulted their God'; and thus fan the fanaticism of the people.

To put an end to the agitation, the king gave orders that the Jews should be held more strictly to their tasks. But the agitators, seizing upon the slightest pretext, told the people that they were being persecuted. Whereupon the Jewish foremen, falling in with the agitators' scheme, went to the king and complained. The latter was not to be intimidated and replied: "Ye are idle: therefore ye say, Let us go and sacrifice to the Lord." (Exod. v. 17.)

Moses and Aaron were waiting outside, knowing full well how the manoeuvre would turn. When the disgruntled delegates appeared, they said:

" The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and

(19) The Jews are always demanding special favours on religious grounds.

in the eyes of his servants, to put a sword in their hands to slay us." (Exod. v. 21.)

At this remark, Moses and Aaron pulled long faces as though they could never have believed that matters would go so badly, and began to moan and to howl and say that they ' had only done the will of the Lord,' and Moses would go off and pray to the " God of the Hebrews," and see what the latter would do about it. (Exod. v. 22-23.)

The more discontented the Jews could be made with their lot, the more fanatical they would become. Moses' role as the Apostle of Discontent was to be closely imitated by Ginz-berg in Russia.

The time had now come for intensive religio-racial propaganda. The new divinity who had heretofore been vaguely referred to as the " God of Abraham, Isaac, and Jacob " was now to be exploited. The propagandists explained that he was still the same god " who had appeared to Abraham, Isaac, and Jacob," but he had never told these glorious ancestors his real, secret name. ('Exod. vi. 3.) (20) Everyone knows what frightful importance in magic and among superstitious people is attached to knowing the real name of the divinity or demon invoked. This real name, it appears, had been revealed to Moses alone when he saw the god in the form of a burning bush. It was an awful, ineffable name and Moses knew it and could work miracles with it.

Moreover, this god had told Moses that he was angry with the Egyptians and wasn't going 'to take things lying down': " Now thou shalt see what I will do to Pharaoh." (Exod. vi. 1.) Then more talk about the "promised land" which the god was to give them, and how he would adopt them formally:

" And I will take you to me for a people, I will be to you a God: and ye shall know that I am the Lord your God who brought you out from under the burdens of the Egyptians.

(20) Tetragrammaton, of course. His motive in introducing himself to Abraham and his family under an assumed name must be ascribed to modesty! The real reason has been explained, supra, chap. II.

" And I will bring you into the land, concerning the which I did swear to give to Abraham, to Isaac, and to Jacob: and I will give it to you for an heritage: I am the Lord." (Exod. 17-18.)

So Abraham, Isaac, and Jacob had known all about this "promised land" : the god had sworn to give it to them. (21) No room for doubt after this! The whole, rich, coastal plain from Joppa to the Tyrian border and the fertile valley of the Jordan, were actually the possession of the Hebrews: all they had to do was to go and drive off the "squatters" (viz. the native Philistines) and occupy it. This god with his new, secret, ineffable name known to Moses ben Amram, would bring them into their rights.

Every Jewish ear strained to catch the words of the smooth-spoken Aaron as he related:

" And the Lord spoke to Moses and Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring forth the children of Israel out of the land of Egypt." (Exod. vi. 13.)

These words were followed by the genealogies of the tribes (Exod. vi. 14-24)—due importance being given to that of Levi — and ending with the repetition always so effective in political speeches:

" These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies.

" These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron." (Exod. vi. 26-27)

While this propaganda was bearing fruit, the Levite fraternity was busy organizing, with the help of powerful Jewish agents at Court, (22) a secret committee to strike underhand blows at the Egyptian Government when the time came. This sabotage would be duly credited to the 'God of Abraham, Isaac, and Jacob'.

(21) Why didn't he give it to them, instead of waiting until they had been dead 400 years? Is one to conclude that Tetragrammaton did not have the land in his gift? But Tetragrammaton's oaths and promises are always to be taken 'with a grain of salt'.

(22) The agents referred to by Ginzberg, in the passage quoted earlier.

Meantime to gain time and enhance their prestige, Moses and Aaron went back to the king. The insolence and conceit of these two revolutionaries are fantastic:

" And the Lord said unto Moses "—and Moses was careful to repeat it—" See I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." (Exod. vii. 1.)

So "the god" Moses, beard and all, with brother Aaron as mouthpiece, turn up at the gate of the palace. Their purpose, of course, is to ask what they know Pharaoh will not grant. They can then go back to their people and talk "oppression" and "persecution". But lest the Jews misinterpret Pharaoh's refusal, they are careful to prophesy it beforehand:

" I (the Lord) will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you." (Exod. vii. 3-4.)

When the king received them, they made their request; then Aaron did the conjurer's trick Moses had seen as a boy, and his cane became a snake. As might be expected, the king was little impressed by this old trick and called in the court jugglers who all did it, too. Moses and Aaron were then shown the door.

The secret committee were now ready to start sabotage; accordingly, we have the highly coloured account of the ten plagues of Egypt. (23) Some of these include natural phenomena, such as hail, locusts, etc., frequent in Egypt and to which the Egyptians attached no particular importance, if these actually occurred at that time. The others are especially interesting to our contemporaries who witnessed a similar succession of plagues in Russia when Jewish bolshevism came into control.

(23) Note the esoteric number ten. The plagues are described by Rabbi Levi ben Zachariah thus: "God used military tactics against the Egyptians. First, he stopped their water-supply. Second, he brought a shouting army (frogs). Third, he shot arrows at them (lice). Fourth, he directed his legions against them (wild animals). Fifth he caused an epidemic (murrain). Sixth, he poured naptha on them (blains). Seventh, he hurled at them stones (hail). Eighth, he ordered his storm troops (locusts) against them. Ninth, he put them under the torture stock (darkness). Tenth, he killed all their leaders (first-born)." Jewish Encyclopedia under "Plague".

In Russia, as in Egypt of old, there was the poisoning of the water, which ran red with the blood of Russian victims; plagues of flies and vermin brought on by traditional Jewish dirt when the street-cleaning and other public services were stopped; darkness as a result of the wanton destruction of machinery; countless murders of young children until, in Russia as in Egypt, " There was not a house wherein lay not one dead."

Eye-witnesses in Russia during the period of wholesale arrests and massacres, also testify that the Jewish quarters and houses all bore a special sign over the lintels to indicate to the "angel of death"—(Jewish murder gangs)—"to pass over." Finally, the plundering of the Egyptians is euphemistically described as " borrowing " :

" And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them . . . And they spoiled the Egyptians." (Exod. xii. 35-36.)

This plundering of the Egyptians was faithfully executed also in the case of the Russians, who were also stripped of everything they possessed.

Moses, supported by the Levite fraternity, was thus the Apostle of Discontent and the fomentor of the revolution in Egypt, as centuries later, the "second Moses", Moses Mendelssohn, (25) with the aid of the Illuminati, fomented the sanguinary French Revolution; and as later yet, Asher Ginz-berg, also a prophet, with his B'nai Moshe (Sons of Moses) and his B'nai Zion, was to foment the revolution in Russia and lay the foundations of modern Zionism. (26)

When the murder gangs had done their work, the Egyptians drove the Jews out, as had been anticipated by Moses.

As so much has been made of the "crossing of the Red Sea

(25) Cf. Jewish Encyclopedia.

(26) Waters Flowing Eastward, Part I, chap IV.

dryshod" by the Israelites, it is worth remarking that at the northern end of the Red Sea (before the Suez Canal was cut) there was a tidal flow and ebb. The Hebrews walked around this northern shore at low tide—just as Alexander did, centuries later. Egyptian records show that no Pharaoh was drowned after the manner related in Exodus. That part of the description is merely a crude bit of "embroidery", to adorn the tale, and point the moral.

Once in the El Arish peninsula, the Hebrews were entirely in the hands of their leader: they could not return to Egypt; they dared not separate, and Moses alone knew the country and had connexions there. This knowledge of the country offered Moses many opportunities for miracle-working: he turned the waters of Mara sweet by casting a particular kind of tree into them : he struck the rock over a spring, etc.

But the first real problem he had to face was the clash with one of the petty nomad tribes, the Amalekites. The latter were probably greatly outnumbered by the Israelites. (27) But the Jews had no military training, and seized every pretext to run away: only a superstitious belief in Moses' supernatural powers kept them fighting until sundown when Amalek, according to the custom of the desert, drew off his men. Of course Moses lost no opportunity in proclaiming a tremendous victory for Yahweh !

" Write this for a memorial in a book, and rehearse it in the ears of Joshua : for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar and called the name of it Jehovah-nissi (" the Lord my banner") : For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." (Exod. xvii. 14-16.)

By this tribute worthy of a Genghis Khan, to celebrate a skirmish with a poor, toothless, old nomad and a few hundred followers, Moses hoped to put heart in his new host and reward Joshua's first efforts.

After this, Jethro and his tribe, according to plan, joined

(27) Numbers in the Bible have no historical value. It is fantastic to say that there were " 600,000 fighting men " among the Jews under Moses. The whole El Arish peninsula would hardly support 50.000 inhabitants.

company with Moses. The latter delighted Jethro with the story of how the Jews had plundered and murdered in Egypt, and together they offered sacrifices according to the magical rites of the desert. (Exod. xviii. 12.)

Black-Jethro, who had been Moses' master in magic, now taught him how to organize in a practical way the new theocracy :

" Be thou for the people to Godward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk. . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens : And let them judge the people at all seasons." (Exod. xviii. 19-22.)

In this way, the hierarchy was officially established, with the council of elders at its head. As Ginzberg tells us, " Moses also initiated the seventy elders into the secrets of this doctrine (the Kabbalah), and they again transmitted them from hand to hand." (Supra, chap. IV.)

The new legislation must next be revealed to the people in the proper dramatic fashion. Moses had brought them to Mount Sinai, the largest mountain at the extreme southern end of the peninsula, with the Red Sea on three sides. He had also forbidden all access to the mountain to any but himself. He could hardly have chosen a more dramatic setting for the comedy he was about to enact. This natural background has contributed a large part to the fame of the " revelation." The Jewish talent for "window-dressing" is very ancient.

But one must not allow one's reason to be seduced by the picturesque or the dramatic in Exodus xix.: a cloud frequently conceals the top of Sinai from view, and magicians in Thibet are generally credited on the best authority with making rain or hail, etc., whenever they desire. (28)

(28) " He (the magician) is very rich and performs all sorts of miracles. What are they? He makes it rain or hail, or not, at will. He cures both people and animals. For instance, this is what he did a few years ago . . ." A. David-Neel. *Mystiques et Magiciens du Thibet*, p.66

Knowing the esoteric importance of the number ten, one expects, after ten plagues, to have ten commandments. They may be taken, however, in a primitive, exoteric sense, as the first set of rules for the Hebrews. They serve as a general guide for every Jew in his relation with every other Jew, and with the authority of the new state. One might expect them to be simple and concise. But Moses was rarely capable of simple expression : he had to mouth everything. (29)

Commandments I., II., and III. deal with the authority of the state. All allegiance is to be given to the new tribal god (whose mouthpiece was Moses and Aaron), and the worship of all other divinities is proscribed. This did not forbid Moses from sacrificing to other gods, or consulting all the oracles, trees, teraphim (house-hold idols) he pleased—as we find him doing at different times, e.g. Num. vii. 89—but it forbid any lay Jew from doing so. That is, all the religio-civil authority was henceforth centred in the Mosaic hierarchy. (30)

The seven-day week is, of course, far older than the Fourth Commandment. The latter merely adapts it to the worship of the tribal god, and thus strengthens the authority of the priesthood.

The remaining six commandments are elementary rules of human society, which must be observed among any tribal group, if it is to continue together. It is the code of honour among thieves: it applies strictly within the tribal group even to-day. (31) For instance, " Thou shalt not kill," means " A Jew shall not kill another Jew". (There are exceptions, even taken in this narrow sense.) " Thou shalt not commit adultery", with another Jew (or Jewess).

(29) In contrast to the verbosity of Exod. xx. 1-11, compare the conciseness of the N.T.: " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself." (Matt. xxii. 37-39.)

(30) Cf. " The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you, that observe and do." (Matt. xxiii.) That is. they are the civil authority.

(31) All Jews, whether orthodox or not, are considered as belonging to the tribal group: the distinction is Jews versus non-Jews.

"Thou shalt not steal", from another Jew.

"Thou shalt not bear false witness", against another Jew.

"Thou shalt not covet" the possessions of another Jew.

Taken in this narrow sense, the ten commandments are on the whole observed among the Jews. Taken in the generalized sense attributed to them by the Christians, the Ten Commandments never have been observed by the Jews, and were never intended to be. (32)

For instance, how could Moses the murderer preach, "Thou shalt not kill", if the injunction were absolute? Or how could he announce, "Thou shalt not steal," after his inciting them "to spoil the Egyptians"? As applied to himself and the hierarchy, none of the commandments were regarded as absolute in any sense.

But woe to the Hebrews who drew attention to such inconsistencies; who pointed out that the sons of Amram and their clique had bettered their position, whereas the lot of the rest was far worse under the new tyranny in the desert

(32) A few quotations from the Talmud Torah will show the authoritative interpretation of four principal commandments according to Jewish law:

Commandment VI (murder). "A Jew is allowed to suppress a non-Jew, for it is written, 'Thou shalt do no wrong to thy neighbour'—this is not written concerning the Gentile." (Sanhedrin 57a. Thosaphoth.) "A heretic Gentile you may kill outright with your own hands." (Abodah Zara, 4b.) "Bloodshed is forbidden to a Gentile who may kill neither another Gentile nor a Jew; but it is not forbidden to the Jew in regard to the Gentile." (Sanhedrin 57a, Abodah Zara 13b-26b.)

Commandment VII (adultery). "Theft, robbery, and rape of a beautiful woman and similar deeds, are forbidden to every Gentile toward another Gentile and also toward a Jew; but they are allowed to a Jew against a non-Jew." (Sanhedrin 57a. Abodah Zara, 13b-26b.) Commandment VIII (theft). "It is not allowed to rob a brother Jew, but to rob a Gentile is allowed, for it is written in Leviticus xix. 13, 'Thou shalt not defraud thy neighbour, neither rob him.' But these words, says Jehuda, do not apply to a non-Jew, because he is not thy brother." (Baba Mezia 61a. Thosaphoth.) Commandment IX (false witness, perjury). The following prayer, known as the Kol Nidre, is recited every year by every Jew on the festival of the Atonement. "All vows, obligations, oaths or anathemas, pledges of all kinds, which we have vowed, sworn, devoted or bound ourselves to, from this day of Atonement, until the next day of Atonement, whose arrival we hope for in happiness, we repent beforehand of them all. They shall all be deemed absolved, forgiven, annulled, void and made of no effect; they shall not be binding, nor have any power; the vows shall not be vows, the obligations shall not be obligatory nor the oaths considered as oaths."

than it had ever been under the Egyptian Government: who ventured to doubt the "revelations" brought down from Sinai. Two terrible examples of the fate which awaited such bold spirits, will suffice.

While Moses was away in Sinai helping " the finger of God" to engrave the first set of stone tables (Exod. xxxi. 18), the Jews (or some of them) reverted to their old Egyptian worship of the bull ("the golden calf"). Aaron, with perhaps other Levites, played the part of agent provocateur, encouraging the people to dance naked. " For Aaron had made them naked unto their shame." (Exod. xxxii. 25.)

On his return, " Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto "him. And he said unto them, Thus saith the Lord God of Israel"—(the usual fraud)—" Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

" And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." (Exod. xxxii. 26-28.)

This is how the hierarchy understood the commandment, " Thou shalt not kill." A general massacre of all who did not accept blindly the political and religious views of the great "teacher" and the fraternity, solved the problem in a manner worthy of Marx and Lenin.

But it is important to note that this bloodshed was ritual murder and most acceptable to the god of "vengeance"; " For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." (Exod. xxxii. 29.) This is merely another example of bloodshed to obtain a blessing, and in keeping with the family tradition of Cain, Levi, and the rest.

In spite of this clear proof that ' God was with Moses,' there again arose opposition. Korah a Levite, with Dathan, Abiram, and On, supported by " 250 princes of the assembly, famous in the congregation, men of renown," had the courage to point out:

" Ye (Moses and Aaron) take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. xvi. 2-3.)

" Is it a small thing that thou (Moses) hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?"

" Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards." (Num. xvi. 13-14.)

This was a more serious affair than the "golden calf" episode. But Moses had not devoted years to magical training for nothing: he could exploit mass hypnotism to great effect, as fakirs do in India to-day. Korah and his congregation were " swallowed up." Exactly how this was 'staged' and what part the secret society had in it, we do not know. All that is certain is that Korah and his men were an acceptable blood offering to the god of vengeance. Their broad plates were taken for a covering of the altar: "To be a memorial unto the children of Israel, that no stranger which is not of the seed of Aaron, come near to offer incense before the Lord." (Num. xvi. 40.) So the result was to increase the privileges of Aaron and Moses, at the expense even of the other Levites.

This imposing miracle and further proof that ' God was with Moses,' though it frightened the Hebrews badly, did not entirely convince them. To them, the desert still looked like a wilderness (as Dathan had said), and they lacked the faith to see it as a " land flowing with milk and honey." " On the morrow all the congregation of the children of Israel murmured against Moses and Aaron, saying, Ye have killed the people of the Lord." (Num. xvi. 41.)

Neither was the god of vengeance satisfied. He is a "jealous god" and wants adoration, not criticism however reasonable; besides, he thirsted for more blood. " Get you (Moses) up from among this congregation, that I may consume them, as in a moment." (Num. xvi. 45.)

So the Ben Amram brothers performed another "miracle." " Aaron took as Moses commanded, and ran into the midst

of the congregation; and, behold, the plague was begun among the people. . . . Now they that died in the plague were 14,700, besides them that died about the matter of Korah." (Num. xvi. 47, 49.)

After this holocaust, Tetragrammaton felt better about things, and the surviving Hebrews (one assumes) were careful always to refer to their surroundings as the " land flowing with milk and honey."

But the bloodthirst of Moses and Tetragrammaton was never slaked for long. A little later, when the Israelites had defeated the Midianites and taken much booty and women prisoners,—they had killed all the men,—Moses flew into a temper against the Jewish captains for their clemency: " Have ye saved all the women alive? Behold, these caused the children of Israel . . to commit trespass against the Lord, and there was a plague. Now therefore kill every male among the little ones, and kill every woman that hath known man. . ." (Num. xxx. 15-17.) But it would be tedious to enumerate all the instances of ritual bloodshed.

Moses had no desire to lead the Jews into the " promised land." In the first place, they were not yet good enough fighters to make a successful invasion; they must be disciplined and hardened to their new life. Moses was not a military hero. To quote Ginzberg:

"Was he a military hero? No! The whole canvas betrays no hint of physical force. We never find Moses at the head of an army, performing feats of valour against the enemy. Only once do we see him on the battlefield, in the battle with Amalek; and there he simply stands and watches the course of the fighting, helping the army of Israel by his moral strength, but taking no part in the actual battle."(33) What a typical Jewish hero!

It was, moreover, necessary to keep the Jews out in the desert until the old generation with its broader ideas had died off, and a new generation should arise, knowing nothing but the hierarchy and the superstitions it had taught. Years, too, were required to initiate the elders properly into the mysteries of the Kabbalah.

Moses was ingenious enough to find a reason for this delay-in the wilderness: ' The Lord was punishing Moses by not letting him lead them into the land, and the people were also being punished for their idolatrous ways.' (Exod. xxxiii.)

So he stuck to his cloud, and with the aid of his fetish, promulgated laws upon laws, and ritual upon ritual. (The ten commandments were only the first instalment.) If real inspiration was often lacking, as indeed must have been the rule to judge from the tedious prolixities, Moses knew how to sustain the public interest by varying the manner of the " revelation." Sometimes the latter would be fully staged: large black cloud, thunder and lightening, the best brand of magic fire-works; the Prophet with long white beard and horns of light, standing imposingly opposite the twelve tribes marshalled under Aaron's direction at the foot of the holy mountain. Sometimes it would be half-staged: small-sized black cloud, no fireworks, Moses in full prophet-garb as before, but no horns.

Again, it would be *au naturel*. Moses would return from the Mount and preface a new dose of "revealed" ritual, with an informal account of a personal chat with the " God of the Hebrews." The latter, realizing that all ceremony is out of place between old friends, had stepped out of his cloud, slapped Moses on the back, and talked with him " face to face, as a man speaketh unto his friend." (Exod. xxxiii. 11.)

In another conversation with Tetragrammaton, Moses said : " For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated (34), I and thy people from all the people that are upon the face of the earth." (Exod. xxxiii. 16.)

Here we see the ingratiating, self-seeking Jew of every age, with his secret hatred of the Gentile. Tetragrammaton was flattered, and promised to grant the request.

Moses then asked: " . . . Shew me thy glory." The reply was: "... Behold, there is a place by me, and thou shalt

(34) Our italics. The word " separated " at once recalls the Pharisees (" the separated ") of the N.T., " who sit in Moses' seat," with the same hateful attitude towards the rest of the world as shown by Moses in the above passage.

stand upon a rock: . . . I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts. . ." (Exod. xxxiii. 18-23.)

The "glory" of the phallic god is, of course, his " back parts."

In the course of history, many theocracies have been founded, often by men with none of Moses' advantages. Today, one of the most flourishing is that of the Mormons, of Utah (U.S.A.), founded by Joseph Smith and Brigham Young. (35)

Moses, by temperament, by education, by his family and Levite connexions, as well as by circumstances, was in an altogether exceptional position. He exploited it unscrupulously for the gratification of an insatiable, personal ambition : the exercise of power over every detail of the lives of his people.

But one must here consider the individual conjointly with the other two factors in the founding of a theocracy: the phallic cult and the secret fraternity. Every secret society, in order to prosper, must be based (directly or indirectly) on some form of magic which unites the group. The individual magician or occultist may achieve some personal ends without a secret group, but the harm he can do will not long survive him. If, however, all three factors (phallic god, occultist, and secret fraternity) join forces, the evil they cause may endure and perpetuate itself for generations.

The first victims of the conspiracy are the people. Ensnared in the illusion that they are " the first-born of the Lord of the Universe " and degraded by superstitious practices and phallic doctrines, they become narrow, false, and base. Taught to regard the rest of mankind as " cattle," they live (for the most part) by speculation and by deception as parasites on the backs of other nations.

(35) See the account in *Occult Theocracy*, vol. II, p.459, which indicates the role of the secret fraternity.

CHAPTER VII.

PROPHETS AND KINGS.

AFTER the death of its founder, the Jewish theocracy fell into a period of decay. The exceptional magnetic power which Moses had exercised over the people, and which was the source of unity, did not pass to any of his immediate successors.

The hierarchy sank into the enjoyment of its new privileges : these included the teaching of the Sinaitic doctrine, the care of the Ark of the Covenant and the Sanctuary at Shiloh. After the conquest, the Levites received no land but drew a substantial revenue from the tithes, offerings, sacrifices, etc., and were relieved of all other labour.

The people, led by military commanders, made incursions into the territories of the Moabites, Ammonites, Philistines, Idumeans, Phoenicians, Arameans, and the rest, and by degrees settled in Canaan. In so doing, they came to know and admire the superior culture of their neighbours, and were particularly fascinated by the arts and accomplishments of the Phoenicians. (1)

The religious background of these other Semitic peoples was not dissimilar to their own: it was phallism with superstition. The Moabite god Chemosh closely resembled Yahweh. Baal, usually associated with the mother goddess Astarte, meant simply "lord." There were many Baals:

(1) Graetz, vol. I, p.57. The ignorance of the arts among the Hebrews in Samuel's time is shown by the fact that: " There was no smith found throughout all the land of Israel . . . But all the Israelites went down to the Philistines to sharpen every man his share, his axe . . ." (I. Sam. xiii. 19.)

each town had its own, and the Hebrews spoke of Yahweh as their Baal.(2) The teraphim, primitive Semitic housegods, were supposed to possess oracular powers, and had been consulted by Moses and others; in fact, " the teraphim cult was practically on a plane with Yahweh worship."(3) These local cults answered better to the personal needs of the Hebrews—and were far less onerous—than that of Tetra-grammaton, with his thousands of Levite mouths to feed.

Ostensibly, the Israelites were governed by a dual authority : Levites (including priests) and military commanders. In reality, the control remained with the former. Foremost among the warrior-judges or shofetim after Joshua, were Barak, Gideon, Jephthah, and Samson. They would lead one tribe or several tribes to battle, but were incapable of uniting the entire population or of keeping the assembled host under one banner for long. It was altogether beyond their power to restore national unity, to abolish the worship of local cults (i.e. " idolatry "), and enforce strict observance of the Mosaic religion.(4)

The hatred felt toward the privileged Levites brought on the civil war between Benjamin and the other tribes. (Judges xx). This strife so weakened the Israelites that they were completely defeated by the Philistines. The latter captured the Ark (I. Sam. iv. 11), carried it off to Ashdod, and occupied the sanctuary of Shiloh. Under Moses, such a desecration would have aroused the whole nation as one man; but the Yahweh cult had since come to be regarded with indifference, if not with aversion.

" The people missed it (the Ark) so little that decades passed before they even remembered their loss."(5).

But the Levites did worry. " They had been accustomed to surround the altar and to serve in the sanctuary. They knew no other occupation."(6). They found a leader in Samuel, who had been brought up in the tabernacle by the high priest Eli, a weak character.

(2) Cf. Jewish Encyclopedia. Gideon was known as Jerubaal; a son of David was named Baal-jada; a son of Saul, Esh-baal, etc.

(3) Jewish Encyclopedia, art. on " Teraphim ".

(4) Graetz, p.59.

(5) Graetz, p.72.

(6) Graetz, p.76.

At once a priest initiated in the Kabbalah, and a political leader, Samuel had the ambition to re-establish the theocratic authority and sit himself in Moses' seat. At Shiloh, his strong will and occult powers had impressed the Levites, who now flocked to him, anxious to enter into his plans.

To infuse life into the old theocratic form, he created a new grade at the top of the hierarchy. Heretofore there had been at the bottom the Levites (those not priests), while above them came the priests (the Aaronides) with the High Priest, Kohen ha-gadol, the successor of Aaron, at the head. (7) As Moses the Prophet had anointed Aaron the High Priest, so now there was to be instituted a college of prophets to correspond, on a superior grade, to the college of priests. The latter were to continue their functions as before in connexion with the cult, while the prophets as reformers and revivalists, would prophesy, work miracles, and develop occult powers generally.

The word "prophet" means "an inspired teacher, revealer, or interpreter of God's will"; this is also the sense of the Hebrew term. By "God", was understood "Tetragram-maton": his will is the "hidden influence" of the Kabbalah. Thus the prophet was generally one who devoted himself to the practice of occultism, a kabbalist.

From among his followers, Samuel formed initiates into guilds of prophets,—chebel, or Levitical guild, kehillah. These were the prototypes of the schools of professional prophets found all through the later history. (8).

Their first object was to discredit the local cults, and attract the people back to Tetragrammaton. Although they knew it was merely a question of preferring one form of phallism to another, they called the cults "idolatrous," and stigmatized them as "iniquity and rebellion." (I. Sam. xx. 23). To attract the people to the Yahweh worship, they

(7) Exodus tells us that Aaron and his sons were chosen from the Levites for the priestly office, while the menial services of the Tabernacle were assigned to the rest of the tribe. In Deuteronomy, priests and Levites are synonymous, in the sense that every Levite was a potential priest. In Leviticus and Numbers, there is a wide distinction, perhaps as a result of Korah's rebellion, between the house of Aaron which constituted the priesthood, and the rest of the Levites with menial religious offices.

(8) Graetz, p.76. Jewish Encyclopedia, under "Prophet".

claimed for it, in a greater degree, the advantages obtained from its rivals. ' What need to consult the teraphim, to enter into the debir or oracle caves (9), when there were now prophets in Israel to reveal God's will?' they would ask, and travel through the land in companies, prophesying for all to hear.

To the same end, they introduced stringed instruments to accompany the singing and dancing in the temple-worship. Certain kinds of music and certain dances create an atmosphere favourable to hypnotic influence. The cult of Yahweh lost something of its austerity and gained popularity through choregic appeal.

In this way, " these disciples of prophecy, headed by Samuel, contributed materially to a change of views and manners among the people." (10). Although the local cults were never entirely suppressed—even Solomon built high places to Chemosh, Astarte, etc.—yet much was accomplished in uniting the people under the Tetragrammaton banner and Samuel's orders. Sam. vii. 13-14). This victory strengthened Samuel's position

The assembled forces of all Israel were then a match for the Philistines, whom they drove out of their borders. (I. so much that, with the aid of the new fraternity, the guilds of prophets, superimposed on the old, he was able to rule Israel for many years, just as Moses had done, with absolute authority.

For the people, the yoke was heavy: there were notorious abuses; there was no appeal, because the members of the hierarchy were all bound together by the interests of their order. The ritual laws, the tithes, and the worship of Yahweh were tedious and onerous, as compared to the local Baal cults. Samuel had unwisely followed the bad example of Eli and appointed his sons, Joel and Abiah, judges in Beersheba: "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." (I. Sam. viii. 3).

The defects of Moses' theocracy were again only too apparent. But the people had learned that a central

(9) Jewish Encyclopedia.

(10) Graetz, p.76.

authority which it supplied, was necessary to their national existence. Their neighbours offered the example of a central authority without theocracy, namely, monarchy. A king would command all their forces and thus afford them protection; but he would not vex them with worship, ritual, and the plague of secret government through a band of priests and prophets. They therefore asked Samuel : " Now make us a king to judge us like all the nations." (I. Sam. viii. 5).

Annoyed and embarrassed by this request, Samuel hastened to consult Tetragrammaton. The reply was: ". . They have not rejected thee (Samuel), but they have rejected me (Yah-weh, viz. theocracy) that I should not reign over them." (I. Sam. viii. 7).

Samuel was inspired with the plan of setting up a puppet king, while the power should remain with the hierarchy. After warning of the evils of monarchy, he dismissed the assembly with the impression that he would give them a real king. He then chose from the lowest families of the despised tribe of Benjamin (11) a young peasant named Saul. This poor young man he received in a very flattering manner and secretly anointed. (I. Sam. x. 1). He then instructed him how to be initiated into the prophetic lodges:

" After that thou shalt come to the hill of God . . . thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy." (I. Sam. x. 5).

It sounds like quite a jolly party of prophets: what young man would not like to join the chorus?

" And the Spirit of the Lord will come upon thee and thou shalt prophesy with them, and shalt be turned into another man."

Samuel's instructions were obeyed: Saul was welcomed into the inspired company, and this news had the desired effect on the popular mind. " . . . The people said to one another, What is this that is come unto the son of Kish? Is Saul also among the prophets?" (I. Sam. x. 11).

(11) Benjamin had started the civil war and none of the other tribes would intermarry with Benjamites. Consequently, the 600 Benjamite survivors had to snatch non Jewish women from their neighbours, for wives.

Satisfied with his choice, Samuel proceeded to an extravagant farce. After convening the people, he drew lots for the man to mount the throne. In the first drawing, the lot fell to the tribe of Benjamin; and finally it fell on Saul the son of Kish. Apparently, most of the people were deceived by the trick; a few were not.

" But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents." (I. Sam. x. 27.)

The next step was to make Saul a popular hero. This was easily arranged. A small group of Transjordanian Ammonites was induced to attack a bit of outlying Jewish territory, Jabesh Gilead. Meantime, Saul had assembled all the fighting men of Israel and organized them into three companies; then, with overpowering numbers, he attacked and scattered the Ammonite body. (I. Sam. xi.)

At this juncture, Samuel appeared on the scene and, amidst general rejoicings, brought the people to Gilgal where he made Saul king. At the same time, sounding a further warning on the evils of monarchy, he instilled into the people, with the aid of the old artificial thunder (Sinai brand), a "holy" fear of the wrath of Tetragrammaton, if they and their king should deviate from the "way of the Lord." (I. Sam. xii.)

Saul was not a high initiate, and Samuel decided to test him: would he obey blindly or would he show personal initiative? After waiting seven days for Samuel, Saul finally offered the sacrifices himself to prevent the army from disbanding. When Samuel arrived, he saw that Saul would never be a puppet-king. He therefore condemned him and his house: " But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart . . ." (I. Sam. xiii. 14.)

As Saul, no less than his son Jonathan, proved a brave fighter and able general, Samuel ordered him to go on campaigning in the hope that he would either fall by the enemy or be tripped up in the execution of Tetragrammaton's eccentric commands. After many victories, on one occasion Saul failed to massacre all the captives, including women and children. As Moses had done under similar circumstances,

Samuel arrived filled with the wrath of Tetragrammaton at this misplaced clemency. Here at last was Saul's crime: he had not satisfied the bloodthirst of Yahweh and his prophets. " And Samuel hewed Agag in pieces before the Lord in Gilgal." (I. Sam. xv. 33.)

Inspired by Tetragrammaton, Samuel committed high treason by secretly anointing another king in Saul's place. He was quite aware that his life would be forfeit, if his act were known. (I. Sam. xvi. 2.) His new choice fell on David, also of humble birth, the eighth son of Jesse, whom he drew into the prophetic circle. David possessed none of Saul's qualities of leadership and courage; he was of softer clay and easily took the kabbalistic mould. (12)

He was younger than Saul at the time of his first initiation, and was for some years the disciple of Samuel in occultism, with the result that he rose to be a high initiate.

Meantime, those secretly attached to theocracy at Saul's court, advised him: " Let our lord now command thy servants . . to seek out a man, who is a cunning player on an harp." (I. Sam. xvi. 16.) The harp was one of the instruments introduced by Samuel and taught in the prophetic schools.

David was accordingly recommended by Saul's counsellors, who all praised his looks, his charm, and his gifts. Introduced in this manner into Saul's household, David was to serve the hierarchy in more ways than one. As a young initiate playing the harp before the king, he was an excellent medium for occult influence. At first this influence on Saul was beneficial: " so Saul was refreshed and was well, and the evil spirit departed from him." (I. Sam. xvi. 23.) The result was that Saul yielded more to the influence and fell more under its spell. This influence and the flattery of David by the courtiers, ingratiated the upstart in the favour of the royal family beyond all measure. To this are due the onesided and exaggerated friendship of Jonathan, and the mad love inspired in Saul's two daughters for this cunning, self-

(12) C. D. Ginzburg (*supra*, chap. IV) says: " David and Solomon were the most deeply versed in the Kabbalah ". David or Daoud, means " sexual love ", (not "beloved ") and is a most suitable name for a phallic king.

seeking, little Jew. Thus David, with the same, smooth, deceitful ways, stole the birthright of Jonathan, as Jacob had done that of Esau.

* * * *

When David's position at court and his aspirations to the throne were consolidated through his marriage with the king's daughter, the occult influence transmitted through him to Saul was destructive. It stirred hatred in Saul's heart, and at the same time made him feel his inferiority before the upstart, who now inspired him with a strange, unaccountable fear. " And Saul was afraid of David, because the Lord was with him, and was departed from Saul." (I. Sam. xviii. 12). The occult power of the kabbalists, this it was which Saul felt against him and on the side of the younger and higher initiate.

Among the tricks employed by the prophetic lodges to increase David's popularity, was the single combat with Goliath. It is clear from Eliab's rebuke, that David had been primed and sent to canvass among the people, instead of remaining at his task. (I. Sam. xvii. 28.) David's boasts were reported to the king, who sent for him. David told a bear story to prove his valour (I. Sam. xvii. 34-36.) and was offered arms. Finally, he appeared on the field opposite the Philistine swordsman, concealing in his hand a sling and in his pocket some stones. (I. Sam. xvii. 40.) Of course the Philistine challenge was to a sword-and-shield duel not to a bow-and-arrow, spear-throwing, or stone-slinging contest.

After reciting the grandiloquent words taught by Samuel, David pulled out his sling and hit Goliath with a stone before he could approach : a deliberate foul in a sporting match.

The prophetic brotherhood, expecting this " victory," had prepared to exploit it. They had coached the women what to sing as soon as it had taken place.

" When David was returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." (I. Sam. xviii. 6-7).

Now, due allowance made for prophetic license, it is nevertheless going a bit far to say that David, by foul play and the murder of his opponent in a sword duel, "hath slain his ten thousands" !

Even Saul, who had shown David the greatest generosity, could not fail to see that this "song hit" was not quite spontaneous; that it was directed at destroying the allegiance to the king and paved the way for David's usurpation. In short, it was high treason, in which David was gravely implicated.

In spite of this, Saul still allowed himself to be swayed by kinder sentiments, and fell again under the occult influence. He gave David a regiment of a thousand men.

David's next exploit was to use this force to surprise two hundred Philistines. As his strength was five to one, this second "deed" was on a par with the first. (13)

When Saul, at last convinced of David's conspiracy, wanted to bring him to trial, the latter escaped several times, thanks to his wife and the prophetic lodges. "So David fled . . . and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul . . . David is at Naioth in Ramah." (I. Sam. xix. 18-19.)

In what follows, the meaning of the verb "prophesy" has clearly the sense of "to be hypnotised" or "under occult influence."

"And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God"—viz. the occult influence—"was upon the messengers of Saul, and they also prophesied. And when . . . Saul sent other messengers . . . they also prophesied . . . And Saul sent messengers again the third time, and they prophesied also. Then went he also to . . . Naioth in Ramah : and the Spirit of God was upon him also, and he went on, and he prophesied . . . And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that

(13) Instead of sending their heads to the king, he sent their foreskins. (I. Sam. xviii. 27.) These Hebrews were always sunk in phallism.

night." People who saw the king raving in this way, merely asked: " Is Saul also among the prophets?" (I. Sam. xix. 20-24.)

The account is interesting, not only as giving a graphic notion of a " prophet prophesying," but also of mass hypnotism. However exaggerated it may sound, one could, find to-day plenty of similar examples in every day life. Staunch anti-Communists enter a Communist meeting: in half-an-hour they begin to feel a sympathy for the Soviet plan; they go home carried away by Lenin's arguments. What happened? The occult influence came " upon them and they also prophesied."

Saul, however, recovered his reason and, as time went on, came to understand better that David was supported in the conspiracy by the whole hierarchy, none of whom would betray another. Even Jonathan was with the conspirators, as Saul truly told him:

" Do not I know that thou hast chosen the son of Jesse to thine own confusion? . . . For as long as the son of Jesse liveth, thou shalt not be established, nor thy kingdom." (I. Sam. xx. 30-31.)

Not a man of all the tribes, not even of the tribe of Benjamin, would brave the eternal vengeance of the prophetic lodges by remaining loyal to the rightful king of Israel.

" Then Saul said unto his servants that stood about him: Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, that there is no one that sheweth me that my son hath made a league against me?" (I. Sam. xxii. 7-8.)

One man alone, not of Jewish blood, was loyal to his king: Doeg the Edomite. (14) He revealed where David had gone and how he had been assisted in his flight by the priests. Saul sent for these, Ahimelech and the other priests. Finding them guilty of high treason and determined to save his kingdom at all costs, he ordered them executed. " But the servants of the king would not put forth their hand to fall upon the priests. And the king said to Doeg, Turn thou and fall

(14) The Edomites were not of Jewish blood: cf. Deut. xxiii. 7. Edom was subdued some years later in David's reign: II. Sam. viii. 14.

upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew . . four score and five . . And Nob, the city of the priests, smote he with the edge of the sword." (I. Sam. xxii. 17-19.)

With only one faithful servant, the king was of course no match for the all-powerful theocracy. The incident illustrates how occult fraternities work with immunity for the destruction of the existing government.

From conspiring against the throne within the kingdom, David passed to open treason by joining its enemies. At the head of 600 armed young men (gibborim), he made an alliance with the king of Moab, with Nahash king of the Ammonites, and with Achish, king of the Philistines. " A prophet named Gad, belonging to the school of Samuel, also joined him, as did also the priests of Nob who had lent their aid to David." (15) The Jewish historian continues:

" It is to be deplored that David in his wanderings and privations was obliged (sic) to form friendly relations with the enemies of his country . . . He thus incurred the suspicion (sic) of having become a traitor to his country and apparently justified Saul's enmity towards him. The terms of David's alliance with Achish seemed specially apt to implicate him. Achish granted him protection on the condition that he would break entirely with Saul and his country, so that in case of war, he and his troops amounting to 600 men might join the Philistines against his own tribe (Judah), and in time of peace make incursions on the remote portions of Judah and deliver up a part of the booty to his liege lord (Achish) . . . Thus he was compelled (sic) to enter upon crooked ways." (16).

"In consequence of their treaty, Achish demanded that David should aid him in his great war against Saul and unite his troops with the Philistine army ... He had no choice; he "had sold himself to the enemies of his nation." (16).

However the Philistines knew better than to trust a traitor and " they loudly and vehemently demanded that the king should send away David and his soldiers whose fidelity they mistrusted." (16).

(15) Graetz, p.100.

(16) Graetz, pp.100, 102.

While the Philistines were fighting Israel, David and his men were occupied in recovering some loot from the Amalekites and in protecting the two rich wives which his wanderings had brought him. Saul and his sons, meanwhile, were fighting bravely at the head of their army when suddenly—no doubt at a signal inspired by the hierarchy— " the men of Israel fled from before the Philistines . . . And the Philistines followed hard upon Saul and upon his sons . . . and slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded ... So Saul died, and his three sons, and his armour-bearer, and all his men." (I. Sam. xxxi. 1-6.) Thus by treason and treachery, the prophetic lodges destroyed a brave patriotic king.

* * * *

After the death of Saul, the elders of the tribe of Judah elected David king in spite of his alliance with the Philistines, which he was unable to break, and though the Philistines still occupied some Israelite cities. " David's unhappy fate (sic) still kept him in alliance with the Philistines, and his prudence was struggling with his patriotism (sic)". 17) Prudence (we should say) had the field all to itself!

Ishbosheth, Saul's surviving son, was made king by Abner : the result was civil war between Judah and Israel. Victory was achieved again at the price of treason: Abner turned traitor to Ishbosheth, and David went back on Abner. Thus, thanks to the prophetic lodges, David the ingrate, usurper, traitor, and enemy of his country, became king of Israel. The kabbalists had won; theocracy was re-established; one of their own number, owing everything to the brotherhood and sunk in sensual vices, sat on the throne.

" The priesthood and the prophets did not take a hostile attitude towards him as they had done towards Saul, but joined with heart and soul in his cause. A descendant of the house of Eli, named Abiathar, who had shared David's troubles, belonged to his court; and the prophets welcomed in him the man who had been anointed by Samuel and had

belonged to that great man's circle of disciples. The prophet Gad was also a member of the court; and another prophet of the time, named Nathan, was to a certain extent the keeper-of David's conscience." (18) In this way, the lodges kept a close watch on the royal household.

After he had obtained Zion from the Jebusites, he changed the name to Jerusalem and set up his court there. He also made it the religious centre by installing the Ark of the Covenant, and appointing Abiathar, " his faithful follower in all his wanderings," (19) High Priest to the Sanctuary.

The choice of Zion as capital resulted from the opposition of the Ephraimites. " Shechem—(the modern Nablus)— would have made a better metropolis, on account of its position in the midst of the tribes and the fruitful territory around it, but David found it impossible to move his dwelling to the town of the Ephraimites. The inhabitants were not specially well-disposed towards him and rather unwilling that the half savage king who sprang from Judah should prescribe laws to them." (20)

Nevertheless David maintained and increased his power by incessant wars, and also by the help of mercenaries whom he recruited from the heathen soldiery, the Cherethites and the Pelethites.

His subservience to the priesthood whose hatred of Saul had not abated with the latter's death, is shown in the martyrdom inflicted upon the remaining members of Saul's family, following the high priest Abiathar's cruel advice. (II. Sam. xxi. 8-9). In spite of David's farcical elegy and lament upon Saul's family, the Benjamites were not deceived and rightly "accused David of destroying the house of Saul."(21).

David never made the mistake of not slaking Tetragrammaton's bloodthirst, as Saul had done at Gilgal. After he captured the Moabites, " he measured them out with two lines, one to be put to death and one to save alive." (II.Sam. viii. 2). (22) Of a thousand chariots captured from Hada-

(18) Graetz, p.112.

(20) Ibid, p.114.

(19) Ibid, p.120.

(21) Ibid, p.122

(22) This was done in honour of Tetragrammaton, in whose " right arm is Chesed and Life; in the left arm is Geburah and Death ": "Lesser Holy Assembly ". chap. xxii. Mathers, p.336.

dezer, " he houghed all the chariot horses." (II. Sam. viii. 4.) When the Amonites were defeated, " he brought forth the people and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln: and thus did he unto all the cities of the children of Ammon." (II. Sam. xii. 31.)

In keeping with his notorious cruelty and treachery, was his gross immorality. When he was outlawed and lacked money and provisions for himself and his rebel force, he met the beautiful Abigail, whose very rich husband Nabal had not submitted to David's blackmail. David (who was already married to Michal) coveted Abigail. " And it came to pass about ten days after, that the Lord smote Nabal, that he died. And when David heard that, he sent to Abigail . . . and she became his wife." (I. Sam. xxv. 38-42).

When he occupied Zion, the first thing he did was to have Tyrian carpenters and masons—as there were none among the Hebrews—build him a splendid house. When it was finished, he " took him more concubines and wives out of Jerusalem and there were yet sons and daughters born to David." (II. Sam. v. 13).

A little later, to celebrate the arrival of the Ark, " David danced before the Lord with all his might; and David was girded with a linen ephod. . . And Michal saw king David leaping and dancing before the Lord." (II. Sam. vi. 14-16.) It was a phallic dance and Michal, the daughter of Saul, not having been educated by the prophets, was naturally shocked by her husband's lewdness. When the latter came home, she said sarcastically: " How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" (II. Sam. vi. 20.)

David's reply was characteristic : " It was before the Lord" — Tetragrammaton, the phallic god—"which chose me before thy father and before all his house, to appoint me ruler. . . And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour." (Comment is superfluous!)

Another notorious example (II. Sam. 11) is best related in Graetz's words:

" When David returned home from the Aramean war and was resting from the fatigue of battle, which Joab and his army were still undergoing in the land of Ammon, he beheld from the roof of his palace a beautiful woman who was bathing. She was the wife of his most faithful warrior, the Hittite Uriah, and her name was Bathsheba. The houses of the warriors were built on Zion in the vicinity of the palace, and thus he happened to see Bathsheba.

" Carried away by his passion, he sent messengers to command her to repair to the palace, and Bathsheba obeyed. When David, some time after, found that this violation of the marriage tie had not been without consequences, his only thought was to save his honour, and thus he involved himself in deeper sin. He commanded Uriah to return to Jerusalem from Rabbah. He received him in a friendly manner and gave him permission to rest and enjoy the company of his wife.

I Uriah, however, made no use of this permission, but remained with the guard who slept at the entrance of the king's palace and protected his person. David was disappointed. He sought an escape from the dilemma and this led him into a heinous crime. As he could not save his honour, he determined that Uriah should lose his life. David, therefore, sent him to the camp with a letter to Joab, saying that the bearer should be placed in a post of extreme danger —nay, of certain death—during one of the sorties of the Ammonites. This command was fulfilled and Uriah fell, struck dead by an Ammonite arrow. Bathsheba fulfilled the customary time of mourning for her husband, and was then received into the palace by David as his wife."(23)

David's court was a den of vice : Amnon's incestuous rape of his sister Tamar; Absalom's murder of his brothers; his seizure and violation of his father's harem, etc. . . .

Retribution overtook David, when this son tried to usurp the throne and acted as David himself had acted toward Saul. Civil war followed, and the Ephraimites who "were par-

(23) Graetz, p.131.

ticularly delighted at David's downfall" (24), as were also the Benjamites, swore allegiance to Absalom. Treachery, however, gave the victory to David and his mercenaries.

After David's death, the prophets imposed their choice, Solomon, son of the adulterous union with Bathsheba. When he was chosen by the prophets Nathan, Benaiah, and the priest Zadok, supported by the Cherethites and Pelethites (I. Kin. i. 26, 38), he was already an initiate and the favourite of the lodges.

Solomon began his reign with two murders. " Solomon was a younger son to whom the throne had been allotted contrary to the ordinary laws of succession, whilst Adonijah, whom a portion of the people had recognized as king, was considered the rightful heir. So long as the latter lived, Solomon's government could not be on a firm basis, and he could never feel himself secure. Adonijah, therefore, had to be removed: the leader of the body-guard, Benaiah, forcibly entered his house and killed him." (25)

The second murder was that of Joab. " This exemplary general who had contributed so considerably to the aggrandisement of Israel and the power of the house of David" (25), was murdered at the foot of the altar in the sanctuary where he had sought refuge. His crime was that he had supported the rightful heir.

The period of warfare had so exhausted the peoples of this part of the Near East, that they were all compelled to remain at peace among themselves. Solomon was quick to take advantage of the prevailing tranquillity, and to exploit the weakness of his own nation to the full. As trade revived, he made it pass mostly through his own hands, thanks to the use of the royal treasure. He was the merchant-king, and not only secured for himself monopolies within Jewish territories, but also extended his commercial relations with Tyre, Egypt, and other Medeterranean lands on the one hand, and with India, Arabia, etc., on the other. In his day and

(24) Ibid, p.140.

(25) Ibid, p.131.

for those countries, he filled in some measure the role of the banking-houses of Rothschild-Sassoon, Kuhn-Loeb-Mendelssohn, Warburg, etc., of Europe and America at the present time.

The commercial expansion was not due to Hebrew activity and skill in developing agriculture and industry, but solely to their geographical position on the trade routes between East and West. This position, as a result of the wars of Saul and David, they now controlled for a brief period.

" Now the weight of gold that came to Solomon in one year was 666 talents of gold, beside that he had of the merchant-men, and of the traffick of the spice merchants, and of all the kings of Arabia. . . ." (I. Kin. x. 14-15).

Solomon, as trader and banker, brooked no competition; and as the whole economy of the nation soon came entirely into his hands, so, in the political sphere, he became the sole autocrat. Graetz says:

" He claimed for himself a prerogative almost impious in a mortal, namely, that of being considered identical with the State, all interests were to centre in him, and all else was to be of comparatively little importance. . . Solomon converted the kingly power into an autocracy, under which every will had to be subservient to his. "(26)

To gratify his own lusts and impress foreign courts and commercial houses, he outshone his father in the size of his harem. David had had sixteen wives, Solomon had several hundred. Many of these alliances were primarily diplomatic. " He formed a court of the greatest magnificence . . The establishment of a large harem demanded an immense body of servants. The maintenance of the court demanded the expenditure of large sums of money. . . The people had to defray his enormous expenses. The whole land was divided into twelve parts and a governor placed over each division to see that the inhabitants contributed one month's provisions every year." (27)

Solomon is chiefly famous for having built the temple at Jerusalem. Archaeology shows that no such splendid struc-

(26) Ibid, pp.157, 160.

(27) Ibid, p.161.

ture in solid masonry as it is generally described, ever existed. But a temple to Tetragrammaton he did build within the city, as well as palaces for himself and his families, and the temples to Chemosh, and Astarte. He also erected "high places" of worship to Astarte, Chemosh, and Moloch on the Mount of Olives (opposite Jerusalem) which remained there for nearly three hundred years until the days of Josiah. All this construction required a great deal of labour.

" But whence procure workmen for this troublesome business of hewing, preparing, and conveying the stones? Solomon had learned from Psusennes, one of his fathers-in-law, the means of obtaining workmen without incurring heavy expense. He employed the remnant of the Canaanite population still living in the country. . . David had left them undisturbed, so that they lived quietly, mixed peaceably with the Israelites and served the king faithfully in his wars against the Philistines and other nations.

" Solomon, on the contrary, declared the remnant of the Ammonites, the Hittites, Perizzites, and Hivites, as well as the Jebusites, to be bondsmen and compelled them to perform the hardest labour."(28) Workmen were thus acquired by reducing a large portion of the population to absolute slavery.

His absorption of the nation in the economic and political spheres, was the simple consequence of his becoming the real head of the theocracy. Within the hierarchy, he made innovations. " A new order of service was arranged for the Levites, who remained subordinate to the priests (sons of Aaron). It was the temple and the new order of worship introduced there that actually raised Jerusalem to the position of capital of the country."(29) Just as in India, Babylonia, etc., the people were impressed with the grandiose ceremonies, the elaborate ritual, the oracle caves, and the gaudy extravagance of the temple furnishings, which they flocked to see from all Palestine.

With more leisure than his father, Solomon became more

(28) Ibid, p.163.

(29) Ibid, p.167.

deeply versed in the Kabbalah. Not only did he assimilate the secret doctrine of Moses, but he added to it materially by his writings : Proverbs, Ecclesiastes, Canticles (or Song of Solomon), besides other works like the Key of Solomon.

Proverbs and Ecclesiastes have the appearance of a collection of platitudes and mouthings, whereas Canticles is obviously connected with sexual magic. Esoterically, all three works are treatises and exercises based on the Kabbalah. They cannot be understood except by a kabbalist; and the various books of the present Kabbalah are full of cross references to, and quotations from, these works. One example will suffice.

In Canticles (i. 9, ff.) one reads: " I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver. . . ."

In the Kabbalah (30) : " We have learned that because the one hath been tempered (31) by the other, hence it is written, We will make thee borders of gold with studs of silver. For judgment and mercy are connected (31) together . . . and She is mitigated (31) by Him. And therefore She ascendeth not without him. . . One sex ariseth not without the other And therefore is it written, verse 10: " Thy cheeks are beautiful in their outlines, and thy neck in pearls. . . "Thy neck" involveth the perfection (32) of the Woman This is found to be the habitation of the Sanctuary above. . And all this is after that She is mitigated (31) through the Male, and they twain are become one being, even the Syntagma of Truth."(33)

These books constitute the more demonstrable (esoteric)

(30) " Greater Holy Assembly " chap. xlv. on the " Nature of the Supernal Man " : Mathers, p.247.

(31) Exoterically, " in sexual union ".

(32) This word has a sexual significance.

(33) Other cross references are:

Works of Solomon. Kabbalah.

Cant. iv, 2.

Cant. v. 11.

Cant. v. 13,15.

Cant. viii. 5.

Eccles, vii. 19.

etc.

Mathers 190.

ibid. 215.

ibid. 205.

ibid. 229.

ibid. 251.

etc.

wisdom of Solomon. It is true that the Psalms which were sung by the prophets are full of similar inner meanings; but the latter are concealed, as the chants are clothed in a more popular form.

It is regrettable that the translators of Canticles, in their analyses at the beginning of the chapters, describe the subject as " the Church's love unto Christ," etc. . . To cover such esoteric filth with the name of the Saviour is blasphemous ! If ignorance for the earlier translators is excusable, to-day it is so no longer.

" Posterity, which has greatly exaggerated Solomon's wisdom and ability- has also attributed to him power over mystic spirits and demons who, obeying his will, could be invoked or dismissed as he chose." (34) This has been mentioned in connexion with the Key of Solomon in chapter IV (supra).

He perceived that, with a knowledge of phallic principles, one could obtain the same magical results, whether one employed the names of Tetragrammaton, or of Baal, Chemosh, Astarte, etc. The hendekaglyph and other magic diagrams are the same.

This " liberal " conception led him to build " high places " (already mentioned) to Canaanite deities and to the gods of his foreign wives.

He went further. He endeavoured to harmonize the various phallic cults, including Yahweh's and those of the Phoenicians and of the black tribes of Africa. All forms of phallic worship were not only tolerated but encouraged. He thus drew to Jerusalem adepts in magic from distant lands : among them, the famous African Queen of Sheba (35). (I. Kin. x. 1-5.)

To what extent he grouped these visiting magicians, according to their merits, into secret affiliations, it is not possible to determine. But this plan of a " world fellowship of faiths " was indeed his: it is the " temple " of Solomon, " that temple

(34) Graetz, p.178.

(35) Sheba means " seven ", the esoteric number.

not built with hands, eternal in the heavens."(36) For the student will observe that the description of the temple (I. Kin. vi. and Ezekiel ii.) is not that of a real building, but of a symbolic structure with esoteric measurements: viz. the keru-bim are ten cubits high, etc. These measurements correspond to numbers and symbols in the Kabbalah.

The " world fellowship of faiths'" scheme did not appeal to all members of the Jewish hierarchy: Some of the priests and Levites saw with jealous eyes their own people flocking to the less costly, Canaanite worship. " A prophet, Ahijah of Shiloh, had the courage to reprimand the king, who, however, seems to have given little heed to his representations."

(37) The prophetic lodges were too much in Solomon's power to offer any serious opposition during his life-time.

* * * *

After Solomon's death, as after that of Moses, theocracy suffered a serious decline. The division within the prophetic lodges developed into the secession of the ten tribes.

Jeroboam, an Ephraimite, who had been incited to revolt by the prophet Ahijah and had fled to Egypt, now returned to Shechem, the capital of Ephraim.(38). Approved by a prophet, he at once assumed authority. Following his advice, the Ephraimite elders refused to go to Jerusalem to pay homage to Solomon's successor Rehoboam, and insisted on the latter's Coming to Shechem. When Rehoboam came, they asked him to release the people from requisition and compulsory labour imposed by his father.(39) He replied: " My father made your yoke heavy, and I will add to your yoke : my father also chastised you with whips, but I will chastise you with scorpions."(I. Kin. xii. 14.)

(36) The expression is a favourite one with Masons and is found in their handbooks; its origin is 2 Cor. v. 1. Frederick II of Prussia formed, somewhat after this plan, a magical network of Freemasonry and Illuminism. The formation of English Freemasonry which later took the form of the Grand Lodge of England, was largely the work of the kabbalist Leon Templo (1603-1675). His plan was that of the " temple " of Solomon. " The coat of arms of English Grand Lodge is the work of the famous Hebraist, architect, and brother, Rabbi Jacob, Jehudah Leon" (Templo): Jewish Encyclopedia.

37) Graetz, 175.

(38) Graetz, p.176.

(39) This labour was not entirely unremunerated.

Rebellion of the Eramites ensued: Adoniram, the overseer of the slaves, was stoned; Rehoboam fled, and Jeroboam was proclaimed king of the ten tribes. The secession was effected.

The new kingdom could not depend in so vital a matter as religion on Jerusalem, capital of Judah and Benjamin. In addition to the existing local cults, Jeroboam therefore introduced a new national worship. He chose that of Apis the bull, which he had observed in Egypt and which was for the Israelites, only a reversion to their old national worship in the land of Goshen. Accordingly he built altars to the " Golden Calf " at Bethel and at Dan. (40)

In his conception of monarchy, the king came first, not the prophet; and the Ephraimite elders should once more take a leading part in Hebrew affairs. He reorganized the priesthood with himself as head.

His successor Nadab (955-954) was killed by the usurper Baasha (954-933). Elah, son of Baasha, (933-932) was killed by Zimri, commander of the chariots. There followed a civil strife between Omri, choice of the army, and Timni, the choice of the townspeople: Timni was killed.

Omri (928-922) and his immediate successors gave to Israel a stable government and prosperity for a couple of generations, in spite of the subversive activity of the prophets. Omri founded Samaria (Shomrom), the modern Sebastiyeh, a few miles north of Shechem, and made it the capital of the kingdom. He made a close alliance with Ethbaal (Ithobal) king of Tyre, and married his son Ahab to Ethbaal's daughter, Jezebel. As a consequence of this policy, the Israelites learned certain arts from the Phoenicians and benefited generally by the Mediterranean trade. Omri lived on good terms with the tribes of Judah. Like Jeroboam, he wanted the Hebrews to forget their exclusiveness and increase their culture through foreign intercourse. (41)

Ahab (922-901) continued his father's policy. In this he was greatly helped by his wife Jezebel; she introduced many Phoenician crafts in Samaria, where are still to be seen the

remains of the " ivory palace. "(42) To give prestige to the national worship, a great temple was built to Baal at Samaria, in opposition to the Yahweh temple at Jerusalem. Ahab also renewed the alliance with Judah : he married his son Jehoram to Athaliah, daughter of Jehoshaphat king of Judah.

Meantime, the prophetic lodges at Jerusalem had been actively plotting the overthrow of Samaria. Their delegate Elijah, a venomous revolutionary, stirred up priests and prophets in Samaria against the Phoenician queen. But Ahab and Jezebel knew how to deal with these revolutionaries and had a number executed for high treason.(I. Kin. xviii. 4; xxi). This salutary measure averted disaster for some decades.

Ahaziah (901-900), son of Ahab, was marked for early death by the lodges. He " fell down through a lattice in his upper chamber . . . and was sick."(II. Kin. i. 2.) The lodges had agents in the palace: they kept in touch with Elijah, who could then " prophesy " to Ahaziah: " Thou shalt not come down from that bed on which thou art gone up, but shalt surely die."(II. Kin. i. 4.)

Jehoram (899-887) succeeded his brother. The fight between kings and prophets raged violently, all the more so, on account of the friendship which united Jehoshaphat and Jehoram. Elijah, embittered by his failure to bring about the destruction of Samaria sooner, "cast his mantle " on the younger shoulders of Elisha, and was himself (after the manner of Enoch) " translated to heaven,"—the highest reward the lodges could give !

" Elisha gradually accustomed himself to mix with the people, especially after he had succeeded in arousing an energetic man to destroy the House of Omri and put an end to the worship of Baal. At length the fate impending over the House approached . . . The House became entangled in the meshes woven by Elisha. During the defence of Ramoth Gilead, Jehoram was wounded by an arrow. He went to Jezreel, leaving one of his captains, named Jehu, in command of the defence.

" One day a disciple of the prophets came to Jehu as a messenger from Elisha, and, after leading him from the

(42) The walls of some of the rooms were apparently inlaid with ivory: cf. Report of the Second Samaria Expedition.

council of warriors to a distant room, he appointed him the executor of divine justice on the House of Omri, (43); then he disappeared as suddenly as he had come.

" When Jehu returned to the council, they observed a change in his manner, and eagerly asked him what the disciple of the prophets had announced to him. Jehu at first did not wish to reply, but at last he disclosed to them that, at Elisha's instance, he had been anointed king over the Ten Tribes:" (44)

Here is a repetition of Samuel's high treason in anointing David, when Saul was the acknowledged king of Israel.

On the same day, Jehu turned traitor, killed both the kings of Judah and Israel, and murdered his queen Jezebel in the fashion prescribed by the prophetic lodges and in fulfilment of the "prophecy" of Elijah. (II. Kin. ix. 36).

As with the family of Saul, so with the House of Omri, the cruelty of the prophets knew no bounds: over seventy persons of royal blood were murdered. The temple of Baal was destroyed, and all the priests murdered. Once again through treason, treachery, and murder, Yahweh of the prophets had destroyed a dynasty because it gave to Israel a sound civil government.

But there remained an independent royal authority in Judah where Athaliah, after the murder of her son by Jehu, governed from 887 to 881. Then the high priest Jehoida conspired against her and had her murdered. He appointed as a puppet-king the only surviving descendant of David, Joash. " Jehoiada," says the Jewish historian, " raised the position of high priest, which until then, even under the best kings had been a subordinate one, to an equality with royalty." (45).

Thus theocracy through a prophet in Israel and a priest in Judah, usurped absolute control. Elisha, the inspirer of Jehu, remained in Ephraim and became known as the " Prophet of Samaria." Jehu was succeeded by Jehoahaz;

(43) In our days, Yourowssi was appointed "executor of divine justice" on 'the House of Romanoff. Note the specific instructions to murder the king and queen : II. Kin. ix. 7 ff

(44) Graetz, p.208. Emphasis supplied.

(45) Graetz, p.219.

in his turn succeeded by Jehoash, who "followed the prophet Elisha's counsel in all important matters." (46) Perhaps he did not wish to "fall through a lattice" like Ahaziah, or be murdered like Jehoram by a "divinely" inspired captain, or, like Jezebel, fulfil a "prophecy" of Elijah by being eaten by dogs!

Meantime, in Judah, Joash had revenged himself for Jehoi-ada's arrogance and tyranny by putting to death the latter's son and successor, the high priest Zachariah. After Joash's death (830), the lodges decided to destroy the Judah monarchy with the troops of Israel. Through Elisha's influence at Samaria, Jehoash king of Israel was induced to attack Amaziah, who had succeeded to the throne of Judah. Amaziah was defeated, the walls of Jerusalem thrown down, the town ransacked, together with the temple and palace. Amaziah was murdered in a conspiracy, and Jerusalem fell a prey to the Idumeans. The lodges had attained their end: their vengeance was slaked.

In Israel, Jeroboam II. (830-769) succeeded his father Jehoash, and increased the prestige of the kingdom. But two decades after his death, the kingdom was overthrown and disappeared from history.

Although Jerusalem again became the capital of Judah, this state survived in isolation and without prosperity or prestige, until finally destroyed by Nebuchadnezzar in 605 B.C.

* * * *

In Jewish history, it is not difficult to see the role of the prophets. Where there is a strong man as king who sets up a stable government, maintains discipline, administers justly and independently, the prophets are in opposition. By treachery, sedition, and other foul means, they eventually destroy, if not the king himself, at any rate his dynasty, all his blood relatives, and even the kingdom itself. Saul, Jeroboam, the House of Omri (Ahab, Ahaziah, Jehoram, Jezebel), are instances in point; the Houses of Jehoshaphat (Joram, Athaliah) and of Joash (Amaziah), are others.

When they succeed in placing one of their high initiates

(46) Ibid, p.223.

on the throne, the result is absolute tyranny. The king rules both in the lodges and over the kingdom, without regard for justice, but with the object of satisfying himself, his satellites, and the hierarchy. The lodges tolerate this rule because they have to; but they watch the king closely for an opportunity to blackmail him. Through dissensions they end by destroying his dynasty also. David and Solomon are two examples.

What the occult brotherhood like best is a puppet-king. In that case, they have all the power, all the fun of ruling, without any of its responsibilities. The result is shocking misrule and abuses of every kind: the blame for these they cast on the puppet-king. When the latter becomes sufficiently unpopular, they incite the mob to overthrow him.

In each of these situations, it is seen that the prophets are always against established government. They place themselves above the government. They want everything their way : " paradise on earth " !

It should be noted that the prophets usurp political power more openly, as the struggle against civil authority develops. Under David and Solomon, no prophet was officially a political leader; yet all, like Nathan and Gad, meddled in politics and kept close watch on the king's every move.

Elijah, on the other hand, is found maintaining not merely a private but a public attitude of opposition to the king (Jeroboam). He preaches revolution openly. " In a short time, there gathered around Elijah a body of prophets or disciples." (47) These revolutionaries, of whom there were a hundred hidden in the caves of Carmel (48), spread their subversive doctrine through the land. " Associations of prophets were formed in Jericho, Bethel, and Gilgal, in which places they were permitted to live unmolested." (49) It would be hard to defend Elijah of the charge of organizing a rebellion under cover of religion.

(47) Graetz, p.200.

(48) Ibid, p.203.

(49) Ibid, p.205.

His disciple Elisha " seems to have occupied himself chiefly with the instruction of prophetic disciples, in order to keep alive the religious ardour "—aims of the secret government— " which Elijah had kindled."(50)

In general, " the function as well as the scope of the prophet was diversified and expanded. In the most rudimentary stages are found traces of the primitive arts and practices of soothsaying and divination. . . . Maimonides explains that there are eleven ascending degrees in prophecy and prophetic inspiration."(51)

These eleven degrees corresponded to the eleven symbols in the hendekaglyph (chap. IV.); just as there are thirty-three degrees in Scottish Rite Masonry for the 33 symbols of the triple hendekaglyph, and so forth. It is clear that the prophets were high initiates belonging to lodges, somewhat similar to the higher Masonic lodges to-day.

Later on, the college of prophets became the college of scribes. " The written law which had been made accessible to many through the zeal of Ezra, and which had found a body of exponents, rendered the continuance of prophetic utterances unnecessary. The scribe took the place of the seer, and the reading of the law, either to large assemblies or in houses of prayer, was substituted for prophetic revelation." (52)

" The teachers were called scribes (Sopherim=" wise men"). The wise men or scribes had a twofold activity: on the one hand, to explain the Torah ("law"), and on the other, to make the laws applicable both to individual and social life."(53) The scribes thus combined judicial and legislative functions, and were part of the civil government.

The Sopheric Age begins with the creation of this body by Ezra, and terminates with Simeon the Just. The term "scribe" was synonymous with " wise man." The activity

(50) Graetz, p.218.

(51) Jewish Encyclopedia, under " Prophet ".

(52) Graetz, p.385.

(53) Graetz, p.396.

of the scribes began with the cessation of that of the prophets. After Simeon, they were styled "elders" (zekenim), and later, "the wise ones" (hakanim). From the time of Ezra, how-ever, the scribes occupied themselves also with "plans for raising Judaism to a higher intellectual plane"—propagating esoteric ideas. (54)

As the Jewish people became imbued with the esoteric teaching, they were given three different symbols of national unity to mark three different stages. At the beginning, they received as the rallying symbol of the Mosaic creed, the visible and tangible Ark of the Covenant. They were told that it possessed the virtue of giving them victory over all other nations. The Ark was carried off by the Philistines.

As a rallying symbol in the place of the Ark, the prophets substituted the Law itself, both the ideas and the physical scrolls. (55)

Later yet, under Ezra, for the Law was substituted the Messianic conception as the rallying symbol. The whole people were to be the Messiah for the rest of the world. The Jewish leader who would bring about this world domination, would also be the Messiah : microcosm (man) and macrocosm (nation). " The peculiarity of distinction " of the Jews took the form of being the " chosen people," the supnation.(56)

The general character of the prophet of the Old Testament, as also of the scribes of the New Testament, and of the Jewish prophets of modern times (Moses Mendelssohn, Karl Marx, Asher Ginzberg) is summed up by Ginzberg:

" The Prophet is essentially a one-sided man. . . He can only see the world through the mirror of his idea: he desires nothing, strives for nothing, except to make every phase of

(54) Jewish Encyclopedia, under " Scribe ". The word " scribe " was used also in a professional sense, either: one who engaged in the transcription of the Pentateuch, etc.; or one who acted as notary public and court secretary.

(55) This conception of the sacredness of the Law is not obliterated: the scrolls of the Law are considered the most precious object in the synagogue.

(56) Graetz, p.72

the life around him an embodiment of that idea in its perfect form. His whole life is spent fighting for this ideal with all his strength, regardless of the conditions of life and the demands of the general harmony. . . His action affects the character of the general harmony, while he himself does not become a part of that harmony, but remains always a man apart, a narrow-minded extremist, zealous for his own ideal and intolerant of every other. And since he cannot have all that he would, he is in a perpetual state of anger and grief, he remains all his life a man of strife and a man of contention to the whole earth."(57)

What is this ideal for which the Prophet strives? What are the principles of government which he advocates and which (as we have seen) the prophets of the Old Testament so effectively applied? They are expressed bluntly in the following words from the Protocols of the Elders of Zion : (58)

" It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization.(59)

" Our countersign is Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule, of governments which do not want to lay down their crowns at the feet of agents of some new power. Therefore we should not stop at bribery, deceit, and treachery, when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation, if by it we secure submission and sovereignty.

" Sentences of death are necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain, but also in the name of duty, for

(57) Selected Essays, p.130.

(58) Cf. Waters Flowing Eastward by L. Fry, p.42.

(59) Ibid, p.131: Prot. I.

the sake of victory, we must keep to the programme of violence and make-believe. Therefore it is not so much by the means themselves, as by the doctrine of severity, that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless, for all disobedience to cease. . . .(60)

" Our super-government subsists in extra-legal conditions which are described in the accepted terminology: Dictatorship. The weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice. We have in our service persons of all opinions ... It is from us that the all-engulfing terror proceeds."(61)

This ideal of the Prophet, when realized, is the Messianic hope of world domination.

" The Prophet is the Jewish Superman; and only through their Prophets can the Jews become what their national ideal demands that they should be, a Supernation."(62)

(60) Ibid pp.135 136: Prot. I.

(61) Ibid, p.154: Prot. IX.

(62) Leon Simon, in the Introduction to Selected Essays, p.27.

CHAPTER VIII.
THE LAW OF JUDAISM.

IN the preceding pages, the influence of kabbalist magic has been traced in the earlier portion of Jewish history. Judaism, though based on phallism, is not pure occultism, such as is taught and practised, for instance, in Thibet. It is the product of the phallic doctrine after the latter has passed, during the course of centuries, through the brains of Jewish leaders and rabbis. In the domain of literature, the Kabbalah is the key to Judaism, but the Talmud and other religious books are the house itself.

The body of rabbinic writings furnishes the proof, if proof were needed, of the extraordinarily disintegrating effect of occultism on the human mind.

A short description of these books may here be given.(i)

According to Hebrew tradition, Yahweh dictated to Moses on Mount Sinai the whole of the Torah (= " law "), which we know as the Pentateuch or first five books of the Old Testament, viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Yahweh also gave Moses (according to their tradition) oral instructions which were handed down from father to son. These instructions (distinct from the Kabbalah) were written down in the third century A.D. by Jehuda ha-Nassi and are known as the Mischna (= " repetition "). The Mischna is a supplement to the books of Moses.

The commentaries on the Torah and the Mischna, together with the discussions, decisions, and maxims of the rabbis, have been collected in the Ghemara (= " completion "). This

(1) An excellent study of the Talmudic spirit is found in Israel by H. de Vries de Heekelingen, (Paris, 1937).

is generally known as the Talmud Torah (= " study of the law "), or simply the Talmud. There are two versions: the Talmud of Jerusalem, completed about 350 A.D., and the Talmud of Babylon, completed about 500 A.D. The latter is the more important, and is the one quoted unless the Jerusalem Talmud is specified. All the editions have exactly the same pagination.

The Talmud or Ghemara is divided into two parts:

1. Halacha, or the juridical and casuistical section ; and,
2. Haggada, or popular and homiletic section, composed of legends, maxims, and reflections on the most heterogeneous and unexpected subjects.

The Talmud is printed in twelve big volumes in folio. To consult it is an extremely complicated and laborious task. It is compiled without any method or order, and not even the chapter headings indicate what is in the text. If, in the Mischna, there is some attempt at order, in the Ghemara chaos reigns supreme. (2)

In the Middle Ages, many selections were made of the most essential passages in the Ghemara and Mischna: of these the last in date was published by Rabbi Joseph Caro, with the title of the Schulchan Aruch (= " the table prepared ") in the last half of the sixteenth century.

The treatises of the Talmud reproduced in the Schulchan Aruch are classified under four heads :

1. Orach Chaim (= "the way of life") contains all passages pertaining to the liturgy and to the feasts.
2. Jorea Dea (= " the school of wisdom ") deals chiefly with dietary laws.
3. Choschen ha-Mischpat (= " the shield of justice ") contains the civil and penal laws.
4. Eben ha-Ezer (= " the rock of help ") contains the marriage laws.

(2) In quoting from the Mischna, the title of the treatise is first given, then the chapter and paragraph: vis.: Baba Mezia (-"Middle Gate"), I, 2. For the Ghemara, the reference order is the treatise, the folio number, then the recto (a) or the verso (b): thus, Baba Mezia, 59 a. This distinction indicates whether the quotation is from the "oral tradition" of Moses, Mischna, or from the rabbinic commentaries, Ghemara.

The Talmud is an inexhaustible mine of heterogeneous and often contradictory opinions on everything: subtle business rules, philosophic dissertations, astrology, zoology, jurisprudence, medicine,—all find their place in it, side by side with interminable stories and discussions on sexual matters. Maxims, exhortations, lofty thoughts—(for use in misleading the Gentiles)—absurd stories, drastic condemnations, immoral advice, and endless idle and crazy discussions in which the simplest ideas become confused and involved, owing to the excessive passion for discussion itself.

Former Rabbi Drach, converted to Catholicism, said that the Talmud contained " a great number of dreamings, ridiculous exaggerations, very revolting indecencies, and above all horrible blasphemies against everything which the Christian religion holds most sacred and most dear."(3)

Isaac da Costa (Jew), converted to Protestantism, called it *sterculinum cum margaritis*, " a manure-heap with some pearls."

In 1923, Dr. Alfred Luzsenszky, who had translated the Talmud into Hungarian (in 1910), was charged, by order of the public ministry of Hungary, with " pornography " and with " corruption of public morals." The court finding was (in part) : " The horrors contained in the translation of Alfred Luzsenszky are without exception found in the Talmud. His translation is accurate, for it renders these passages which are really in the text of the Talmud, in their exact meaning. "(4)

It is important to bear in mind that the words " non-Jew," "Gentile," " goy " (plural, " goyim " = " cattle "), and " akum " all have the same sense, and are applied to Christians, and perhaps especially to Christians, for example in the Abodah Zara.

As some rabbis have tried to pretend that these words are not applied to Christians, but only to " idolators," etc., the point has been made clear by Dr. Luzsenszky and others. The

(3) Drach, *De l'Harmonie entre l'Eglise et la Synagogue*, (Paris, 1844) vol. I, pp. 163-164.

(4) Dr. Luzsenszky published a German translation, *Der Talmud in nichtjudischer Beleuchtung* (1932), from which the following quotations are taken.

Schulchan Aruch, the codification of the Talmud, was published in 1564. In it, one reads: " In our days when we live among the akum. . ." (5) The author of the Schulchan Aruch, Rabbi Joseph Caro, lived in Venice, where he laboured for thirty years. One cannot maintain that he lived among "idolators," " pagans without faith or law," " Romans of Hadrian's time," etc. . . No, he lived at Venice among Christians, among non-Jews, among the akum.

There are thus two currents in Jewish literature, both moving in the same direction :

a. One is a very narrow but very swift current, so to speak, in the middle of the river. It is that of the pure esoteric doctrine: examples are the books of the Kabbalah, the Key of Solomon, etc. (6)

b. The other is a broad, slow current, which flows on either side of the swift, narrow current and extends nearly to the banks of the river. This is the popular or exoteric literature in which the esoteric doctrine is secretly embedded.

This second current, like the first, is also the work of high initiates. The high initiate of all ages, possessed of important secrets which he may never divulge, is strongly tempted to write a popular work in which he can illustrate some of the principles of occult science. Examples of this second current are:

1. Moses the Magician, as already explained, " covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch." Hence the Pentateuch, or Torah.

2. The disciples of Moses (rather than Moses himself as Jewish tradition has it) evolved over a period of time the supplementary instructions to the laws of Moses. Result, the Mischna.

3. Other kabbalists, viz. David, Solomon, and the Prophets, composed other works in which the esoteric doctrine is exemplified. Hence, the Psalms, Ecclesiastes, Canticles, Proverbs, Esther, Daniel, Ezekiel, etc., etc. . .

4. Later kabbalists composed the commentaries on the

(5) Choschen ha-Mischpat, 409, 3. Compare Luzsenszky, vol. III, p. iv.

(6) See chap. IV. Some books of the Kabbalah are late in date.

Torah (Pentateuch) and on the Mishna. Inevitably, in these they added their little esoteric contributions. Result, the Ghemara (Talmud).

The Jewish reader (and even the non-Jewish reader) as he advances into this river of literature, is carried along, insensibly, by the broad current. If he advances into the middle of the river, by the time he has reached the swift, narrow current, he will no longer see the banks. The swift current will catch him and carry him along much faster ; but as he was not aware of the motion in the slow current, so now he will not be aware of the faster motion.

In other words, the exoteric literature prepares the mind for the esoteric doctrine. In magic, the right atmosphere is an important factor: sexuality, violent passions, pride, deceit, trickery, superstition, fear, belief in the occult,—all these go to make the most suitable mental atmosphere.

A few typical extracts from the Ghemara and Mishna will show that these works are eminently suitable from this point of view.

THE PHALLIC CULT.

" The circumcision is a paramount feature, for without it the Holy One had not created the world, and heaven and earth could not exist." (Nodarim, 31 b.)

" Whosoever is uncircumcised belongs to the sons of Belial, to the children of doom and eternal perdition . . . God's anger will be kindled against the children of the covenant, if they make the members of their bodies appear like those of the Gentiles, and they will be expelled and exterminated from the earth." (The Book of Jubilee, xv. 26-27.)

SEXUALITY.

" He who performs the conjugal act in a mill will have epileptic children, he who does it on the ground will have children with long necks ..." (Kethuboth, 60 b.)

" He who performs the conjugal act standing, will have cramps ; he who performs it sitting, will have convulsive yawns ; he who does it below the woman, will become delirious." (Gittin, 70 a.)

The Talmud permits the act every night to a person of independent means, two nights a week to a workman, once a month to a camel driver, once a week to a donkey driver, and only on Saturday to scholars. (Eben ha-Ezer, 76.)

" Rabbi Nachman was accustomed to cry out as he entered Sekanzib: What woman wants to belong to me for a day ?" (Joma, 18b.)

" Filia 3 annorum et diei unius, desponsatur per coitum, si autem infra 3 annos sit, porinde est, ac si quis digitum inderet in oculum, id est reus laesae virginitatis, quia signalucum judicatur recrescere." (Nidda, 47 b.: Luzs. vol. IV, p. 48.)

Other examples are found in the translation of Bischoff Erich, *Das Buck vom Schulchan Aruch*, (Leipzig, 1929) pp. 154-161.

"Theft, robbery, and rape of a beautiful woman and similar deeds are forbidden to every Gentile toward another Gentile and also toward a Jew, but they are allowed to a Jew against a non-Jew." (Sanhedrin, 57 a ; also Abodah Zara, 13 b.)

As explained in chap. II, it is necessary to develop the sex-force as " pure " and as " delicate " as possible. In their zeal for this kind of " purity," the Jewish authors of the Mischna and Talmud have concentrated on everything which touched on sexual questions, and have thus developed among the Jews a special predilection for this subject.

VIOLENCE, BLOODSHED.

The complement of sexuality is violence and bloodshed.

" Bloodshed is forbidden to a Gentile who may kill neither another Gentile nor a Jew, but is not forbidden to the Jew in regard to the Gentile." (Sanhedrin, 57 a ; Abodah Zara, 13 b.)

" A Jew is allowed to suppress a non-Jew, for it is written, Thou shalt do no wrong to thy neighbour. This is not written concerning the Gentile." (Sanhedrin, 57 a.)

" A heretic Gentile you may kill outright with your own hands." (Abodah Zara, 4 b.)

" Thou shalt surely kill him (Gentile). Thou shalt surely

smite him with stones that he die. Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly and all that is therein and the cattle thereof with the edge of the sword. Thou shalt gather all the spoils of it into the midst of the street thereof, and shalt burn with fire the city and all the spoil thereof, every whit for the Lord thy God." (Abodah Zara, 4 b.)

It is interesting to include here a passage from Deuteronomy, to show that the spirit is the same.

" And thou shalt consume all the people which the Lord thy God shall deliver unto thee ; thine eye shall have no pity upon them, neither shalt thou serve their God for that will be a snare unto thee." (Deut. vii. 16.)

To continue from the later works:

" Those who do not own the Torah, must all be killed. Whoever has power to kill them, let him kill them openly with the sword, if not let him use artifices till they are all done away with." (Choschen ha-Mischpat, 425, 5.)

CONCEIT OF PHALLIC EGO, OR JUDAH VERSUS HUMANITY.

" Ten kabs (a Jewish measure) of wisdom came into the world ; nine were given to the land of Israel and one measure for the rest of the world. Ten kabs of beauty came upon the world, nine kabs upon the land of Israel and one for the rest of the entire world." (Kiddushin, 4 b.)

" As the world cannot exist without winds, so it cannot exist without the Israelites." (Thaanith, 3 a, and Abodah Zara, 10 a.)

" The Jew is to say on Purim Day: Cursed be Haman, blessed be Mardochai ; cursed be Seresh, blessed be Esther : cursed be all non-Jews, blessed be all Jews." (Orach Chaim, 660, 16.)

" The rabbis have said: A non-Jew has no father, because all are plunged into immorality ; the Lord has declared their seed outlawed, as it is written in Ezekiel xxiii., 20." (Jobamoth 98 b.)

" It happened that the maid-servant of Rabbi Eliezer died. His pupils came to console him. . . He said: About servants, one only says what one would say to a man whose ox or ass died: May God compensate thy loss." (Berachoth, 16 b ; also Jorea Dea, 377, 1.)

FRAUD, DECEIT, TRICKERY ENCOURAGED.

In the magic mirror, exoteric vice becomes esoteric virtue. In the following extracts, note how the moral concept is systematically perverted until vice becomes " virtue."

" Whoever deals justly with the people, no sin comes on his hands." (Pirke Aboth, 5, 18.)

" A theft, even of a farthing, is a transgression of the law (Levit. xix. 11.): Thou shalt not steal. The thief is obliged to make restitution, whether it is the money of a Jew or of a non-Jew, of an adult or of a minor. Hagah: One may profit through the error of a non-Jew, if for example he makes a mistake in the accounts. It is also allowed to keep a loan which he has forgotten about, as long as he does not discover it, so that the name of Yahweh may not be profaned." (Choschen ha-Mischpat, 348, 2.)

" It is not allowed to rob a brother Jew, but to rob a Gentile is allowed, for it is written in Levit. xix. 13: Thou shalt not defraud thy brother, neither rob him. But these words, says Jehuda, do not apply to a non-Jew, because he is not thy brother." (Baba Mezia, 61 a.)

" If a Jew has a suit with a non-Jew, you (Jewish judge) will take the Jew's side as far as possible, and you will say to the non-Jew: Thus it is according to our law. If it is possible, according to the laws of the Gentiles, you will also take the Jew's side and say to the Gentile : Thus it is according to your law. If neither of these alternatives are possible, then you must cheat." (Baba Kama, 113 a.)

"It is allowed to cheat a Gentile and take usury from him." (Baba Mezia, 61 a.)

" God has commanded us to take usury from the Gentile and lend him only when he consents to repay with usury, in

order that we do not create profit for him, even if there accrued no profit to us." (Sepher Mizwoth, 73 a.)

" A thing lost by a Gentile may not only be kept by the man who found it, but it is even forbidden to give it back to him." (Choschen ha-Mischpat, 159, i.)

" A Jew may rob a Gentile, that is, he may cheat him over a bill if unlikely to be detected " (Choschen ha-Mischpat, 348, 1.)

The Talmud also contains sublime counsels which the Jews are never at a loss to offer to the Gentiles. Certain passages forbid one to rejoice when an enemy falls ; others recommend charity and the love of one's neighbour. This sublime advice is intended for the other fellow. If the Gentile, as so often happens, listens to these sublime counsels, the Jew easily wins and strips his adversary of money, country, religion,— whatever is at stake.

BELIEF IN THE OCCULT.

" In the world to come, God will bring the Evil Propensity and will immolate it in the presence of the just and of the unjust. To the just, the Evil Propensity will appear as a high mountain. To the wicked, it will appear as a hair of the scalp. (7) The latter will weep and the former will weep. The just will weep and say: How have we been able to dominate such a high mountain? The wicked will cry and say: How have we not been able to dominate a hair of the scalp. And God will be astonished with them also." (Sukka, 5 a.)

" Every Sabbath, David stayed and studied (the Torah) all day long. The day when he was to give up the ghost, the angel of death came before him, but could do nothing against him, for David's mouth never ceased uttering words of science. The angel of death said: What shall I do to him? Now behind David's house there was an orchard. The angel of death climbed up a tree and shook it. David

(7) The hair, especially the hairs of the scalp, play an important part in the Kabbalah. Thirteen chapters are devoted to the hairs of the beard. All these have an occult (sexual) meaning.

went out to see what it was. He mounted on the step of the stair and the step gave way. His mouth closed and his soul was released." (Sabbath, 30 a.)

(Before the flood, God allowed two angels, Schem'hazai and Azazel, to go down to the earth to convert souls.) " At once they defiled themselves with the daughters of men, for they were beautiful and the angels could not overcome their temptation. (8) Then Schem'hazai noticed a young girl whose name was Istar. He looked at her and said : Hearken to me. She replied: I will not hearken to you until you have told me the ineffable Name, by means of which you mount to heaven when you invoke it. He told her the Name, and she invoked it and mounted to heaven without having defiled herself. The Saint, blessed be he, said: Since she herself avoided sin, go and place her among these seven planets, that you may win merit through her as long as the world endures. And she was placed in the Pleiades." (Jalkut Schimoni, Bereshith, 6, 44.)

The Talmud not only cultivates a taste for the occult, for the realm of the unreal, of non-reason, and of magic; it definitely condemns the objective, universal, point of view:

" Whoever abandons the study (of the sacred books) to contemplate nature and say: What a beautiful oak how fresh its leaves are! deserves death." (Pirke Aboth, 83; Mischna, 9.)

FEAR OF POLLUTION : BELIEF IN SPIRITISM.

Brahminism prescribes a thousand and one precautions against pollution. If one fails to observe all these faithfully, one falls into the power of some evil spirit. There are 330 million devas lying in wait for the poor wight who has allowed himself to become polluted in one way or another. Granted a belief in Brahminic demonology, the precautions are a logical method of self-protection. Modern medical science teaches that contagious diseases are spread by millions of invisible bacteria: by sterilization, disinfection, etc., con-

(8) This story is found in Gen. vi. 1-2, where it has been abbreviated, presumably by the translators.

tamination by these particular bacteria is avoided, and the person does not catch the disease. In a modern hospital, doctors and nurses take as many precautions against infection as Brahmins do against pollution.

In Judaism, the same is true, with this difference: the exoteric literature prescribes the most minute precautions to be taken against pollution, but gives only vague reasons, if any, for such measures. It is only when the Jew has advanced further and been initiated into the esoteric doctrine, that the reasons for such precautions assume their full importance.

Here are some examples from the popular compendium, the *Schulchan Aruch* :

" They must pour a little water on their hands or wash them after cutting their nails, after cutting or combing their hair, after a bleeding, after putting on their shoes, after hunting for lice, after touching parts of their bodies covered by their clothes, after visiting a cemetery, etc., etc. If not, then they will suffer fear for seven days after a bleeding, for three days after cutting their hair, for one day after cutting their nails." (*Orach Chaim*, 3).(9)

" On the Sabbath they may not touch a cat; they may, however, kill a louse found on the head, but not a louse found on other portions of the body." (*Idem*, 316.)

Orthodox Judaism is a mad flight from pollution. To avoid pollution, the Talmud hedges every act of daily life with prescriptions. There are 613 of these, of which 248 are positive injunctions, and 365 are prohibitions. Whether the Jew eats or drinks, whether he dresses or washes, prays or plays, sleeps or satisfies nature, every act has been studied, discussed, treated in a thousand ways by the rabbinic mind, often in the most indiscreet manner, in order to show how the Jew may avoid all impurity. One notes also a tendency to facilitate the observance of the law by doing so in a purely external manner. (This is entirely in keeping with the principles of magic.)

(9) *Schulchan Aruch* (trans. by Erich Bischoff, Hammer-Verlag, Leipzig, 1925).

An example of the extent to which these precautions against pollution are often carried among the Jews of our own day is given by the Jew, W. Sombart.(10) " The last Rothschild of Frankfurt, who died in 1901, had a servant walk in front of him and wipe the door-knobs before the master's hand should touch them. The knob might have been defiled by unworthy hands. This Rothschild would touch only bank-notes which came straight from the Government press; he would never touch one which had been in circulation."

It should be remarked that this member of the princely house of Rothschild was almost certainly a kabbalist and that he knew the real reasons for these precautions. These reasons are the belief in demonology which is part of the esoteric doctrine.

" On these relations with the spirits,—carried to the greatest lengths in the Tikunim (supplement of the Zohar) —the great bulk of the Practical Kabbalah is based, with its pretension to cure, by the different names of God, the diseases which may affect the various parts of the body." (11)

" If one finds in Judaism traces of the darkest superstition, one must seek the cause chiefly in the terror inspired by its demonology. Such is, in fact, the power which it assigns to evil spirits, that man may imagine himself at every instant of his existence surrounded by these invisible enemies, which are as eager to destroy his body as his soul. He is not yet born, when they are already in wait for him around his cradle, to dispute the possession of him with God and with the devotion of his mother. Scarcely does he open his eyes in this world, when they cast a thousand dangers about his head, and a thousand impure visions in his thoughts. Woe to him, if he does not always resist them, for before his life has completely left his body, they will come to take possession of their prey. "(12)

(10) *Les Juifs et la Vie Economique* (trans. by Jankelevitch) Paris, 1923, p.256.

(11) *Adrien Franck, La Kabbale* (Paris, 1843) p.151.

(12) *Ibid*, p.273.

JEWRY TO-DAY, RABBINIC LITERATURE, AND SPIRIT
OF JUDAISM.

The Jewish scholar, James Darmesteter, said: " The Jew has been fashioned, not to say made, by his books and his rites. Like Adam from the hands of Jehovah, he has come from the hands of his rabbis. "(13)

Professor Cohen, as sworn expert, declared before the court at Marburg in April, 1888:

" The religious Jew considers himself bound by the whole contents of the Talmud; he regards the latter as the instruction given to Moses on Sinai and transmitted by him to posterity. The whole organization of the Jewish community is founded on the Talmud, which one must regard as the source and as the basis of the Jewish religion, and which one must place on the same level as the Bible. Non-religious Jews feel themselves as little bound by the Bible as by the Talmud, but they remain nevertheless within the pale of Jewry, because they accept entirely the Jewish moral law. In this respect they cling chiefly to the Talmud, because it contains this moral law."(14)

" People sometimes imagine," says a Jewish writer of today. " that the Talmud is an abandoned cemetery, a garden overgrown with the patina of oblivion and unrelated to all human activity. They forget that, in the five quarters of the world, three times a week, the Jews, thousands of Jews, walk patiently in it and gather new instructions, and a new courage. From these searching readings, in the light of day, are born other hopes which enlighten the dark horizon. It is in these repeated readings, three times a week for centuries, that dwells the secret of Jewish intelligence and the application of the spirit in the service of a single cause: the cause divine."(15)

(13) Quoted by Anatole Leroy-Beaulieu, *Israel chez les Nations* (Paris, 1893) p.145.

(14) Stauff von der March, *Die Juden im Urteil der Zeiten* (1921), p.55.

(15) Augusto d'Esaguy, in the " *Revue Juive de Geneve* " (May, 1936) p.370.

Finally, to show the relations of the various books to each other and to the Jewish spirit, we quote the famous reply of Rabbi Asher Ginzberg:

"The Schulchan Aruch is not the book that we have chosen for our guide, but the book that has been made our guide, whether we would or not, by force of historical development : because this book, just as it is in its present form, with all its most uncouth sections, was the book that best suited the spirit of our people, their condition and their needs, in those generations in which they accepted it as binding on themselves and their descendants. If we proclaim that this is not our law, we shall be proclaiming a falsehood; this is our law, couched in the only form which was possible in the middle ages, just as the Talmud is our law in the form which it took in the last days of the ancient world, just as the Bible is our law in the form which it took while the Jews still lived as a nation on their own land. The three books are but three milestones on the road of a single development, that of the spirit of the Jewish nation."(16)

(16) Reply to Rabbi Lolli in 1897: *Waters Flowing Eastward* by L. Fry (Paris, 1934), pp. 23-24.

CHAPTER IX

THE MESSAGE OF FREEDOM.

AFTER the Captivity of Babylon, the Jews were allowed to return to rebuild the temple of Jerusalem, and to settle again in Palestine. In the time of Augustus, they formed a small nation, nominally under a Roman governor, but enjoying a large measure of local autonomy.

This local administration was the rejuvenated theocracy of Moses. It consisted of the elements of the old hierarchy: prophets or scribes (as they were now called), priests, and Levites; to these were joined the newer occult sects, Pharisees (1) and Sadducees(2), who professed to be the repositories of Mosaic tradition, viz. they were kabbalists and held the highest rank. In addition, created and inspired by these sects, were certain secret fraternities or political clubs, known as haburoth(3); of a revolutionary character, they fanned the fanaticism of the people against the Roman government, and thus brought on the rebellion later, under Vespasian.

All through the social scale fear, hatred, and slavery prevailed. At the bottom were the peasants and working-people, contemptuously called "am-ha-aretz (" people of the soil "). They were debarred from bearing witness and from other civil rights(4). They had to obey the orders of the political clubs(5). They were sunk in fear, superstition, and in submissive dependence on their betters. Above them came the priestly orders and learned societies; these, too, were bound

(1) Lit. " the separated ": cf. Exod. xxxiii, 16; supra, chap. VI, note 33.

(2) From Sadec, Greek form of Zadok (lit. "the just"), the name of the founder of the sect.

(3) Graetz, vol. IV, p.85.

(4) Talmud, Pessashim, 98.

(5) Ibid, Tainot, 23.

by the slavery of ritual and the oaths of initiation. Forming an inner clique within the latter, were the kabbalists: Pharisees, scribes, and Sadducees. For each of these classes according to its status:

" Every day, and every hour of the day, and every act of every hour, had its appointed regulations, grounded on . . . texts of scripture, or the sentences of the wise men and artfully moulded up with their national reminiscences of the past, or the distinctive hopes of the future,—the divine origin of the law, the privileges of God's chosen people, the restoration of the holy city, the coming of the Messiah."(6).

It might be thought that the kabbalists who " pulled the strings " were free. But in reality they were chained to their magic diagram and the esoteric doctrine, in complete moral and mental slavery. No member of a secret society is ever wholly free: he is bound by his oath, by the past crimes in which he has participated with the rest, by hatred, by the fear of vengeance; his closest friend may at the very moment be conspiring against him.

Occultism had permeated the whole nation, vitiated the national consciousness; the whole people, from the highest to the lowest, were collectively hypnotized " through the mirror of their idea" of themselves(7). This was the fruit of a thousand years of theocracy, a thousand years in which the people had developed no art, no science, no literature,— except for the kind of esoteric propaganda and ritual already examined.

To the despised 'am-ha-aretz, the people of the soil, Christ delivered his message of freedom. This has come down to us through his disciples in the Four Gospels, with all the fidelity which a remarkable memory and a limited culture could command.

Sometimes, an otherwise laudable zeal has carried the evangelist too far; for example, his attempt to make Christ descend from the depraved David, or to make some incident in His life appear as the fulfilment of an Old Testament

(6) Milman, History of the Jews (Everyman Edition), vol. II, p.165.

(7) The words in quotation refer to Ginzberg's description of the Prophet quoted at the end of chap. VII. supra.

" prophecy." It was inevitable that men whose only culture consisted in a smattering of rabbinic teaching gleaned in the synagogue, should endeavour to harmonize the new with the old. Even Luke the Greek makes this mistake. The parable of the " new wine in old bottles " was entirely lost on them. It is not our place nor purpose to paraphrase this Message here. But we would note some of the fundamental principles it contains, in relation to those of occultism in general and Judaism in particular.

TRUTH IS FREE TO ALL.

Christ taught that truth is free and the same for all. Every individual, however humble his estate, is entitled to the truth.

The rabbis claimed to teach the truth, but it was one thing for the layman, and another for the initiate. It was carefully graded and by initiation: the Levite was taught more than the layman, the priest more than the Levite, while the kabba-lists professed to be the sole depositories of the whole truth. But the latter was esoteric, hidden in sealed books. Their " truth " they could not impart to the world at large: that would be sacrilege(8). Some of their "truth" could only be whispered by the highest initiate in the " holy of holies."

The truth Christ brought is of a very different kind: it is for all who will receive it, and can be shouted from the housetops.

PLAIN LANGUAGE.

In contrast to the books of Moses and the rabbinic learning, His teaching is expressed in simple language with no double and triple meanings. Nearly all the books of the Old Testament have an exoteric interpretation for the masses, an esoteric for the initiates. Christ condemned this whole system when he said: " Let your communication be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil." (Matt. v. 37.) It is important to bear this in mind, because adepts in occultism are always giving some hidden

(8) " It is forbidden to initiate a non-Jew into the secrets of the law ", etc.; quoted in chap. VIII.

interpretation to Christ's words to suit their own scheme. All such exoteric-esoteric manipulation is evil: it is a lie.

But as His purpose was teaching certain principles which He illustrated by similes or metaphors, another difficulty arose. Owing to their limited culture and the rabbinic influence, the disciples often made the mistake of giving a literal interpretation to the metaphor and missing the principle altogether. (Cf. Matt. xvi. 6-7.) This caused the Master distress, and led Him to talk more in parables, because the parable they would have to consider as an illustration and themselves seek to understand the principle (the meaning).

There is no key,—no Kabbalah,—to Christianity, as there is to Judaism. But one cannot understand the true sense of the Message until one has, in each instance, discovered the principle as distinct from its application, and again in its proper application today.

RESPECT THE CIVIL AUTHORITY.

All through history, Jewish theocracy has stood opposed to established government. Beginning with the revolutionary propaganda of Moses against the Egyptian king, down to the days of Elisha and his successors, occult groups continually fomented revolution. By violence and make-believe, they kept the people in fear and blind submission. The political clubs of Christ's day were busy preparing a revolt against Rome. Christ's words concerning the penny, "Render unto Caesar, what is Caesar's," struck his audience of scribes and Pharisees dumb!

"The notion of authority,—and hence the respect for authority,—is an antisemitic conception," writes the Jew Kadmi-Cohen. "It is in Catholicism, in Christianity, in the teaching itself of Jesus that it has found its consecration, both religious and secular . . . Never the Semites, least of all the Jews, have rendered to Caesar what was due him: they believed that nothing belonged to him, and that they owed him nothing . . . They knew nothing of the principle of authority in its divine nature and in its social virtue." (9)

Without this principle, no freedom is possible in the civil sphere; just as no freedom is possible under a theocracy which

puts itself above the law. The principle of authority is opposed to that of violence and make-believe of the Jewish, in fact, of all theocracies.

The administration under which we live may be bad,—that of Judea in Christ's day was execrable,—but revolution is not reform. The political clubs (like most of our Socialist, Labour, and other clubs to-day) were subversive and revolutionary: their success would lead to more violence and make-believe. Reform can come only through personal initiative without personal ambition, when people have been taught respect for authority,—never through terror and fear.

Another example. "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Matt. xxiii. 2-3.)

First, to distinguish between the principle and its application: the "scribes and Pharisees" represented the civil authority, viz. the law of Moses, of that land at that time; as such it was to be respected by the inhabitants. To-day living in another land and under another duly-constituted civil authority—the Common Law and the Constitutional Law of the Realm or Commonwealth—we are not bound by the law of Moses, any more than by the rabbinical writings or the commands of the scribes and Pharisees themselves.

As Christians we must clearly repudiate the Mosaic law with its violence and make-believe, because it is contrary to the principle of authority which Christ taught.

RECOGNIZE THE MORAL ORDER OF THE UNIVERSE.

After the civil authority, which is visible and present in our daily life, we must learn to recognize the moral order of the universe: "Render . . . unto God, the things that are God's."

The god of magic teaches the exercise and abuse of the passions to excite similar passions in others; the gratification of the senses, and of selfish aims; the elevation of the beast, the deposition of reason. The phallic god is always against a moral order: his delight is in disorder: in sexuality on one hand, in bloodshed on the other. "In the right arm is

Chesed and Life; in the left is Geburah and Death."(10) All occultism is opposed to the moral order; it teaches that we have " a secret heritage," that we need not toil and labour but only " pray to God " (the phallic god), and develop our nervous reflexes, etc. . . It is the glorification of the ego, which leads direct to moral slavery and degradation.

Only by recognizing the moral order of the universe and seeking our work in accordance with its laws, can we achieve freedom. To do this, we must first subdue our ego, passions, and natural instincts, subordinating all to reason.

RESPONSIBILITY AND INITIATIVE.

Each of us is both subject and object: he is subject when he acts; he is object when he suffers the consequence of his act, or is acted upon by others. For example, if he strikes his hand on the table, as the striker he is subject. The hand that feels the impact, is object; in this respect, the person (to whom the hand belongs) is object. Each of us is subject and object at one and the same time; we are free and responsible. We cannot escape the results of our behaviour; and we must bear the results even of the escape from the results.

The Gospels teach personal initiative; we must not be afraid to act, and we must be willing to bear the responsibility of our actions. In contradistinction,

" To enjoy the advantages of being subject and avoid the disadvantages of being object, is the distinguishing mark of magic Those who have seen the ' light ' together, form an esoteric aristocracy and look down in pity and with missionary zeal upon the blind fools who have not discovered the proper way."(11)

The occultist incites a mob to violence in the name of Jehovah: thousands are killed. The occultist washes his hands and says: " It is the Lord who has avenged himself on the wicked : I am innocent." In this way, by making himself wholly subject and his medium wholly object, he thinks to escape the responsibility for his action. He observes

(10) "Lesser Holy Assembly" (Kabbalah), chap. xxii: Mathers, p.336.

(11) The well-known psychologist, Dr. Fritz Kunkel, in *God Helps Those* (New York, 1931), pp.266, 267.

the ritual, takes endless precautions against pollution, recites liturgies, and believes himself as pure as the lily.

Of course he is guilty of bloodshed, as stated in the Gospels. (Matt. xxiii. 25-35.) Here is the condemnation of kabbalists and occultists for all time; it is clear; it is absolute.

In contrast to the man who is all subject, is the man who is all object. This attitude "represents man as the mechanical result of some past causes that can no longer be influenced, it makes him essentially a dead machine. It denies man's being as subject and degrades him to an object of nature, because he is not equal to the truth." (12)

This was and is still, the attitude of the orthodox Jewish masses, whose daily life has been prescribed down to the last detail in the rabbinic writings. (13)

"Furthermore, this opinion forces its adherents to judge one another. Everybody gets to be a judge of himself and of his neighbour. In the end there is nothing left to do but to segregate for life everyone with a 'bad character. But not only the person upon whom this judgment is passed, but also he who passes such a judgment probably does actually get to be a bad character.'" (12)

One now sees why Christ taught, "Judge not that ye be not judged," and, "Why beholdest thou the mote that is in thy brother's eye?" This mechanistic and inimical attitude is one of the principal sources of the hatred engendered among Jews, and which is directed by the rabbis into a mass hatred uniting Jewry against the rest of humanity.

To free people from such a yoke, Christ said further : "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. vi. 25.)

They must overcome their superstition and their dread of acting. They must face life with its two-fold responsibility. They must have faith in the Heavenly Father and the moral order of the universe.

"For your heavenly Father knoweth that ye have need of

(12) Kunkel, op.cit. p.265.

(13) Compare the quotations from Orach Chaim in chap. VIII, supra

all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you." (Matt. vi. 32-33.)

To lead a Christian life requires courage and faith; it is a life of personal initiative in pursuit of what is right. If we practise it, we shall often find ourselves, as Christ foretold, separated from friends and family. There will be many a hard decision to make; but, if we persevere, this life is its own reward.

RELATION TO FELLOW-MEN.

The beautiful command, " Love thy neighbour as thyself," has been shamelessly exploited by esoteric and subversive groups in the past nineteen centuries. Nearly all secret societies welcome the neophyte with the slogan, " the brotherhood of man," or its equivalent. This "brotherhood" is interpreted in a more and more restricted sense in successive initiations, until finally it amounts to the common wallowing of a herd of swine in the same slough. A glaring example is Communism, which pretends to be the realization of the "brotherhood of man upon earth." But even a cursory examination shows it to be based on the principle of violence and make-believe.

In the use of the word " love " by esoteric groups, there is always the notion of sex. But the Christian attitude toward sex is so well known and so utterly opposed to that of the Talmud, of the Kabbalah, and of all occultism, that it needs no explanation here.

The parable of the good Samaritan which was related to illustrate the meaning of the words " thy neighbour," shows also the sense of the term " love." The Samaritan went to the victim of the thieves, " and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."(Luke x. 34-35.) He showed kindness of heart and common sense.

He did not, like the priest and the humbler Levite, pass

the wounded man by without helping him; nor did he go to the other extreme: he did not give the wounded man his horse, his estate, and his daughter to wife !

We should recognize in our fellow-man the character of subject-object. As subject, he will always be an unknown, undetermined quantity. As object (viz. his physical body, his words, acts, etc.) he is a known and determined quantity, at least in so far as our knowledge of him is complete.

In consequence, we should meet our fellow-man on the level of equality, placing ourselves neither above him, nor below him. We must not place ourselves above him, for, as subject, he is always our equal, however mean his station. We must not place ourselves below him, because however exalted his station as object, as subject he is no more than our equal.(14)

So often people grovel or play the hypocrite in the presence of the rich and powerful, excusing themselves inwardly on the grounds that 'they did not want to hurt anybody's feelings.' This is a most unchristian conduct.

The hierarchical attitude is also condemned in the Gospels : " And whosoever of you will be the chiefest, shall be servant of all." (Mark x. 44.)

THE PURSUIT OF WHAT IS RIGHT.

The great Christian purpose is not the pursuit of happiness, whether for ourselves or for our fellows, but the pursuit of what is right. Christ calls it " the kingdom of God." It is not, however, an earthly paradise of material advantages, nor yet our happiness in the next world. These conceptions are the result of taking the words too literally without seeking the principle.

In little children (under five) before the ego develops, there is a natural goodness devoid of personal aims: this objective goodness is of the nature of " the kingdom of God." As the child grows, the ego develops and passes through various stages. When later on the mature Christian has repressed the ego, avoided or thrown off the directive image and other snares, he returns to the universal conception of objective

(14) Customary respect to age, etc., is taken for granted.

goodness. He becomes like a little child (cf. Mark x. 14.), in that he seeks objective goodness. But of course he is not a little child: his conception is far above that of the child, his knowledge of the world is immeasurably greater, and his power to pursue what is right is in proportion.

The directive image is a snare in which even the best of us may fall. The Jews as a race are caught in it: they believe that they are the salt of the earth, the chosen people, that the messiah will come, or rather that Israel is the messiah that will rule the world. All their actions are guided, consciously or otherwise, in accordance with this directive image.

Those who believe that they are the descendants of the "lost ten tribes of Israel," or that they are the depositories of some secret doctrine which alone can save,—these people, are they not like the scribes and Pharisees who said, 'We are the children of Abraham,' 'We alone have preserved the law through our tradition'?

The directive image fastens itself also on individuals. The person who thinks of himself as "the kind-hearted," "the generous," "the brave," "the broad-minded," etc., is always the victim of this image. It is subjective: it prevents the person from pursuing what is right objectively under any circumstances which may arise. Also it is limitative: it is not the true universal point of view.

The Christian life is the fruit of personal initiative, after the ego has been repressed and the character purified. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." (Matt. vi. 22.)

THE UNDERSTANDING HEART.

The fundamental difference between Judaism and Christianity has often been summed up in the sentence: "One is a religion of hate, while the other is a religion of love." Judaism may fairly be described as a "religion of hate"; Jewish authors often glory in the common hatred which unites the race, a hatred which is consecrated in the pages of the Talmud. But it is perhaps misleading to call Christianity a "religion of love." Not only is the word "love" susceptible of many interpretations, but the description omits

entirely the need of understanding. An understanding of life is for Christians essential, the " pearl of great price, " for which the most costly experience is often gladly paid.

The understanding heart is a distinctively Christian conception. No pagan religion like Judaism, Brahminism, Buddhism and the rest with their esoteric base, has anything which approaches this conception. The reason is obvious: ,the phallic god has no heart; he has a blood-pump, brain-cells, nerve-centres, and the all-powerful sex organs. All occultism is purely physical. Occult adepts are forever talking of the " spiritual side " of occultism. One might as well talk of the " spiritual side " of wireless telegraphy, because words or ideas can be conveyed on the physical vibrations or waves. To talk of a " spiritual side " at all is pure fraud which will not bear examination: hence the secrecy, initiations, 33 " paths " or " veils," and the rest.

The understanding heart is explained in Christ's words. But these words alone cannot save us. We must exercise personal initiative, and make an honest, determined effort to lead the Christian life, avoiding the many snares, and overcoming one by one the unexpected obstacles which confront us. Only in this way, shall we be " born again."

SIN AND TEMPTATION.

In the Gospels we are taught that sin proceeds from the heart: man is responsible as subject. This, as has been seen, is the opposite of the esoteric doctrine.

In the Gospels, too, we are taught to avoid temptation. Here the esoteric argument misleads many would-be Christians. ' To understand life ' (the esoterics say) ' we must experience it. The fuller our experience, the greater our understanding. Temptation is therefore sent to teach us: we should yield to it, experience the evil of sin; then in disgust repent and become good, with a knowledge of both good and evil."

" Evil is but the opposite of good, and is as necessary for the training of man as good. Hence the Tempter likewise serves God and enables us by bitter experience to learn the needful lessons, and so . . we shall find that evil is an illusion,

and the ' enemy of mankind ' was really its greatest friend, and is in truth the Wisdom of God manifesting itself forth in a strange but necessary disguise." (15)

Thus evil turns out to be only ' another form of good,' and we are invited to do evil, and to regard temptation as the Wisdom of God. The wolf is really the sheep, the serpent is really the dove, suffering is really pleasure, murder is really kindness, crime is really benevolence—of course, "in a strange but necessary disguise."

These esoteric " Masters " have practised what they preach; through yielding to temptation they have come " by bitter experience to learn the needful lessons." But are these "needful lessons" really the knowledge of good and evil ? The man who does not yield to temptation knows that the dove is not the snake, the sheep is not the wolf, good deeds are not crime. But, on their own showing, these adepts, after a good wallow in evil, when they emerge from the " bitter experience," call the wolf the sheep, the snake the dove, etc., "in a strange but necessary disguise." This esoteric " Wisdom of God " is strangely like the lies of the devil,—and the disguise is a trifle thin.

It is absurd to pretend that each of us must yield to temptation and experience evil in order to know that it is evil. According to that reasoning, each of us would have to commit every manner of crime: there would be no end to the crimes performed in the name of " learning the needful lessons."

Sin is in the first instance subjective. We must first overcome the temptation in the heart. The latter is part of the struggle to repress the ego. If the ego is completely repressed and reason supreme, the temptation becomes non-existent. When we have realized that the temptation—that power or attraction towards evil—is the expression of our own ego in one of its innumerable disguises, we have taken a great step along the path of the Christian life.

MORAL FREEDOM AND THE INDIVIDUAL.

In Judaism, the individual may at any time be sacrificed to the State. This is the principle in all collectivist States

(15) J. S. M. Ward, 18th Degree, Freemasonry & the Ancient Gods (London, 1926), p.64.

today. It is a favourite of occultists of all ages, because it excuses the crimes they make the people commit in the name of the State. It justifies the worst tyranny.

The Gospels, on the contrary, teach respect for individuality. The individual is not to be collectivized; when this happens, he becomes a machine, a function of the State. He falls into the mechanistic and inimical attitude, considered above. A group of such collectivized units is devoid of moral freedom.

Each person must achieve his own individual freedom by his own efforts. This he can do by adhering to reason and rejecting magic; by exerting personal initiative while rejecting personal ambition; by assuming his full responsibility as subject-object.

Moral freedom, once achieved, must be jealously guarded. The occult influence cannot enter the house of the free man, if he is on his guard; but it will try to bind him when he is not watching.

THE GREAT EXAMPLE.

It is only when we practise Christ's teaching that we come to understand it truly. Theory is nothing apart from practice.

Christ himself is the great example. In no other religious leader, is the harmony between precept and practice so beautifully exemplified as in His life. All the great qualities, —a sense of freedom, balance, courage, initiative, simplicity, —are there displayed, in a manner which transcends all our experience of human nature with its flaws and fragility.

ALARM OF THE THEOCRACY.

Although some of the scribes and Pharisees had gone to John the Baptist to be baptized, they seem to have taken little notice of Christ at the beginning of His Mission. They were content to comment unfavourably on the kind of company he kept. But when more and more people came to hear the new doctrine, they looked for some pretext to have him arraigned.

They watched for an opportunity to declare that he had transgressed the law. The Pharisees once accused his disciples of transgressing the tradition, because they did not

wash their hands before eating. But the reply they received was a clear exposure of the kind of moral perversion which characterizes the rabbinic laws.(Matt. xv. 3-11.) To argue with such a person in public was not without risk. They and the Sadducees, however, made a few other attempts, always with the same result.

The theocracy now knew enough of Christ's doctrine to perceive that it constituted a danger to their system. As they found no valid grounds for arresting him, they naturally thought to have him quietly murdered. For Christ had a large following and to kill him openly would loose all the accumulated hatred of the people on their own heads. These scribes and Pharisees and their ilk were always in danger of being mobbed.

"The hatred of the 'am-ha-aretz towards the learned societies was so great, that, if we patricians had not obtained for them some material advantages, they would have killed us."(16)

THE THEOCRACY RESORTS TO EXTREME MEASURES.

Probably the intending murderers would have continued to await an opportunity to have Him surprised and killed in some secluded spot, had an event not precipitated matters. This was the triumphal entry into Jerusalem (Palm Sunday).

The tremendous popular ovation made to Christ on this occasion, infuriated the priests, scribes, and the rest beyond measure.(Matt. xxi. 15.) The people had never done such great honour even to themselves, and here they were lavishing it on a dangerous heretic. From this moment on, they felt that extreme measures were necessary: they would have him arrested, tried and executed as soon as the arrangement could be made.

Their attempts to entrap him continually recoiled against themselves. His reply to their question, " By what authority doest thou these things?" made them very uncomfortable. (Matt. xxi. 23 ff.) Then they hoped to catch him on the tribute money: either he would approve it, and lose his Jewish following; or he would speak against it, and they could summon him before the Roman court as a political

agitator. His answer confounded them.(Matt. xxii. 21.) The Sadducees were also silenced the same day.

Finally, the high priest Caiaphas convoked the Sanhedrin or High Council in his palace, and all the details were arranged for the trial, conviction, and execution before the Feast of the Passover.(Matt. xxvi. 3-5.) They knew mob psychology. If they arrested Him early in the morning of the day before the Feast, the people would not lift a hand on His behalf: everybody would be preoccupied with the preparation for the feast. The whole business could be pushed through rapidly. Some false witnesses were provided, one of the disciples bribed to lead them rapidly to his Master's whereabouts to avoid loss of time, and so forth.

Everything was carried out to schedule. The Roman procurator was anxious to release Christ, " for he knew that for envy they had delivered him."(Matt. xxvii. 18.) But with the whole Sanhedrin on whose co-operation he had to depend, against the prisoner, and with many (false) witnesses giving their testimony, the only means Pilate saw of releasing Him was by an appeal to the people. This, of course, had been foreseen by the Sanhedrin, which had ordered the political clubs to crowd around the court and shout that Barabbas be released, and Christ be crucified. Pilate had no choice; whatever his personal sympathies or convictions, he could not take the law into his own hands. In the civil sphere, theocracy triumphed as usual by fraud and violence.

After the crucifixion, theocracy felt safe. These doctrines always died with their founders: theocracy had killed hundreds, from Korah to John the Baptist.

Then a most awkward thing happened: the Resurrection. Theocracy has been haunted by this event ever since. Denials proved futile: the fact could not be concealed. The Resurrection had the most extraordinary effect on the disciples, who had been in helpless despair over the trial and execution: suddenly they were transformed into the most courageous missionaries the world has known.

PERSECUTIONS.

The hierarchy now discovered that the dangerous doctrine, far from dying with the crucifixion, had taken deeper root

and was spreading everywhere. Being thoroughly organized with branches all over the Mediterranean, the High Council sent out men with instructions to persecute and destroy the pernicious sect wherever it should raise its head. Saul was one of these emissaries at the time of his memorable conversion.

In spite of the Sanhedrin's activity and use of violence, Christian communities sprang up everywhere. They were composed of people of all races, among whom Greeks predominated. Some thirty years after the crucifixion, there was a growing Christian colony in Rome. Popea, the Jewish mistress of Nero and the instrument of the Sanhedrin, persuaded the emperor to turn the wrath at the burning of Rome on the Christians. An immense persecution of Christians followed. Thus it continued through nearly three centuries until Christianity became the official religion of the empire.

Meantime the kabbalists, seeing that the doctrine was " of God and not of man," that it could not be exterminated by physical force, resorted to the old trick of penetration and perversion. They displayed great subtlety. One scheme was to say that ' Christ was a member of a sect called. Essenes, and was about to reveal their secrets to his disciples when he was killed.' Numbers of people have been drawn into occult groups in the hope of learning these secrets.

A bolder scheme was to recognize Christ as a god and give him the place of honour in the magic diagram, where " Christ " becomes the name for sex force.

Of this order is the kabbalistic vision known as the Apocalypse by the pseudo-John the Evangelist. This Book of Revelation, based on the Kabbalah and the very antithesis of Christ's teaching, is doubtless their greatest success.

Innumerable are the heretical sects which they have founded under a Christian cloak, in order to destroy Christianity from within. A few of the more important will be examined. Such is their subtlety and ingenuity that, in Christ's words, " if it were possible, they would deceive even the Elect."

The attitude of Judaism towards Christianity to-day is as

bitterly hostile as nineteen hundred years ago. Reference has been made to the Jewish blasphemies on Christ, among them the Toldoth Jeshu.(17). To show that this enmity has not died, we quote from the " Morning Freiheit," the great Yiddish daily, New York, Sunday, January 10, 1937 (editorial signed by M. J. Olgin):

" According to the Jewish religion, the Pope is an enemy of the Jewish people by the very fact that he is the head of the Catholic church. Jewish religion, be it remembered, is opposed to Christianity in general, to the Catholic church in particular."

An incident which occurred in 1921 shows the fear and horror the Jews have of the Christian doctrine. Rabbi Green, of Hampstead Synagogue (near London), proposed to read passages from the New Testament to some of his advanced pupils (over 20 years old), explaining the errors it contained from the point of view of Judaism. A howl of protest arose from English Jewry at the very notion. All the Jewish publications were full of it. To quote from the " Jewish Chronicle " (London, Dec. 2, 1921):

" We have conceded that . . . Mr. Green, by teaching the New Testament, was not favouring Christian doctrine. As a matter of fact, it is practically impossible to teach the New Testament from any but a Christian point of view, ... the mere conveying of the contents must be teaching it from the Christian point of view, whatever be the interpretation placed on it . . . For the Gospels, as their very name implies, are the message of Christianity to the world . . .

" We sympathize with Mr. Green, when he is faced by the problem of what to do in order to save a soul that is likely to stray . . . But Judaism, just in this respect so different from Christianity, has always paid less regard for the individual than for the congregation, less for an individual soul than for the soul of all our people.

" We should ourselves . . . educate the young person in

(17) "The Jewish Life of Christ, being the Sepher Toldoth Jeshu " (London, Pioneer Press, 1919).

Jewish literature, and not in what from the Jewish point of view is profane literature, is harmful literature, and is literature designed for the propagation of doctrine which is fundamentally subversive of Judaism."(18)

The true attitude of Christians towards Judaism to-day is expressed by the well-known historian, Professor H. de Vries de Heekelingen, formerly of the Catholic University of Nimegen.: (19)

" Will people never understand that Judaism and Christianity are poles apart? The opposition between these two systems is as radical as in the days of Jesus Christ. The Pharisees, believing themselves members of the Chosen People because they descended from Abraham, were called by Jesus serpents and generation of vipers. (Matt. xxiii. 33.) When other Jews boasted of being of the race of Abraham, Jesus answered them: ' . . Ye are of your father the devil, and the lusts of your lather ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it'." (John. viii. 39, 44.)

Christ referred, of course, to the inspirer of Judaism, the phallic god of magic.

(18) Our italics.

(19) Israel (Paris, 1937), pp.92-93.

CHAPTER X.

GNOSTICISM AND OTHER SECTS.

HERMES. GNOSTICISM. OPHITISM. MANICHEISM.

IT is with regret that we now leave the story of Christianity to resume the study of esoteric groups, turning first to Egypt, "the home of the Kabbalah."(1)

As has been stated, the relations between the kabbalistic teaching of the Jews and the esoteric system of the Egyptians are so complex that it is not always easy to say which influenced the other at a given time. During a couple of centuries before the Christian Era, Egypt was the land of Hellenistic culture. Hellenistic Judaism was very active at this period: in particular, the Jew Philo of Alexandria, a noted mystic, represented a very large minority, if not the majority, of his co-religionists in the Greek world.(2) One is safe in assuming that this Jewish mysticism was closely connected with the Hermetic system,—if it did not originate it.

THE HERMETIC SYSTEM.

Hermes Trismegistos (" thrice-great ") is the Greek name for the Egyptian god Thot. By the first century B.C., this god was worshipped at Alexandria and throughout Egypt. His devotees were initiated into the Hermetic mysteries, and formed the theocratic government.

The doctrine and ritual were derived, in part, from ancient Egyptian occultism. Thousands of books were attributed to

(1) Cf. article bearing this title by Paul Brunton, in the "Occult Review" (London, October, 1936).

(2) Cf. Erwin R. Goodenough, *By Light, Light*. The Mystic Gospel of Hellenistic Judaism (Yale University Press, New Haven, 1935).

Thot and his followers; but these have all perished, probably at the hands of the initiates themselves.

Fragments, however, survive in the works of other writers : these were first collected and published in a Latin translation in 1471 by the Italian philosopher, Marsiglio Ficino. These fragments contain conceptions found also in Pythagoras, Plato, and the Old Testament. For example:

" Spirit (or Intelligence) existed before humid nature came out of the darkness. All was confused and obscure before the Word came to animate everything. God made man in his image. Darkness reigned over the abyss; the water and the spirit were the powers in the chaos." (Compare Gen. i.)

" I will sing of the Master of Creation, the Whole and Unity. I will celebrate him who created all, who fixed the earth, who suspended the heavens, who willed that from the ocean a sweet water should descend on the inhabited or uninhabited earth for the sustenance and use of all men. It is the Eye of Intelligence, may It receive the praise which my strength can give." This is the kabbalistic " Eye " of Kether. (3)

Another fragment shows the belief in the deification of man: "... they are born in God; such is the final good of those who possess Gnosis (i.e. mystic knowledge); to become God." (4)

From the collected fragments it is possible to reconstruct only part of the Hermetic system : this is shown in Plate XX.

0. Unity. The large, upper circle. Within it are:

1. Intelligence. 2. The Word. 3. The Fire-God.

Below and tangent to the upper circle, is another circle containing concentric rings representing the "Seven Ministers," numbered 4 to 10, inclusive. Within the smallest ring is the square representing the four quarters of the world.

It is easy to recognize the hendekaglyph: it recalls the Brahminic system with the trinity (including the Fire-God)

(3) The fragments are from: L. Menard. *Hermes Trismegiste* (Paris, 1866). See account in Adrien Franck, *Dictionnaire des Sciences Philosophiques* (Paris, 1885), p.708.

(4) From the Hermetic book, *Poimandres* quoted in L. Meurin, *La Francmaconnerie*, (Paris, 1893), p.110

and the Seven Archangels or Adityas. (Compare Plates IVa and IVb, explained in chapter III.)

GNOSTICISM.

During the first centuries of the Christian Era, there sprang up, under the general name of Gnosticism—(from *gnosis*, "knowledge," mystic, superior science)—a number of schools, some of them Jewish throughout, others camouflaged in Christian terminology, others again polytheistic.

It is difficult to give a complete account of a group which has always loved mystery, and concealed both its origin and its doctrine.(5)

Gnosticism flourished in the second century (though its origin is earlier) at the period when polytheism and Judaism were struggling against Christianity. It pretended to replace all three, by combining in itself the higher principles of each. Eclecticism was the fashion : philosophers were fond of borrowing one idea from one country, another from another. Gnosticism offered the most complete eclectic system of the day: it embraced East and West, combining the cosmogony, theogony, eonogony, pneumatology, and anthropology of all the schools. The Gnostics borrowed from all the holy texts, but interpreted them in their own peculiar way. In short, they were a sort of " World Fellowship of Faiths." To all, they said: " In virtue of a science which emanates directly from divine wisdom and which has been secretly transmitted from generation to generation by a holy race, we come to teach you truth: come and be initiated in our mysteries."

They were not heretics in the ordinary sense: they were Theosophists, and claimed to teach a mystic science superior to all religions, and combining all.

Some Gnostics favoured Judaism, others polytheism. These Theosophists were not philosophers who followed reason, nor the faithful who followed religion. They spoke in the name

(5) For the history of the sect, see Matter, *Historic critique du Gnosticisme*, 2nd edition (Paris, 1843).

of a mysterious science, of a secret tradition; not in the name of human intelligence. Their method was similar to that of Philo of Alexandria. There were two other schools of philosophy: the Greek, and the Egyptian. But Gnosticism was not born in Egypt. Although it includes Buddhist, Chinese, Hindu, Persian, and Chaldean elements in its doctrine, as also Greek, Jewish, and Egyptian, these elements were combined in Syria and Palestine. The Gnostic leaders were sprung from the heart of Judaism : Simon, Menander, Dostheus, and Kerinthos were Jews. This explains the early relations between Gnosticism and the Kabbalah.

The Egyptian Gnostics modified the doctrines of their Syrian and Palestinian predecessors: they created vast systems, and some of these were hostile to orthodox Judaism. But traces of the Kabbalah are found in all their systems, even in that of Valentinian, which appears to be the furthest removed from Judaism. Kerinthos and Simon were contemporaries of the Apostles; Simon is mentioned in Acts viii. These two leaders are found in direct conflict with SS. Peter, Paul, and John.

The general principles common to nearly all Gnostic schools are as follows. The emanation from God of all spiritual beings, progressive degeneration and common weakening of all at each degree of emanation; then, redemption and return of all into the bosom of the Creator, and thus the re-establishment of the original harmony and divine happiness. It is easy to recognize in the above the old phallic theory.

There are, in addition, secondary principles, which vary according to the different schools. For instance, they taught that the Gnosis is a tradition belonging to a holy race; that it is the highest science, that it is the true wisdom; that it is indicated in the texts but not entirely conveyed in them; that the Jewish scriptures are not inspired by the supreme God, but are the work of the Demiurge; that the Gospels have been falsified and are " full of prejudices "; that only initiation into Gnosticism can lead to the truth and put the soul, this divine spark, in touch with the supreme God, by means of the heavenly powers or eons. Some of these eons watch over

man who is imprisoned in matter and engaged in the work of creation following the Fall; others are charged with leading him back from his bewilderment, in order to restore him to his original destiny.

Gnosticism has a great many branches, but can be conveniently classed in five groups: the Palestinian or primitive group, the Syriac, the Egyptian, the sporadic, and the Asia Minor group.

It would be too long to examine each of these systems. The most famous is that of Valentinian of Alexandria, who became the leader of the Egyptian group on the death of Basilides in 136 A.D. His system is the most complete of all the schools. It is based on the idea of emanation, which is combined with that of the syzygies or doubles (male and female), invented by his predecessors, Saturninus and Bar-desanus.

The supreme Being, Bythos ("depth") or Proarche ("First Cause"), after passing centuries in rest and silence, revealed itself by a first diathesis (deployment). This movement is its thought. With Thought, it gave birth to three other doubles (syzygies), Nous ("mind") and Aletheia ("truth"), Logos ("word") and Zoe ("life"), Anthropos ("man") and Ecclesia ("church"). These four syzygies form the first ogdoad, or eight-figure.

In Plate XXI the Valentinian system is shown diagrammatically. Owing to the complexity of the figure, the exoteric numbering is employed. The reader will recall that the esoteric numbering is: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10; while the exoteric numbering is: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

The large circle represents the Pleroma ("plenitude"). In its centre is the ogdoad representing:

- | | |
|-------------------|------------------|
| 1. Depth (Bythos) | and 2. Silence. |
| 3. Mind (Nous) | „ 4. Truth. |
| 5. The Word | „ 6. Life. |
| 7. Man | „ 8. The Church. |

Beyond these are the doubles: (the Greek terms are masculine and feminine, in pairs, but these indications are omitted here):

- | | |
|--------------------|---------------------------|
| 9. The Deep | and 10. The Mixture. |
| 11. The Ageless | „ 12. Union. |
| 13. Self-sufficing | „ 14. Suavity. |
| 15. The Immovable | „ 16. Combination. |
| 17. The Only Son | „ 18. Happiness. |
| 19. The Consoler | „ 20. Faith. |
| 21. The Paternal | „ 22. Hope. |
| 23. The Maternal | „ 24. Charity. |
| 25. Praise | „ 26. Prudence. |
| 27. Ecclesiasticus | „ 28. Beatitude. |
| 29. The Perfect | „ 30. Wisdom (Chokhmah). |
| 31. The Christ | „ 32. The Holy Spirit. |
| | finally, 33. Jesus Soter. |

In spite of the confusion caused by the eclectic terminology, the 33 numbers of the triple hendekaglyph are most evident.

The Pleroma is bounded by Horos (" limit ") and Stauros (" cross ") : the latter are on either side of the passage leading from the Pleroma into the Kenoma (" refuse-heap " or " receptacle ").

To explain the subsequent deployments or series of emanations, Valentinian told the following silly legend. The 30th eon, Wisdom (Sophia or Chokhmah), was impelled by a mad curiosity to know Bythos, and in her agitation she gave birth to an abortion called Akhamoth (" the wisdoms "). Akha-moth had to be thrust out of the Pleroma into the Kenoma or refuse-heap. Thus began the next series. Within the Kenoma, there are four:

- | | |
|---------------------------|-------------------------|
| 1. Akhamoth, the Wisdoms. | 2. Material Substance. |
| 3. Animal Substance. | 4. Spiritual Substance. |

To these are added the seven of the Sabbaton or septenary: 5. The Demiurge, or First Heaven. 6. Second Heaven. 7. Third Heaven. 8. Fourth Heaven, or Paradise. 9. Fifth Heaven. 10. Sixth Heaven. 11. Seventh Heaven. Thus are completed the eleven of a fourth hendekaglyph.

Akhamoth created the Demiurge. The Demiurge, with the six other spirits who preside over the six other " heavens," created man " in his own image,"—that is, in the image of the Demiurge, instead of that of Wisdom (Chokhmah). But the world, created by the Demiurge, was less imperfect than

it should have been (!), as Wisdom (Chokhmah) had communicated to it a divine spark. The result was that the creature (man) was superior to his creator, the Demiurge. Thereupon the Demiurge, furious at this discovery, with the aid of the six other spirits, precipitated man (or the human soul) into a material body of three sorts.

First there are the hylics (from hyle = "matter"): these men remain always under the power of the spirits. Secondly, the pneumatics (pneuma = "spirit"): these succeed in liberating themselves from the power of the spirits. Thirdly, the psychics, who fluctuate between the two above named.

Redemption is possible at all stages of existence and those delivered escape from the consequences of the double fall: namely, from the fall of Wisdom (Chokhmah) and daughter (Akhamoth), and also from the fall of man resulting from the anger and vengeance of the Demiurge.

Within the circles of the Sabbaton are shown the eleven of a fifth hendekaglyph. The Four Elements form the corners of a square: (6) 1. Fire. 2. Water. 3. Air. 4. Earth. Within the square, the upper triangle represents the kinds of animals: 5. Quadrupeds. 6. Fish. 7. Birds. The lower triangle represents the kinds of men: 8. Hylics. 9. Psychics. 10. Pneumatics. Between the triangles, in the centre, is: 11. The Devil.

This brief account shows that the Valentinian system, with all its apparent absurdities, is merely a school of the old magic. Considered as a practical treatise on occultism, it would seem to have had great advantages. Indeed so successful was Valentinian's doctrine that the Christian Church became seriously alarmed.

But Valentinian left Alexandria for Rome, where religion was regarded as subject to the civil authority. He was accordingly treated with severity, while his school in Egypt, divided among many followers, lost influence.

Among his disciples were Ptolemy and Marcus, who founded schools which appealed especially to women. Their

(6) The kabbalists denoted these Four Elements by: I = Iammim (water); N = Nour (fire); R = Ruach (air); I = Iebeschah (earth). Hence the letters "I.N.R.I." of Freemasonry, etc., also signifying "Igne Natura Renovatur Integra" (Entire nature is renewed by fire).

influence extended to the Rhone where S. Irenaeus resords them at the end of the second century, and where they were still in existence at the time of Bishop Agobard of Lyons in the ninth century.

OPHITISM.

The most important development of the Valentinian school was Ophitism, although no name of the disciples of Valentinian is connected with it. The name Ophitism (ophis = " serpent "), is derived from the role which the serpent—or the genius of which the serpent is the symbol—has in their myths and religious ceremonies. All the Valentinian theories were modified to suit. The Demiurge, Ialdabaoth, is assigned a more important place. The Jewish and Christian scriptures are interpreted with the greatest freedom. But the general principles show such an analogy to the system of Valentinian, that either one must have come from the other, or both from the same source.

The two most important divisions of Ophitism were the Cainites and Sethians. The Cainites were inspired by Cain and his descendants, and, in general, all who defied the laws.

Plate XXII shows the Ophite system graphically. The exoteric numbering is used. There is the triple hendeka-glyph of 33 numbers. On the left, Heaven corresponds to the Pleroma, but contains 11 instead of 33 symbols. The upper triangle consists of: 1. Depth (Bythos). 2. Thought. 3. Spirit. The central pentagon is formed by : 4. Matter. 5. Water. 6. Darkness. 7. Abyss. 8. Chaos. The lower triangle contains: 9. Christ. 10. Holy Church. 11. Sophia Akhamoth ; The second hendekaglyph, known as the " Middle Region " and corresponding to the Kenoma, is composed of the Demiurge and his six assistants: 12. Demiurge, Ialdabaoth. First Angel. 13. Second Angel. 14. Third Angel. 15. Fourth Angel. 16. Fifth Angel. 17. Sixth Angel. 18. Seventh Angel. Within is a triangle whose apices are : 19. Satan. 20. Man. 21. Nature. The triangle as a whole is: 22. Ophis the Serpent. ; In the third hendekaglyph, known as the " Abyss " and corresponding to the Sabbaton, we have

Ophis and his six assistants: 23. Ophis the Serpent, the First Spirit. 24. Second Spirit. 25. Third Spirit. 26. Fourth Spirit. 27. Fifth Spirit. 28. Sixth Spirit. 29. Seventh Spirit. Within is a triangle whose apices are formed by the three kinds of men: 30. Pneumatics. 31. Psychics. 32. Physics (or Hylics). The whole triangle is: 33. Jesus Soter.

The Ophic system is frankly Satanic. Attention is drawn to the pentagram in the first hendekaglyph, "Heaven."

It is something of a shock to see the name "Jesus" opposite the number 33 in both the Valentinian and Ophic systems. In esoterism, as in all magic, it is important to neutralize influences which are or may be hostile. In pagan times, when one tribe conquered another and settled down in the latter's territory, care was generally taken to reserve a place for the conquered gods in the tribal worship. The Romans followed this custom. All the sects with which we are dealing, had a fear and hatred of Christ, Christians, and Christianity. They therefore incorporated the names of all that Christians consider most holy into their systems; but they secretly let these names stand for entirely different things.

There is also a kabbalistic explanation. In *Siphra Dtzeni-outha*, or the "Book of Concealed Mystery," ii. section 33, one reads: "When this form beginneth, they (these letters) are discovered in the cranium. ..." The explanation given in Mathers (op. cit. p.72) is: "In the cranium (or skull), Begolgotha, or in Golgotha. In the New Testament it is worthy of note that Jesus Christ (the Son) is said to be crucified at Golgotha (the skull); while here, in the Kabbalah, Micro-prosopus (the Son), as the Tetragrammaton, is said to be extended in the form of a cross, thus [the letters "I H V H" are shown in the form of a cross] in Golgotha (the skull)."

MANICHEISM.

Manes, or Manicheus, was a Christian priest, born in Asia Minor about 240 A.D. He published his Heresy when Aurelian was emperor at Rome, circa 267, pretending that he had received the doctrine from an Arab. One assumes, how-

ever, that he originated it himself by combining principles borrowed from the Persians with his Christian ideas. The distinctive character of his teaching was the dualism of Zoroaster. (Supra, chapter III.)

Rejected by the Christians on account of his heresy, and hated by the Persians because he still professed to be a Christian, he nevertheless enjoyed the protection of the Persian kings, Sapor and his successor Hormisdas. When King Varades I came to the throne, he at first favoured Manes; but soon changed his mind and, in 277, ordered Manes to be executed on the grounds that he taught the error of the Sad-ducees and denied a future life.

The Manicheans still professed Christianity, that is, they accepted the Mission of Christ and regarded Manes as the greatest and most enlightened of His apostles. But they altered the whole Christian teaching by elements borrowed from Gnosticism and Zoroastrianism; the Gnostic conceptions especially absorbed nearly everything that might be called Christian. They accepted the Gospels only on the expressed understanding that they had the right to suppress and alter everything which clashed with their Manichean views. They regarded as " true prophets " men like Orpheus, Zoroaster, Confucius, Buddha, e tutti quanti, in the same way Theo-sophists do. This they explained by saying that ' reason and the Word are found in all men and must always produce the same result and reveal the same verities.'

This Gnostic view had already gained favour in Christian circles: it is found in the writings of Justin, Clement of Alexandria, Origen, and others who either preceded or were contemporary with Manes. But the Manicheans developed it to such a degree that they accepted as religious guides texts having nothing to do with Christianity, while they rejected much that orthodox Christians had always revered.

S. Augustin, who had long been a Manichean, became one of its most passionate adversaries.

Among the principles of Manicheism are noted:

1. The principle of evil, considered as a physical essence, is Matter.
2. Matter is eternal.
3. The eternity of Matter is not a conception originated by the Manicheans, but is far older, and there is hardly a philosophic system of pagan times which has not assumed this principle more or less implicitly.
4. The early Manicheans persistently denied the charge that they believed in two principles which were equally eternal and equally powerful. (This is brought out in the argument between S. Augustin and Faustus.) They maintained that, although Matter (evil) is eternal, the principle of good alone is called God. This is the modified dualism of the third century.
5. When the Manicheans, nearly a thousand years later, under the name of Cathares or Albigenses, made their appearance in Southern France in the twelfth century, they held either the modified dualism of the primitive sect, or an absolute dualism.

In contradistinction to the Satanism of the Ophites, Manicheism may be characterized as a form of Luciferism. The Manicheans worshipped the " God of Light."

Plate XXIII shows the three worlds of Manicheism. In the first, the " Kingdom of Light," are:

1. God, the God of Light.

Then the pentagon formed by:

2. Light. 3. Air. 4. The Good Fire. 5. The Good Water.

6. The Good Wind.

Then a double or syzygy: 7. The Mother of Life, and 8. Jesus, Primitive Man.

Below the triangle:

9. The Powerful Spirit. 10. The Virgin of Light. 11. The Holy Spirit.

In the intermediate region, or " World of Mixture " of

light and shade, are: 1. Eternal Matter.

The pentagon formed by: 2. Serpents. 3. Bipeds. 4. Quadrupeds. 5. Fish. 6. Birds.

The double: 7. Firmament, and 8. Sun and Moon.

The triangle: 9. The Listeners or Auditors, those who hearken. 10. The Elect. 11. The Masters.

The third world, or " Kingdom of Darkness," consists of: 1. The Demon. The pentagon : 2. Darkness. 3. Smoke. 4. The Bad Fire. 5. The Bad Water. 6. The Bad Wind.

The double: 7. Barbarity, and 8. Hypocrisy. The triangle : 9. Tyranny. 10. Usurpation. 11. Superstition.

Thus is completed the triple hendekaglyph.

Many other sects sprang up in the East at this time. Later, in the seventh century, there arose Mohammedanism, which subsequently split into Shi'ites and Fatimites. These in turn gave birth to various secret sects. (7) But the four just examined, Hermes, Gnosticism, Ophitism, and Manicheism, are more directly in the line of esoteric tradition and have had a greater influence on modern secret societies.

(7) Cf. *Occult Theocracy* by Lady Queenborough, for convenient reference; or Heckethorn, *Secret Societies of All Ages and Countries*.

CHAPTER XI.

ROSICRUCIANISM AND YOGA.

GNOSTICISM was the parent body which nurtured the esoteric doctrine chiefly in Christian lands, and gave birth to anti-Christian sects from the days of the Apostles to the end of the Middle Ages. Since then, a similar role has been played by the Rosicrucians.

However, before examining the Rose-Croix teaching, we should like to make brief mention of two Orders which played a dramatic part in European affairs in the twelfth to fourteenth centuries.

THE ASSASSINS.

The first of these is the Judeo-Shi'ite sect of the Assassins or Hashishim, founded by a Persian, Hassan Sabah, in 1090.(1) Exiled from Egypt where he had been initiated in the Lodge of Cairo, Hassan traversed Persia as a missionary under the protection of the Jew, Abu Mansur Sadakah Ibn Yussuf, who was vizir to the calif al-Mustansir.(2) When he had collected a sufficient number of followers, he seized the fortress of Alamut on the borders of Iraq and Dilem, and made it the centre of his operations. Hashish (Indian hemp) was used as a drug by his followers before performing some desperate enterprise.

From the Catechism of the Order, one learns that there were seven degrees: (3)

1. The missionary is told to study the disposition of the candidate attentively before admitting him to the Order.

(1) Sabah is the same as Shaba and means "seven": it is a name often assumed by high initiates.

(2) Von Hammer, *History of the Assassins: Occult Theocracy*, p.149.

(3) Heckethorn, *Secret Societies*, p.168.

2. The missionary is to gain the confidence of the candidate, by flattering his inclinations and passions.
3. He is to involve the candidate in doubts and difficulties by showing him the absurdity of the Koran.
4. He is to exact a solemn oath of fidelity and obedience from the candidate, who is to promise to lay his doubts before his instructor.
5. The instructor is to show that the most famous men of Church and State belonged to the Secret Order.
6. "Confirmation." The instructor is to examine the candidate concerning the whole course, and firmly establish him in it.
7. " Exposition of the Allegory." The instructor is to explain the keys of the sect.

Most of the above points are typical of the initiatory procedure in secret societies in general. One should note the importance attached to breeding doubts in the mind of the candidate; as we shall see later, the " philosophic doubt " is one of the first principles taught the candidate in Freemasonry. (Infra, chapter XIII, Plate XXIX.)

The Assassins organized a sort of mafia net all over Europe. When a king or prince wished to rid himself of a neighbouring ruler, he paid so much to the representative of the Order and the deed was done.

" The nephew of Barbarossa, Frederick II, was excommunicated by Innocent II for having caused the Duke of Bavaria to be slain by the Assassins; and Frederick II, in a letter to the King of Bohemia, accuses the Duke of Austria of having by similar agents attempted his life."(4)

The Assassins were suppressed—at least, officially,—when the Mongols under Prince Hulagu invaded Asia Minor and destroyed their fortress in 1256.

THE KNIGHTS TEMPLAR.

In 1118, twenty-eight years after Hassan had founded the Assassins, Hugh de Payens founded the Order of the Knights Templar. The avowed object of the Knights was to defend the Holy Sepulchre in Jerusalem and protect pilgrims travelling to and in Palestine.

(4) Heckethorn, loc. cit.

" At the beginning of the twelfth century, there was in the Near East a sect of Johannite Christians; they pretended that the Gospels were pure allegories. Their head, Theocletus, initiated into the Johannite Mysteries the knight Hugh de Payens, head of the Templars. . . . and named him as his successor. The Knights Templar thus professed the primitive Gnosticism; their doctrine had later a special place in Freemasonry. "(5)

It is chronicled that several of the founders of the Order were initiates in the sect of the Assassins.(6)

According to John Yarker, a high Mason and authority on Gnostic sects, there were seven original degrees of initiation into the Order, the same number as for the Assassins:

" We think we have sufficiently established the fact of the connexion of Freemasonry with other speculative rites of antiquity, as well as the antiquity and purity of the Old English Templar rite of seven degrees. . . ."(7)

The social position of the Knights combined with their secret connexions with the underworld, brought them power. " France, England, and other countries formed associations (Priories) of Templar Knights, each with its own Grand Master and other officers. Such great wealth was accumulated in the treasuries of the Order that, in the year 1185, its annual income represented a sum equal to thirty million of dollars (six million pounds). The Templars were bankers and loaned money on their own terms."(8)

How, within 67 years after its foundation, could this ostensibly altruistic Order count an annual income which no commercial house in Europe could equal?

The explanation is simple. There were three principal sources of income:

1. Fees paid by pilgrims for protection. The annual revenue from this source was not great.

(5) Paul Rosen, *Satan & Cie* (Paris, 1888) p.84.

(6) *Occult Theocracy*, p.143.

(7) Italics in original; Yarker. *Notes on the Scientific & Religious Mysteries of Antiquity*, etc., p. 150.

(8) Blanchard, *Knight Templarism Illustrated*.

2. Ransom extorted from wealthy pilgrims or crusaders. Upon occasion, the Order betrayed its trust and allowed wealthy victims to fall into the hands of the Saracens; then it secretly shared the ransom with the captors.

3. The bulk of the revenue came from a third source. The Templars acted as a kind of "Gentile front" for the Jews. In medieval Europe, as in parts of North Africa to-day, the Jews lent on usury to the peasants and small traders. If the peasant paid the extortionate interest, he had still the hope that some day there would be the periodic rising against the Jews, who would be driven out and the debts extinguished. To avoid such an event, the Jews lent through the Templar Order. It was Jewish capital and Jewish usury, except for such commission as was allowed the Order for collecting from the people of the land.(9)

The huge annual income mentioned above represented chiefly the usury on money loaned by the Jews all over Europe.

To-day the Masons, who have adopted several of the Templar degrees, act in a somewhat similar capacity as "Gentile front " for Jewry. All the big banks are controlled by international Jewry, but many of these banks have Gentile heads. The latter are always either Freemasons or members of some affiliated secret Order.

As the Templar degrees are incorporated in Freemasonry (considered in a later chapter), we merely note here a Gnostic practice of Templar initiates.

An idol called the Baphomet or Venus-Barbata, also worshipped to-day in the Palladist Lodges of Freemasonry, presided over certain initiatory rites. Eliphas Levi and other high initiates, have published pictures of this figure in their works. The head is like a goat's head with horns and a beard; between the horns is a flaming torch. This figure represents the phallic, hermaphrodite god. The beard is here, as in the Kabbalah,(10) the symbol of generative force.

(9) Cf. H. de Vries de Heekelingen, Israel, pp.19-20.

(10) There are 13 chapters on the "Beard of Macroprosopus": Mathers, pp.142-173.

The torch between the horns represents "Wisdom," viz. sexual hypnotic influence.

In the 29th degree of the Scottish Rite for the Continent, the Orator explains: "The Baphomet is the pantheistic and magic figure (or symbol) of the Absolute. The torch between the horns represents the equilibrating Intelligence. . ."(11)

In the trial of the Templars, this bearded figure is described. They regarded it as the symbol of the generative forces of nature. It was called Baphomet, from the Greek bapho + metis, "to baptise or fortify in Metis." Metis is the Acha-moth of the Gnostics and Ophites. (12)

Some of the Baphomets used by the Templars are still preserved. On one of them, described by Antonini, is found a Greek epsilon: this letter in Greek is the numeral "5," the number of "marriage," and was sacred to the androgynous Apollo, or Apollo-Artemis. (13)

As Gnostics, the leaders of the Order were anti-Christian: their aim was to overthrow Church and State and set up an occult government.

The attention of Philip IV (1285-1314) of France was drawn by Robert de Flins to certain events which had occurred in the reign of Louis IX (1226-1270), Philip's grandfather. Philip ordered an investigation.

As a result, Enguerrand de Marigny and Raoul de Presle secured documentary evidence (recorded in the Chronicle of S. Denis) of the Templars' treason during the reign of Louis IX. At the time of the Seventh Crusade and the battle of Mansourah (1250), the Templars had betrayed Louis IX to the Saracens. Louis remained a prisoner in Palestine from 1250 to 1252, until the huge ransom could be raised in France and sent to Palestine. A part of this royal ransom was paid by the Saracens to the Templars as the price of their treason.

Other documents proved that a regular ambush had been laid for Louis at the time of the Eighth Crusade. The king had been induced to sail for Tunis by the Templars' report that King Omar of Tunisia would become a convert and join forces with France against the Saracens. The result of the

(11) Leo Taxil, *Les Mysteres de la Franc-maçonnerie*, pp.358, 369.

(12) Paul Antonini, *Doctrine du Mai* (Paris, 1898), p.172.

(13) *Op. cit.* p. 174. Cf. Plutarch's *Essay on the EI of the Temple*.

ambush was that the bulk of the French army and Louis himself perished of the plague outside the walls of Tunis (1270).

Further evidence showed that the Order was subversive and planned the overthrow of the Government.

With these proofs in hand, Philip asked Pope Boniface VIII to bring the Order to trial. In this and throughout the ten year struggle with the Order, the king had the full support of the States-General (or Parliament). But Boniface VIII, dreading a scandal, refused to act: it remained for his successor, Clement V, to make a fresh investigation.

After annulling the proceedings of the commission set up by Philip, Clement presided at Poitiers a preliminary hearing of 72 knights. His hopes were that the charges might prove groundless. On the contrary, he received from these knights a free and voluntary confession of all the crimes of which the Order was accused.

As a result, the pope felt obliged to proceed. He instituted a special commission to meet at Paris and examine the charges according to the regular, legal procedure. The Commission was composed of archbishops, bishops, and high dignitaries, both ecclesiastical and civil, as well as four public notaries. (Public notary was then a more important function than today). The Templars had every possible opportunity to defend themselves and the Order.

Of the 231 knights heard by this commission, all but thirty confirmed the testimony of the 72 knights heard at Poitiers. The thirty who denied the charges were from the country of Foix, and all employed the same form of denial. Of the 200 knights who without constraint and on oath confirmed the charges, each made a detailed statement, specifying time, place, names, etc., in each instance where the immoral action occurred.

The proceedings of this special commission were first published from the original manuscript by the French historian, Jules Michelet, member of the French Institute and himself a high Mason. His first volume, *Le Procès des Templiers*, appeared in 1841; the second volume in 1851. Michelet, after more than fifteen years' study, was convinced of the guilt of the Templars. His work has never been superseded, and should be studied by all interested in the question.

Of the 30,000 to 40,000 knights who, for their confessed crimes, were sentenced to terms of imprisonment, fasting, or prayers, not a single one ever retracted his confession, even after the death of pope and king, and after his own release from prison. Only the Grand Master, J. B. de Molay, and Guy, Dauphin of Auvergne, sentenced by the pope to life imprisonment, when called upon to ask the public pardon in the presence of the faithful outside the Cathedral of Paris, retracted their confession. Philip IV, without the consent of the pope, then gave orders, according to the civil law of the day, that the Grand Master be burned on the island of the Seine, on March 11, 1314.

The property of the Templars was transferred to the Knights of S. John or the Knights of Malta: none of it went to the king or to the royal treasury.

As a result of the findings of the trial at Paris, the Order was suppressed in all other countries of Europe; in England, the property of the Order was transferred to the Knights Hospitallers.

Nothing proves better the Order's evil ambitions and close connexions with the underworld, than the way it wreaked its vengeance on pope, king and country. By poison, tortures, and the gibbet, it executed by devious means all those who had taken an active part in the trial. A few days after Molay's death, the pope was seized with a violent attack of dysentery: he died within five weeks, on April 19th. Philip died within the year of a disease no one could diagnose. The chancellor, Pierre de Latilly, died in prison. The attorney-general, Raoul de Presle, died of tortures in his prison cell. Pierre de Flotte and Nogaret had died before the king; after the king's death, Enguerrand de Marigny was hanged. All three sons of Philip, strong young men, died mysteriously one after the other as fast as they ascended the throne: Louis X, Philip V, and Charles IV, and the heir apparent, John I, son of Louis X. Thus the direct royal line became extinct. The throne fell to a relative, Philip VI of Valois, but was claimed by another relative, Edward III of England. Hence the Hundred Years War, which reduced the kingdom of France to a shadow of what it had been under Philip IV.

THE ROSICRUCIANS.

In contrast to the short but dramatic history of the Knights Templar, the Rose-Croix Fellowship has led an unspectacular existence for some centuries. Like the Gnostics, the "Brothers of the Rosy Cross" have purposely obscured their origin by legends of their own fabrication. But the sect may be traced to the sixteenth, and certainly to the seventeenth, century. In 1614, two books on the fraternity, *Fama Frater-nitatis* and *Confessio*, were published; they were attributed to Valentine Andrea. The insidious part played by the Rose-Croix in the Puritan rebellion under Cromwell; (14) their founding of the Grand Lodge of England; (15) their organizing the Illuminati who, together with the Freemasons, brought on the French Revolution; and their subsequent activities, cannot be dealt with here.

Our purpose is to give an idea of their teaching from one of their own books, *The Secret Doctrine of the Rosicrucians* by Magus Incognito (Advanced Thought Publishing Co., Chicago, 1918). As to their activities :

" Members of the Rosicrucian body are prominent in the councils of nearly all the occult organizations and societies throughout the world. . . Many Rosicrucians are also prominent in philosophic and scientific circles, and some of them are men quite prominent in the large affairs of the business and professional world, and in the ranks of statesmanship. Others are prominent in movements like the ' Labour Movement ' and similar activities. Some are prominent in the councils of the various churches, and others are leaders in Masonry and similar secret societies. In all of such circles, the Rosicrucians exert a powerful influence. . ." (Ibid, p.10.)

" The Secret Doctrine of the Rosicrucians is believed to have been built up gradually by the old occult masters from

(14) See *Occult Theocracy*, pp.156-162. The Cromwell family had Rosicrucian connexions, and Oliver Cromwell is supposed to have been an initiate. In any case, he was a close friend of Richard Penkett, a Rosicrucian. The activity of the Rose-Croix prior to the Revolution, viz. in 1643, is very significant: Elias Ashmole, pupil of Rabbi Solomon Frank, and Thomas Vaughan, as well as Rabbi Leon Templo, took a leading part. One should not forget Oliver Cromwell's friendship for Manasseh ben Israel; his bill to admit the Jews; his offer of S. Paul's Cathedral to the Jews, etc.

(15) Explained in chapter XII, infra.

the fragments of the esoteric teachings treasured by the wise men of all races." (Ibid, p.16.) These Rosicrucian masters " found a portion of their material in Egypt, India, Persia. . . and in the mystic records of the Hebrews, such as the Kabbalah and the Zohar." (Ibid, p.17.)

The Rosicrucian system is based on seven: there are Seven Aphorisms of Creation, Seven Planes of Consciousness, etc. The seven system is a modified form of the eleven system or hendekaglyph, the trinity with the esoteric zero being concealed.

Originally, there appear to have been seven degrees of initiation, (16) as there are in the sacerdotal caste of the Brahmins; (17) but later the Rose-Croix degrees were increased to nine. (18)

" The symbol of the Rosicrucians appears in several forms, as for instance: the Cross surmounted by the Rose; the Sword (with Cross handle) attached to the Rose; the Cross surmounted by the Crown; a modification of the Phallic Cross, etc. The explanation of the general symbol is sevenfold,— the three highest being reserved for initiates. . ." (Secret Doctrine, p.20.)

" The modified Phallic Cross indicates the sexual duality of the manifested universe—the presence and activity of the universal male principle and the universal female principle, respectively." (Ibid, p.22.)

Plate XXIV shows the following Rosicrucian symbols :

Figure 1. The Rosy Cross. This is the conventionalized form made to resemble the Christian cross.

Figure 2. The Universal Androgyne. This is the Rose (which, in the West, corresponds to the Lotus of the East) represented as a simple circle, and the Cross. The symbol is explained as that of the " Bisexual Universal Being." (p.54) In other words, it stands for the phallic god, and has the same meaning as

Figure 4. The Phallic Cross. " In its highest forms, this teaching (bi-sexuality) lay at the very heart of the Ancient

(16) Heckethorn, Secret Societies, vol. 1, p.342.

(17) Ward, Freemasonry & the Ancient Gods, p.17. (18) Occult Theocracy, p.157.

Mysteries, and resulted in the very highest and noblest conception of the dignity and worthiness of Sex." (Ibid, p.53.)

" In order to understand the symbology of the Universal Androgyne, it is necessary first to become familiar with the two ancient symbols of Sex. In all the ancient philosophies and religions, we find that the ' Gross ' (+) is the symbol of the Male; and the ' Circle ' (O) the symbol of the Female." (Ibid, p.54.) "Sometimes the Cross is represented as the letter ' T ' (Tau-cross) and the Circle as the letter ' O '." (Ibid, p.55)

Figure 5. The Swastika. " The well-known esoteric symbol . . consists of a modified Cross, conceived as a whirling wheel. The whirling Cross of the Swastika, when seen in rapid motion, presents the appearance of a Circle enclosing a Cross. This symbol ... is one particularly sacred to the Rosicrucians, since to them it represents the Universal Activity and Universal Creation, symbolizing the Great Mystery of Occult Generation on all planes of Life."(19) (Ibid, pp. 55-56)

Figure 3. Sacred Brahmic Symbol. This is inserted here for the sake of comparison. According to "Ward (Freemasonry, p.30) :

" The Circle indicates Infinity and, in particular, God the Infinite and Unknown. The border of triangles signifies that everything in nature is subject to the laws of the Trinity (Brahma, Vishnu, Shiva).

" The Serpent is the symbol of Wisdom and Perseverance. It also points out that the multitude is not to be admitted into the revelation of the higher truths. . . The Seven-knotted Wand represents the seven degrees of the Order and also the various sacred and mysterious sevens, such as the Seven Celestial Cities, . . . seven emanations of the Eternal Unity.

" The point where the Serpent and the Wand cross is that point from whence we all emanate and whither we shall all

(19) In Fig. 5, the Swastika is reproduced as drawn in Secret Doctrine. This form is generally known as the " reversed " Swastika, and represents " black magic ", whereas the Swastika formed the other way represents " Life, Fire ", viz. " white magic ". The distinction between " black " and " white " magic is too subtle for the non-initiate: to him, it is like the distinction between the Jews and the Israelites!

ultimately return. Thus this symbol gives us not only the Circle, but also the Cross, and these together give us the Creation."

The Rosicrucian doctrine of the Creation closely resembles that explained in chapters III and IV. Using the esoteric numbering, we have:

0. The Eternal Parent wrapped in the sleep of the cosmic night: the Infinite Unmanifest represented by the symbol of the circle, viz. the Ain Soph of the Kabbalah.

This circle generates within itself a " Germ " (Secret Doctrine, p.43). Figure 6 (Plate XXIV) shows the Germ within the Cosmic Egg: this corresponds to Plate XII, showing the Cloud Veils of the Ain forming the first Sephira.

1. The Germ, the Life of the World, or World Spirit; or the Word, or Demiurge. (Ibid, pp. 42-43.)

2 and 3. " The One became Two; the Neuter became bisexual, Male and Female: and the work of Generation began." (Ibid, p. 52.) The Germ like Brahma became Vach and Viraj, Male and Female.

This completes the first trinity; below, are the Seven Planes of Consciousness. (Ibid. p. 85.)

4. The Plane of the Elements.

5. The Plane of the Minerals.

6. The Plane of the Plants.

7. The Plane of the Animals.

8. The Plane of the Human.

9. The Plane of the Demi-Gods. 10. The Plane of the Gods.

This completes the hendekaglyph, which is shown in Plate XXV. It should be compared with that of Hermes, Plate XX.

As there are Seven Planes of Consciousness, so the Soul of Man is Sevenfold. (Ibid, p. 144 ff) :

1. The Elemental Soul. 2. The Mineral Soul. 3. The Plant Soul, and so forth, to 7. The Soul of the Gods.

The parts of the Soul have already been treated in chapter II, in connexion with Plate IB; also, in a somewhat different form, in chapter IV, in connexion with Plate XVII.

" The Rosicrucians hold, as a very important part of the teaching, the occult doctrine of Metempsychosis, Reincarnation, or Transmigration of Souls, the essence of which doc-

trine is the survival of the individual soul after it passes from the physical body in death, and its re-embodiment in a physical body by rebirth after a sojourn in the resting place of the souls." (Ibid, p.165.)

It may be added that the Rosicrucians are pantheists, and believe in the Universal Substance. " It matters not whether this Universal Substance be called ' Primordial Substance, or ' Infinite and Eternal Energy,' or the ' Universal Ether ' . . In the same way, those schools of transcendental philosophy which postulate the existence of a Universal Mind, teach that all forms and phases of phenomenal existence are but Thought Forms in the Universal Mind. The old Brahminical teachings likewise hold that the Many exist but as incidents of the ' dream ' or ' meditation ' of the Lord High Brahma." (Ibid, pp. 64-65.)

" It is to assert the sublime truth first perceived by Spinoza: mind and matter are the warp and woof of the ' living garment of God '." (Spinoza got the " sublime truth " from the Kabbalah.)

* * * *

" One of the interesting points of the Rosicrucian teachings ... is that which is concerned with the Aura, or Psychic Atmosphere of the Human Individual, and the Astral Colours which manifest in that Aura . . . (Ibid, p.204 ff.)

" The human aura is an emanation from the soul... It is a form of energy rather than of matter. . . is egg-shaped, and extends to an average distance of two or three feet from the body of the person. . .

" The most interesting phenomena are the ' auric colours ' which represent the mental and emotional elements. . . .

Black indicates hatred, malice, revenge, and similar low feelings.

Grey (bright shade) indicates selfishness; (dark shade) melancholy.

Green (bright live shade) indicates diplomacy, worldly wisdom, suavity, polite deceit in general; (dirty, muddy shade) low deceit; (dark, dull shade) jealousy, envy.

Red is the colour of the passions in general; (dull) sensuality; (bright flashes) anger; (crimson shade) love; (rose colour) the highest form of human love between the sexes.

Brown (reddish) indicates avarice.

Orange (bright shade) represents pride and ambition.

Yellow represents intellectual power in its various forms.

Blue (dark) indicates religious emotion; (light) spirituality." And so forth.

The Rosicrucians teach the student to hold in his mind the mental image of a certain colour: this will result in the production of the corresponding emotion in the student's mind. For instance, if the student will concentrate on red, "there will be awakened in him a strong passionate emotion, and the manifestation of animal vitality and vigour, virility, courage,

This explains why Communists have chosen for their flag a dull red: sensuality. The colour scheme has also a part in the hypnotic effect on the candidate in the various degrees, namely, in the Scottish Rite degrees (*infra*, chapter XIII).

"In the explanation given here concerning the aura, will be found a key to very interesting phenomena along the lines of Personal Magnetism, Magnetic Influence, Personal Atmosphere, etc. ..." (*Ibid*, p.216.)

To complete the Rose-Croix theory, there are Seven Cosmic Principles:

1. The Principle of Correspondence. This is the "looking-glass" theory discussed in chapter II. The aphorism is: "As above, so below; as below, so above." (*Ibid*, p.217.) This motto in Latin is shown in Plate XIV, "The two faces of the Zohar."
2. The Principle of Law and Order. This amounts to a belief in Determinism, and is very close to Fatalism.
3. The Principle of Vibration. This is very important in occultism.

"The occultists teach that each and every mental or emotional state has its own distinctive rate of vibration, and that the secret of 'emotional contagion' [= hypnotic influence] is due to the fact that similar vibrations are set up in the emotional nature of persons subjected to the influence of strong emotion in another person. All manifestations of

thought, emotion, will, desire, or feeling, or any other mental state, are accompanied and caused by vibrations of a certain high rate, and these vibrations tend to influence others in their field of 'induction,' and tend to set up in the others similar vibrations. In this fact lies the secret of Mental Influence, Personal Magnetism, etc. . . A knowledge and mastery of the science of mental vibrations enables the skilled Rosicrucian to change the rate of his mental vibrations at will, and thus to maintain a state of mental calm and power unaffected by the thought vibrations of those around him." (Ibid, p.229.)

4. The Principle of Rhythm.

" In some of the higher teachings of the Rosicrucians, the student is instructed in the application of the Principle of Rhythm to the mastery of his emotional states and feelings. The essence of this teaching is that the wise, perceiving the inevitable reaction following action, . . manage to escape the consequences of the reaction by rising to their higher realms or planes of consciousness just before the time of the backward swing of the emotional pendulum, thus allowing the reactionary movement to be manifested only on their lower planes of consciousness, while the Ego dwells serenely on the upper plane. . .

¹They call this the Process of Neutralization, the operations of which consist in raising the Ego above the vibrations of the ordinary conscious plane, and on to the higher one. . . The occult masters . . . polarized themselves at the positive pole of a particular emotional state, and by a process of 'refusing' or denial, they managed to escape the effects of the swing of the emotional pendulum to the negative pole of that emotion." (Ibid, p.233.)

5. The Principle of Cycles. Both rhythm and cyclicity are closely allied to the principle of vibration.

"The Ego may convert the circle of its life-motion into an advancing and rising spiral, which, while carrying him around the life circle, will at the same time raise him a stage higher at each turn. . . By advancing the central point, by means of the will, the wise and the strong convert the Circles into Spirals, and thus advance and attain." (Ibid, p.238.)

6. The Principle of Polarity.

" All phenomena manifest polarity, or opposite and contrasted sets of qualities, properties, or powers, operating in opposite and contrasted directions." (Ibid, p.239.) The magnet, with its positive and negative poles, is the best illustration. " Love may be changed into hate, or hate into love, by a shifting of polarity."

7. The Principle of Sex.

" There is Sex manifested in everything—the masculine and feminine principles are ever at work in the universe. . . On the physical plane, Sex manifests physical generation; on the mental plane, it manifests mental generation; and on the spiritual plane, it manifests spiritual generation. . ." (Ibid, p. 247 ff.)

" The activities of the electrons, the atoms, and the corpuscles of which matter is composed, are purely sexual activities—all attraction is sex attraction, and, as all cosmic activity results from attraction, therefore Sex is the Motive Power behind the activities of the Cosmos. . ."

" Passing on to the Plane of Mind, we find that ... the subconscious mind, this 'other mind' is subject to stimulating influences from the 'conscious' or 'objective' mind, and . . . becomes fertile and produces a wealth of ideas, thoughts, and actions.

" Suggestion and Hypnotism operate in the same way, viz. by the Masculine Principle projecting its vibrations toward the Feminine Principle in the mind of the other person, the latter taking the seed-thought and allowing it to develop into maturity when it is born on the plane of consciousness. The Masculine Principle in the mind of the person giving the suggestion directs a vibratory current toward the Feminine Principle in the mind of the person who is the object of the suggestion, and the latter accepts it according to natural laws, unless the will interposes an objection. . . .

" The peculiar influence exerted by some persons over others is explainable in this way : the operation of Mental Sex activity in the form of vibratory mental currents. Here we may find the secret of personal magnetism, personal influence, fascination. . .

" The Principle of Sex manifests and operates also on the

Spiritual Plane of being . . . and its results are spiritual generation. . ."

(Of course all occultism is physical. When occultists speak of a "spiritual plane," they mean that the force is not directed at a particular person or object: the result is mass hypnotism as opposed to personal hypnotism.)

" Sex is omnipresent and all-pervasive in the universe. All creation is generation, and all generation proceeds from Sex."

TWO ILLUSTRATIONS FROM YOGI PRACTICE.

In view of the similarities between the Rosicrucian doctrine and that of the Yogis, it is convenient to draw upon the latter for the purposes of illustration. A pamphlet entitled " An Essay on the Fundamental Principles of Operative Occultism " by Manly P. Hall (Los Angeles, 1935) contains a reproduction of a painting representing the " Opening of the Third Eye." The principal details are shown in Plate XXVI. The explanation follows :

" This painting of the head of Minerva shows, in part, the activities of the pineal gland and the pituitary body at the time of the phenomenon commonly termed the 'opening of the Third Eye' (C). The Kundalini fire (sex-force) is seen rising upward through the spinal canal (A) into the pons of the medulla oblongata. The golden light (B) radiating from the base of the brain at the back, gradually increases in size and intensity until it forms the nimbus or halo of the saint (sic). The pituitary body is here shown surrounded by an elliptical rose aura."

(As explained above, rose aura indicates " the highest form of human love between the sexes.")

" The pineal gland—the Third Eye of the Mysteries—is here depicted as blue in colour and surrounded by a radiating blue aura. In reality, however, this aura includes within itself all the colours of the spectrum, but blue decidedly predominates. The tiny vibrating finger on the pineal gland points directly toward the pituitary body. This finger, vibrating at a very high rate of speed, is the actual cause of true spiritual illumination."

Another illustration, also given in the same pamphlet,

represents the " Seven Spinal Chakras." It is sketched in plate XXVII. The explanation given in the pamphlet is :

" This painting of the Chakras is based upon a number of native drawings brought from India by Mr. Hall in 1924. In the Orient, diagrams of the Chakras are comparatively common, but several symbols not generally included have been added, which make the painting more complete. The most important additions consist (1) of the interlaced triangles behind the figure, the body of the Yogi himself forming the upright triangle; (2) the beam of golden light rising from the Brahmarandra, or Gate of Brahma, in the crown of the head; and (3) the Sahasrara, or Thousand-petalled Lotus, in the upper part of the brain, which is generally pictured as an inverted lotus-like cap, but is here shown as a great flower-like sunburst, with a white centre and concentric rings of petals.

" The plate is, of course, diagrammatic and must not be considered too literally.

" Study the flower-like centres upon the spinal column of the Yogi. Through the centre of the seven flowers passes the tube Sushumna, which corresponds to the sixth ventricle of science, a tiny tube passing through the centre of the spinal cord. On the left side of Sushumna is another tube called Ida, and on the right side a third called Pingala. These are the poles of the central tube. . . These two tubes are profoundly influenced by the nostrils on their respective sides. The Ida and Pingala cross at the base of the spine. The Ida, Sushumna, and Pingala together are the chief of the Nadis, and of these three the Sushumna is the most important. In the ordinary individual the tube of the Sushumna is closed, but by Yoga it is opened so that there is a direct connexion between the sacral plexus at the base of the spine and the pineal gland in the head.

" According to Hindu allegory, Kundalini, the goddess of the serpent fire, descends into man through the umbilical cord at the navel, but when the umbilical cord is cut, this serpentine power coils itself in the sacral plexus, where it rests upon the triangular bone at the end of the sacrum. This triangular bone is shown as an inverted triangle in the Muladhara, the four-petalled lotus-blossom at the base of

the spine. Here Kundalini remains coiled until through occult exercises she is caused to rise through Sushumna into the brain, where she awakens the activity of the Third Eye, the pineal gland. This Third Eye is the link connecting man with the spiritual world . . or with the higher spiritual nature of himself. The anthropos, or ' overman,' which never descends into incarnation, was called by the Greeks the Cyclops, the giant who had but one eye, which eye was the pineal gland. By means of it, the higher ego was capable of seeing downward into the human nature, and the human ego was capable of seeing upward into Buddhi, or the ' overman.' Kundalini is more or less excited into rising as the result of the ascending essences in Ida and Pingala. . . .

" Let us now consider the centres from the lower upward. That division or step of Yoga called Pranayama, is devoted to awakening Kundalini from her coils and causing her to rise upward through the Chakras. As she contacts these in turn, they result in an extension of consciousness. Each of the five lower centres distributes one of the five forms of Prana, or broken-up energy of the sun. Each of the seven chakras also has a corresponding tattva or breath—a motion or condition of spiritual air. Beginning at the bottom of the spine and working upward, the centres are as follows:

1. Muiadhara. This has four petals and an inverted triangle in the centre. The tattvic power of smell is associated with this Chakra. (Compare Plate XIX, inverted triangle numbered: 7, 8, 9.)
2. Svadhisthana. It contains six petals, with a crescent in the centre. Its tattvic correspondent governs the sense of taste. It is the prostatic plexus. (Compare Plate XIX, No. 6.)
3. Manipura. This chakra contains the red triangle. It has ten petals and is associated with the epigastric plexus and the navel; also, with the tattva of sight. (Compare Plate XIX, No. 5.)
4. Anahata. Its symbol is two interlaced triangles. This chakra has twelve petals and is associated with what is commonly called the cardiac plexus. Its tattvic power is the sense of touch. (Compare Plate XIX, No. 4.)

5. Vishuddha. This consists of a white circle surrounded by sixteen petals. It is known to modern science as the pharyngeal plexus. Its tattvic correspondent gives the sense of hearing. (Compare Plate XIX, No. 3.)

6. Ajna. This is the cavernous plexus of the brain. The lotus consists of two petals caused by the fanning out of spiritual rays, one to either side. Its tattvic power is to give the quality of thought. (Compare Plate XIX, No. 2.)

7. Sahasrara. This is the thousand-petalled lotus, the highest of the sacred seven. Its tattvic power is purely spiritual. It corresponds either with the pineal gland or an unknown centre directly above it. When Kundalini reaches this point, divine consciousness is attained." (Compare Plate XIX, No. i.)

It is interesting to compare the 7 chakras with the 9 numbers of Plates XIX and XI, the bottom chakra corresponding to the Nos. 7, 8, 9 of the latter.

From this it appears that the rise of Kundalini through the chakras is the reverse of the descent of the erotic impulse. The raising of the Kundalini is thus a perversion of the sex-forces.

Such a perversion is punished by nature: "Woe to the unhappy mortal who raises Kundalini prematurely to the brain! The sting of the fiery serpent is most deadly . . . She will burn her way to the brain and destroy the reasoning qualities of the mind." (Ibid.) This punishment can be escaped only by a long training—as it were, a gradual perversion of the body, the will, the reason, etc. . . This training, to which reference has been made in chapter II, is given in many books on Yoga.

The Assassins, the Templars, Rosicrucians, and Yogi drew or draw their strength from occultism, the serpent goddess. In different spheres of activity, all stand opposed to reason, civil authority, and Christianity.

CHAPTER XII.

FREEMASONRY.

Masonic organizations cover the entire globe and number millions of members; in America alone, there are three million Freemasons.

The general purposes of these organizations are:

1. To sway public opinion directly and consciously. In Catholic countries, the anticlerical party owes its birth and support to them. In Protestant countries, where the the clergy are drawn into Masonry, the pulpit becomes a fountain for Pacifist, Socialist, and Communist propaganda.
2. To give an occult 'twist' to the national mind, more precisely, the subconscious mind of the nation.
3. To serve as a preparatory school and sorting house for the higher occultism.

HISTORICAL OUTLINE.

Originally, there were Operative Guilds of Masons, just as there are to-day trade unions of bricklayers. These were said to go back to the Roman *collegia* (guilds); they existed throughout the Middle Ages, and were still operating as late as 1835.(1)

Already in the middle of the seventeenth century, members of the Rose-Croix were mingling with those of the Operative Guilds, and had formed the plan to exploit the good reputation and vast, loose organization of the Operatives. (2)

(1) This " I have definitely proved by a careful study of the documents in the possession of the Building Trades Federation " : J. S. M. Ward, in *Freemasonry & the Ancient Gods* (London 2nd edition, 1926) p.74.

(2) *Occult Theocracy*, pp.154-157.

Among the Rosicrucians who evolved the plan should be noted in particular the Jew kabbalist, Leon Templo (1603-1675) : he followed the lines of the esoteric " temple " of Solomon, with initiation by degrees. The Jewish Encyclopedia says (under "Leon") : " The coat of arms of English Grand Lodge of Masons with the Hebrew motto, is the work of the famous and learned Hebraist, architect, and brother, Rabbi Jacob Jehudah Leon."

After the Rosicrucian penetration of the Guilds had gone on for many years, the final blow was struck. According to the Operatives' story: (3)

" In 1710, Rev. James Anderson became the chaplain in succession to Dr. Compton, at a time when it appeared probable that the Guild might be disbanded(!). To avert this, Anderson determined to lay greater stress on the speculative side of the work. Accordingly in December 1717, he proposed that non-operatives should be admitted on payment of a fee of five guineas. Seven were so admitted, and these were George Payne, Johnson, Stuart (a lawyer), J. T. Desaguliers, Anthony Sayer, John second Duke of Montague, and Entick (gentleman)."

Note the mystic number seven; some, probably all, were Rosicrucians: certainly, Anderson, Desaguliers, Sayer, and Payne.(4) The fear that the " Guild might be disbanded " was merely the pretext invented by Anderson.

" It should be noted that of these Anthony Sayer was the first Grand Master of the Grand Lodge founded in 1717. George Payne became Grand Master in 1718, and John Theo-philus Desaguliers in 1719. John, Duke of Montague, was elected Grand Master in 1721."

Anderson made certain changes in accordance with Rosicrucian concepts. " These innovations caused bitter complaints from the old Operative members, who appealed to the Grand Master Masons, Strong and Wren, who supported them, and Anderson's speculatives were struck off the rolls.

" But Anderson was not defeated so easily, and in the end brought about the formation of Grand Lodge in the interest of the speculatives."

(3) As quoted by Ward, himself a speculative mason, op. cit. pp.68-69.

(4) Occult Theocracy, pp.34, 150.

" The Operative Guilds, which never submitted to Grand Lodge, ultimately became the modern Trade Unions. . ." In this way, following a preconceived plan, the subversive Rose-Croix sect stole the organization of the craft masons, and filled it with " speculatives " to the exclusion of the genuine artisans.

The new Grand Lodge of England sponsored the founding of lodges in France: at Dunkerque in 1721, at Paris in 1725, at Bordeaux in 1732, etc. While Freemasonry was spreading over Europe, delegates were sent to found lodges in America by two routes. One of these was to New York, the other, via the West Indies (Santo Domingo) to Charleston, South Carolina. (5) The New York branch later became the Grand Consistory or Supreme Council founded by Joseph Cerneau in 1807; it was known as the Northern Jurisdiction. The Charleston branch, known as the Southern Jurisdiction, developed a very strong revolutionary character and assumed great importance after Albert Pike became Grand Commander (January, 1859).(6) It played a prominent role in bringing on the Civil War (1861-1865); after it, for a time, it was the ostensible head of all Masonry. At present, the Supreme Council of the 33° (Southern Jurisdiction) at Washington is recognized as the head for all American Masonry, and the Northern Jurisdiction appears to have been absorbed.

But this is not the whole story of the lodges in America, which is very confused. It is clear that the Jews were the most active organizers from the beginning. A document in the early history of Rhode Island reads: " This year, 1656, wee mett at y House off Mordacai Campanell and after Syna-gog gave Abram Moses the degree off Maconrie."(7) Speaking of the founding of the Southern Jurisdiction, William Peckham, 33°, wrote: " There seemingly existed an understanding among Deputies appointed under or by Morin (the original French delegate sent to Santo Domingo), to entrust persons of the Hebrew faith with the secrets and arcana, as well as high positions in the new Rite, in preference to those

(5) For the story of these two branches, see Peckham, *The Ancient & Accepted Scottish Rite in the U.S.A.* (New York, 1884).

(6) *Occult Theocracy*, p.211.

(7) Ward, *op. cit.* p.173.

of the Christian religion. In proof ..." then follows a long list of names. (8)

The connexion between Masonry and the Rose-Croix has always remained close. To-day, " the Rosicrucian Society has nine grades, and the qualification for the first, ' Zelator,' is that of being a Master Mason. The object of the colleges, as they are called, is to study the real meaning of Masonry and the ancient mysteries. . ." (9)

DEGREES AND RITES.

The first three degrees,— " Entered Apprentice," " Fellow-craft," and " Master Mason,"—are known as the " Blue Lodge." Originating in the Operative Guilds, they were altered to suit the purposes of the Rose-Croix. To these were added at intervals during the past two centuries, other higher degrees, grouped under different Rites. To-day, there are several Masonic Rites or Orders, each consisting of a given number of degrees, while a close affiliation exists between all: viz. the Ancient and Accepted Scottish Rite, the Rite of Memphis, Rite of Mizraim, of Swedenborg, the Grand Orient (Continental Masonry), etc.

In addition, there are a multitude of secret fraternities which, though making no claim to the name of Masonry, are organized on similar lines and serve the same ends. Closely affiliated with the Masonic lodges, they are in touch on the one hand with higher occult bodies, and on the other with openly revolutionary movements, e.g., Anarchists, Communists.

In Occult Theocracy are given short historical accounts of such secret societies as: The Elks, the Rotary Clubs (10), Knights of Columbus, Independent Order of Oddfellows, etc The reader, if he happens to be an initiate, should be able to penetrate the secret meaning of the degrees and lectures,

(8) Peckham, op. cit. p.7. For the history, other reference works are: A. E. Waite, A New Encyclopedia of Freemasonry, and Hugh & Stillson, History of Freemasonry.

(9) Ward. op. cit. p.188.

(10) The Elks are concerned with " eleven o'clock " : the eleven of the hendekaglyph. The " Rota " of the Rotarians is a kabbalistic form of " Tora " = Torah, the Jewish Law; also the Latin rota ("wheel") is the " Wheel of Fate, or Fortune " of all esoterism, the wheel of the Juggernaut that crushes individuality.

thanks to the esoteric keys supplied in the present volume and in other works.

Each of the fraternities has its place in the esoteric hierarchy, from those at the bottom, to the more advanced which lead directly into the strictly secret Orders whose very existence is not suspected by most members of the official grades.

The relation of Freemasonry to the higher occultism is thus explained in " Freemasonry Universal," official journal of the Order of Universal Co-Masonry (British Jurisdiction):

(11)

" Modern occultists contend that in the past there were Schools of training in the Secret Wisdom, and furthermore, that these Schools still exist. They also claim that the occult wisdom has influenced many organized bodies, including the Christian Church, the Rosicrucians, and, by no means least of all, Freemasonry. It is self-evident, however, that . . . Freemasonry is mainly an exoteric School of Initiation which does not attempt to put into practice any occult exercises, being content merely to supply hints for those who have eyes to see, and leaving them once they have perceived the inner significance, to travel East in search of a Master. Indeed, the First Lectures put into the mouth of an Entered Apprentice, the statement that he has come from the West and is travelling toward the East in search of a Master. . . . When he reaches the East, namely, the Third Degree, the reason why he must retrace-his steps is explained: a perfectly clear hint that the student who wishes to practice the occult science must seek his Master outside the door of the lodge. ..."

OCCULTISM IN THE BLUE LODGE.

From the very beginning the candidate is subjected to occult influence, without his suspecting it. We take the opening of a lodge for the first degree (Entered Apprentice) and quote from the same source. (12)

" To the student of occultism, the ceremony will be con-

(11) Article entitled, " Occult Significance of Freemasonry " in Vol. V, Part 4, (London, 1929).

(12) Op. cit. Vol. V, Part 2. The Editor says that the " article was sent by Brother B. T. Bode, of Heracles Lodge, Sydney (Australia) ".

strued inevitably ... in terms of the building of a system, the Creation of a Universe. . . .

" The pervasion of the Lodge by incense 'is the putting oneself into the right atmosphere . . by an inbreathing of an essence which will spiritualize the view taken of the enterprise. . . .

" We have to remember that the Right Worshipful Master is the Magician of the Lodge, having had a power conferred upon him which simple Master Masons do not possess, just as a priest has certain powers not shared by the congregation."

The Master of the Lodge must therefore be initiated into the higher occultism.

"... The Stewards have been preparing the candidate for entrance into the Lodge. The duty of the Stewards is most important,—they it is who have the first touch with the candidate, and the ceremony of preparation should be conducted with the utmost solemnity and with regard not only to the physical preparation, but also to the proper attitude of the candidate to the ceremony in which he is about to participate.

" . . . The various forces brought into play are designed largely to help produce the following results:

- (a) The alignment and culture of the subtle, physical bodies.
- (b) Expansion of consciousness.
- (c) The opening of the Chakras.
- (d) The training of the vehicles to carry on work efficiently, while the consciousness is working at its own level.
- (e) The union of the higher and lower triad in man.(13)

" It will be realized, however, that the effect . . which the Masonic ceremony has upon the individual will depend largely upon his development and powers of response.

"... The preparation symbolizes poverty, blindness or ignorance, and poverty of spirit, but it may also signify a purification."

Thus the candidate, brought up in the light of reason, from the occult view, is a " poor, blind fool " until he has rejected

(13) The Chakras have been discussed in chapter XI. The higher and lower triads in man are those shown in Plate III, etc.

reason and embraced the law of unreason. He must be cut off from his surroundings.

" The baring of the right arm, left breast, left knee and right hip . . are apparently a reference to the awakening of occult centres in one's being which may only become active when purification of the whole nature has begun.

" The very specific character of the preparation points to real knowledge of the occult physiology of the process of initiation on the part of those who originated the method. . . Certain forces are sent through the candidate's body during the ceremony, especially at the moment when he is created, received and constituted an Entered Apprentice. Certain parts of the Lodge have been very heavily charged with magnetic force especially in order that the candidate may absorb as much as possible of this force. The first object of this curious method of preparation is to expose to this influence those various parts of the body which are especially used in the ceremony.

" In ancient Egypt, there was another reason for these preparations, for a weak current of physical electricity was sent through the candidate by means of a rod or sword with which he was touched at certain points. It is partly on the same account that, at this first initiation, the candidate is deprived of all metals, since they may very easily interfere with the flow of the currents...

" The symbol of the hood-wink is that the candidate realizes that the logical intellect is useless in the search for wisdom, (14) and also that he is willing to lay it aside, and seek the inner light of spiritual insight. When later he is given light, it means that he is taught the principles of occultism, such as the unity of all selves in the One Self; the spiritual brotherhood of all initiates, no matter what their path."

Let the reader note: " the logical intellect is useless in the search for wisdom," that is, occultism which is based on unreason; also that "brotherhood" means the "brotherhood of all initiates," as opposed to the universal, Christian conception; while "light" in Masonry means " the principles of occultism."

(14) Emphasis supplied.

" The next feature of the preparatory symbolism concerns the knee and foot. The lower limbs are always taken to represent the feelings, because they support the body, just as the feelings support the intellect and will. Peeling is recognized to be the conscious side of the vital and instinctual processes of the body. Hence when the left knee is made bare, it means that the feelings of the candidate are ready to support him in his endeavours, and that he has sufficient vital energy to endure the strain of development. . . "

The cable tow " draws him to the gate, just as the cable tow draws the symbolic candidate to the door of the Temple, when its end is held by the initiated Brother. Resisting the drawing of the cable tow, or being accessory to his own death, means that when a man, attracted to the way, turns from it, he can only go back to the world of the mystically dead. . .

" The candidate properly prepared, symbolizes the natural man who has realized that he is ignorant, weak, half-alive, and limited, seeking out the way to become strong, beautiful, and free. Only such as these can be candidates for initiation into the true Masonic Mystery; all others are just playing with its allegories and symbols. . .

" When the candidate is properly prepared, i.e., when the ego is ready for incarnation, he is ushered into the Lodge (or temple of life), where, waiting to receive him, are the seven officers and the brethren. The seven officers represent the seven principles in man: the 3 principal, Atma, Buddhi, Manas,—spirit, soul, and body; the 4 lesser, the lower quarter-nary : concrete mind, emotional nature, etheric body, and physical body (i.e., Senior Deacon, Junior Deacon, Inner Guard, and Outer Guard, respectively). The brethren in the lodge represent other incarnating egos in process of evolution.

" The Inner Guard (etheric body) acts as a link between the Junior Warden (higher mind) and the Right Worshipful Master (spirit). . . The candidate is instructed to bow his head while the R.W. Master or higher self invokes a blessing from the divine.

" The Inner Guard stands for the power which permits the soul to enter flesh at any given moment, . . . and when he receives the candidate upon the pass of a sign, he is supposed

to communicate the rate of vibration of the Lodge to the candidate.

" The sign of the Inner Guard ... is the first Masonic implement, . . . the Latin cross of suffering, . . . introducing the candidate to ceremonies which are distinctly pre-Christian, as the cross itself. . . . "

This cross is merely the male symbol in the Rose-Croix, as explained in connexion with Plate XXIV.

"It is not generally recognized that there are passwords for the first degree. . . Before he (the candidate) can pass any portal, it must be said of him that he has the Tongue of Great Reserve, or ... ' Free and of Great Reserve.' The term 'free' . . came to mean that he was master of his own actions, under no civil restraint, and not . . deprived of his freedom of will or liberty."

Note the Masonic meaning of " free," " under no civil restraint," that is, recognizing no authority higher than his own ego.

The Second Degree. Here attention is drawn to the " five steps " : these are the five senses of the " Porta Sensuum " or Gate of the Senses (No. 1 in Plate XIX), through which the erotic impression enters.

" Remember the Five Steps and the height of each step; these have an important relationship . . ."(15)

" Let us consider the actual avenue . . the 'Winding Way.' Although we are considering the neophyte, we must understand that it is of ourselves we are speaking, we are the pilgrim, the neophyte, the initiate, according to the rung upon which we find ourselves. That personal ... or lower self, then, it is of which we speak, and it is that limited expression of the Life that is flowing through the vital channels which make us what we are. Hence ... I ask you to consider yourselves as that Life within your physical make up. This Life is pulsing, moving Life, rushing up and down the body and ' enlivening ' it. . . In its rushing, the Life Force keeps to certain prescribed channels." By "Life Force" is meant sex force, or Kundalini. The

(15) The quotation is from an article entitled " Physiological Effect of Ceremonial Action ". op. cit. vol. V, Part 3. Why the " Five Steps " correspond to the five senses is explained in the next chapter.

writer means that, according to one of the interpretations of the second degree, the passage of the candidate through the lodge symbolizes in detail the passage of Kundalini through the brain.

The Third Degree. " The actual instructions conveyed to the Life Force by the Ritual acts of the third degree, are most interesting, albeit obscure and perplexing. Before the Craftsman is raised, he has again to advance by the Perfect Square, which in this instance, you will remember, takes the form of stepping over an open grave. He then passes on with four regular Masons ... to the place of Light, after which he is for a time isolated. Here a break occurs, and the newly made Master Mason is prepared to hear the traditional history, and then he is laid in the grave from which he can only be raised on the Four Points of Fellowship."

The writer then explains with the aid of diagrams the formation of the human brain; and then continues:

" Notice the open grave formation of this part of the cranial hollows which physiologists call the 4th ventricle of the brain. The medullated nerve fibres ascending to the brain proper are led over the membraic covering of this orifice, decussating twice in their travel . . . Thus the Life Force being led upwards, passes over the open grave, . . the peculiarly shaped opening known as the 4th ventricle, and then through a canal or avenue into the 3rd ventricle, thence to the deeper cranial hollows and out of the cerebrummic levels of the cranium. Before entering the canal, called the Aqueduct of Silvius, a valve has to be passed, the Valve of Viensseus.

" This point is fixed in the mind of our Craftsman as he stands momentarily erect at the head of the grave, with his feet in the form of a square, and . . . here is the moment after which no stepping backward is possible.

" I think we all know that there is such a point in our occult evolution when we are fitted to advance, but from which we can never retreat, and I suggest that this Valve of Viensseus typifies that point in our human organism."

This is an interesting confession. The occultist, having definitely abandoned reason in favour of unreason, can never go back to freedom: he is thenceforth the slave of the Serpent. Theoretically, he could always go back like Faust and fool Mephistopheles. But in practice the inner obstacles are almost insurmountable.

" The four steps are then taken and the candidate kneels at the altar. He is now at the bar of his innermost reasoning, that junction between the canal and the 3rd ventricle. . .

" Occultists tell us that in a living body these ventricles are filled with a bright luminous fluid, which seems to evaporate on death, leaving only the dark holes in space for the anatomist to discover when researching by dissection. However, . . one thing is quite certain, that they are avenues, channels, or abiding-places for that Life Force. . .

" So far we have only been considering the track of the medullated fibres, but there is another important factor. . . It is that in all nervous energy there is secreted a peculiar fluid, sometimes spoken of as vital essence, and this fluid seems to flow up and down within the core of the nerve and to energize out into action. I suggest that this vital force is the Divine essence . . . and is due to the action of the Life Force working through and in the medullated fibres. Now this . . . secretion does not follow exactly the track of the fibres over the 4th ventricle but actually passes through it. That is, it descends into the grave.

" We left the Craftsman kneeling at the altar; here he makes certain vows and obligations and is then left comparatively alone, after which comes the preparation. The Life Force is forced up to the seat of innermost being and for the moment stands face to face with the Self. In this ecstasy of attainment, the vital essence is secreted and is sent down, i.e., passes down the tube of Silvius and enters the grave of the mortal body. Remember that it is the Master who is here represented, and also that the Craftsman is Craftsman no longer but Master, albeit not a regular Master Mason."

* * * *

The non-Masonic reader may have been somewhat bothered

by the jargon; but if he has been able to follow the argument, he has a far better idea of what the first three degrees are really about than the newly initiated candidate. The latter, dazed by the complexity of the ritual, the endless episodes, the terrible vows of secrecy, and the lectures of a tortuous morality, readily agrees from the outset that " the logical intellect is useless in the search for (esoteric) wisdom." He " realizes that he is ignorant, weak, half-alive, and limited," and is willing to believe when told, that he is " seeking the way to become strong, beautiful, and free." In his befuddled state, he would believe almost anything! Thus he is in a most receptive mood for the hypnotic influence.

OCCULTISM AND THE HIGHER DEGREES.

A few more hints as to the occult meaning of Masonry in the higher degrees may be noted.(16)

" Among members of the Masculine obedience in this country (England), no one can become a member of the 30th degree unless he has been M.W.S. of a Rose-Croix Chapter. In this degree, we have another occult hint, namely, the importance of bread and wine. These elements played an important part in the Ancient Mysteries, just as they still do in the Mysteries of the Church.

"... Osiris was also a Corn God, and, at Eleusis, the neophyte was shown an ear of corn, while at the same time, water was poured upon the ground, and the prayer was addressed to the Great Mother Earth, ' Conceive.'

" Wine likewise played an important part in the Orphic ceremonies, and in the Masonic legend competent critics have at once recognized the fact, that in Hiram Abiff we have a character who stands for the same allegory.(17) That the whole story is also an allegory of death and resurrection is true enough; but to the occultist it has a further significance, namely, that the powers of generation may be used for the begetting of spiritual children as well as physical."

(16) The quotation is from an article entitled " Occult Significance of Freemasonry," op. cit. vol. V, Part 4.

(17) Of. J. S. M. Ward, Who was Hiram Abiff?

That is, the sex force may be perverted for the purposes of occultism, hypnotism, clairvoyance, etc. . . .

" It has already been said that there are certain great occult centres in the body. They are to be found at the top of the head; in the centre of the forehead; at the throat; the breasts; the solar plexus, which lies just beneath the naval (sic); at the base of the spine near the reins; and at the back of the neck."

These seven centres correspond to the seven Chakras of Plate XXVII. The writer says that certain schools locate the centres somewhat differently, but that the differences are unimportant. He adds that the glands connected with some of these centres secrete certain kinds of fluids; then continues:

" The occultist teaches that all the fluids generated by these various glands possess a common basis and constitute a kind of life force. This force may be transmuted and utilized to acquire super-physical powers. They tell us that it is the duty of every man who desires to perfect his humanity, to open these centres, which are actually in the astral body and are called Chakras among the Hindus. We now see the significance of certain gestures used in the Craft, which are intended to open in turn three of these Chakras. The gestures of the Royal Arch affect the Chakras between the eye-brows and also those at the back.

" In the higher degrees, there are signs corresponding to the remaining centres, and it is probable that certain other signs are, as it were, a return to the same centre; thus, for example, the Sign of Sympathy corresponds in some measure to a certain Royal Arch sign. The slight variations which occur represent slightly different methods of opening these occult centres.

" In like manner, the words of the degrees have an occult significance, and are in the nature of mantras, invoking certain qualities, such as strength. The latter, namely strength of will, is a prerequisite for the opening of even the first of the occult centres, and readers should meditate carefully on the hidden significance of the meaning of these words. . .

" So far as the words themselves are concerned, they are undoubtedly mantric. A mantra is more than a mere prayer, it is a conjuration; when used by the Masters of Magic, such conjurations usually consisted of the use of certain words of Power, often Divine Names. The great work of the Royal Arch is a good type of such a conjuration.

" The very great care with which these words are guarded, is sufficient to show that they are of more importance than if they were merely intended as a method of recognition. . . A parallel case is the Hindu word, AUM. . . But even the word AUM is a substitute for the genuine secret, which is known only to advanced adepts. Strange to say, this word was also a mighty word of power among the Gnostics. . . Among the Jews, we have the same idea revolving around the word Jehovah. . . .

"If we bear these facts in mind, and remember the combination of word and sign of each of the craft degrees, we shall at once see their occult significance. The sign is a conjuration calling down power to open the occult centre indicated, and to release further power therefrom; while the word, tonically uttered, produces its effect upon all listeners. These facts explain the extreme and apparently arbitrary rule of secrecy concerning them, . . . because of the latent power in the word and gesture. If they are mantras, whose misuse might lead to disastrous results, particularly to a careless operator, then such stringent regulations are reasonable.

" In short, your careless novice might inadvertently open his own occult centre or that of some person totally unprepared, with nerve-wracking results. Let us not forget that, whether we believe in these occult centres or not, the fact remains that each of these signs is connected with a powerful nerve centre or gland.

" Every doctor knows that anything which disturbs these glands or these nerve centres, brings about an illness which is more difficult to cure than a disease caused by a germ or even an actual wound.

" If Freemasonry contained no important hints on occultism than the above, these would be sufficient to show that it has an occult meaning. But these are but one group of hidden indications. . . .

" I cannot close without drawing attention to the hints it contains concerning re-incarnation, for this doctrine is almost universally accepted by all occultists. The manner of raising Hiram Abiff hints at this, for, among many savage races, this is the way of transferring the divine soul of a hero who has died to a living representative. Then again the two pillars which stood at the porch of the temple of King Solomon, refer to the same teaching."

The " two pillars " are Jachin and Boaz (I. Kings vii. 21). Jachin is the symbol of the female organ, uterus; Boaz that of the male, phallus. The words, " Jachin, Boaz, Mohabone" are the passwords for the first three degrees, respectively; "Mohabone" stands for the hermaphrodite. The three letters, " J.B.M." thus represent the phallic trinity. The Luciferian meaning of the letters is revealed later in the higher degrees; it is: "Jesus Bethlehemus Maledictus."

" We are told that they (Jachin and Boaz) were to serve as the archives for Freemasonry. . . . In reality, the constitutional rolls(18) are the stored up memories of previous lives and the karmic results thereof, which limit the freedom of action of every man, just as the constitution limits the action of any Masonic Lodge."

It is interesting to note this incidental admission that Masons, for all their talk about freedom and liberty, share the full doctrine of occultism, including the principle of Fatality.

We shall examine the matter further in the next chapter.

(18) Sperma..

CHAPTER XIII.

THE SCOTTISH RITE.

THE three chief Rites of Masonry proper are: the Ancient and Accepted Scottish Rite, the Rite of Mizraim, and the Rite of Memphis. The Scottish Rite has 33 degrees; to these, the Rite of Mizraim adds 57, that is, the degrees 34th to 90th inclusive; while the Rite of Memphis adds 63, that is, 34th to 96th. The Scottish Rite degrees are thus the base for both the other two Rites.

The two latter, as the names imply, (1) are based on the occult wisdom of ancient Egypt with its striking parallel in the Kabbalah. Though superior in the number of degrees and in the status they confer on the recipient, they are inferior in intrinsic value to the Scottish Rite, which is the one we shall use for the present examination.

All three Rites merge into one another so as to form a whole, with branches all over the world. To quote John Yarker : (2)

" We (the English) had thus for long the Scottish Rite allied with Mizraim, and now with Memphis. In the case of the former, we established representatives with various Supreme Grand Councils and revised the Statutes of 1762, in preference to the forged Constitution of 1786, in the year 1884; in Mizraim, with the old bodies of Naples and Paris; and in Memphis, with America, Egypt, Rumania, and various other bodies working that Rite. We also, in these three Rites, accepted foreign Charters to confirm our original powers."

(1) Mizraim is the Hebrew word for Egypt.

(2) Pamphlet entitled, " The Grand Mystic Temple " : Occult Theocracy, pp.522 If. On November 11, 1912, John Yarker was elected Grand Imperial Hierophant, 97th degree. After his death in 1913, he was succeeded by Henry Meyer, 33°, 90°, 96°, as Sovereign Grand Master General, with Edward Aleister Crowley, 33°, 90°, 96°, as Patriarch Grand Administrator.

This last statement disposes of the humbug which English and American Masons are so fond of repeating, that "Anglo-Saxon Freemasonry has nothing to do with Continental Freemasonry."

"The governing body or 'Sovereign-Sanctuary Supreme Grand Council of Rites 33-95,' has already issued Charters for Grand Mystic Temples, Council General (of Rites) 32-94, for England, Scotland, Ireland, New Zealand, and West Africa, and each Charter covers a Grand Consistory 32-93, Ancient and Accepted Rite and a Supreme Grand Council, 33rd. It has also established a Sovereign body with like powers for the German Empire." (Ibid.)

CHARACTER OF THE SCOTTISH RITE DEGREES.

The subject of the degrees, the "Great Work," is the rebuilding of the temple of Solomon. It is not, of course, a physical temple, but a symbolic temple : an esoteric structure.

The following general features apply to all the degrees:

1. The judaizing influence. The first thing which strikes the candidate is the Jewish atmosphere of the lodge: legends, ritual, symbolism are either purely Jewish or coloured by Judaism. The first 16 degrees are entirely based on the Old Testament; the rest are from the O.T., the later history of the Jews and of Gnostic sects.

2. The occult character. There is an emphasis on symbols; the same symbols have different meanings in different degrees. For instance, the letter "G" in the 2nd degree stands for "Geometry"; in the 3rd, for "God"; in later degrees, for "Gnosis," and "Generation" (the phallic god). The ritual and the lectures are full of equivocal phrases and gestures: the real esoteric meaning is developed by slow stages. The prodigality of vows and obligations with their exaggerated penalties in case of violation, impress the candidate with mystery and secrecy. As these vows are preceded by false assurances on the part of the Officers that, 'nothing in them will in any way affect the candidate's duty towards his religion,' the vows. that he has been duped.

3. The appeal to the ego. The degrees redound with high-sounding titles. In the ritual, the central role (as far as possible) is assigned to the candidate. In the lectures, there is always subtle flattery for the recipient; the extreme care with which he is prepared for each initiation is an appeal to his vanity. Then there are the gorgeous garments, robes, jewels, badges, sashes, emblems, crowns to adorn the actors: a fresh set for every degree. There is something very feminine in all this : the modern woman takes no more trouble with what she will wear than the Mason of the higher degrees. The banquets, another form of self-indulgence, are more elaborate in some countries than in others.

TITLES OF THE DEGREES.

As it would be beyond our present scope to give a full account of each degree, we must content ourselves with a brief enumeration and a few remarks. (3)

The 33 degrees fall naturally into three divisions of eleven, giving the triple hendekaglyph shown in Plate XXVIII.

The first hendekaglyph, "A" in Plate XXVIII, represents (according to the kabbalistic interpretation) the creation of man after the manner of the creation of the First Cause, shown in Plate XI:

1. Entered Apprentice. This corresponds to the void, 0 of Plate XI: the "natural man"; "blind, ignorant, weak, half-alive." The badge is appropriately known as the "badge of innocence," viz. the void: the Mason is not yet conceived.

2. Fellowcraft. This corresponds to Kether, the first emanation (No. 1 of Plate XI). As Kether (Crown) is physiologically represented in Plate XIX as " Porta Sensuum," or Gate of the Senses (see Appendix to chapter IV), in this degree there is a tedious lecture on the " Five Steps," i.e., the 5

(3) The titles of the degrees and the ritual vary somewhat in England, in America, and on the Continent of Europe. But these local differences do not alter their value and significance. A partial description of the degrees for English Masonry is given by J. S. M. Ward in *Freemasonry & the Ancient Gods*, on which we shall draw. A complete description of the Continental version is given in Leo Taxil's works.

senses by which the erotic impression enters the brain. The degree corresponds to the 7th Chakra (Plate XXVII). It represents the conception of the candidate: the mother is the Lodge, the father, the phallic god.

3. Master Mason. Nine months (the period of gestation) must have elapsed since the candidate received the 2nd degree. This is the degree of birth : the candidate is " raised from the grave," that is, delivered from the womb of the Lodge. Stress is laid on the pain which attends birth. The word of this degree (as explained in chapter XII) is " Moha-bone"; while the substitute word is " Tubalcain." In the instructions to the neophyte, it is explained that: Eblis, the Angel of Light, could not see the beauty of the first woman (Eve) without coveting her. Cain was born: his soul was the spark of the Angel of Light, the Fire-God, Abaddon (Apoc. ix, 11). " Cain, to redeem his fault (the murder of his brother), this excusable fault committed in a moment of legitimate anger, . . . learned to cultivate the earth. His son Enoch initiated men in a moral life. Mathusael taught them the art of writing. Lamech gave them the example of polygamy. Tubalcain, his son, discovered the art of forging metal. . . Nohema, who had sexual intercourse with her brother Tubalcain, taught them how to spin. . . It was Hiram, the descendant of Cain, of Mathusael, of Lamech, of Tubalcain, and of Nohema, who employed all his genius. . . in the construction of this temple of Solomon. . ."(4) The reader will recall our mention of Cain as the protege" of the phallic god (chapter VI), and as the patron of one branch of the Ophites (chapter X).

4. Secret Master, or Mark Master. (5) The degree is concerned with " mourning for Hiram Abiff." It completes the first triangle (see Plate XXVIII, A), and is therefore dedicated to Kether, name applying both to No. 1 in Plate XI and also to the whole triangle 1, 2, 3. Accordingly, the Apron bears " a blue flap with the all-seeing eye "(6), which we recall is the equivalent of I, Yod, or Kether. The letter "Z" on the

(4) Leo Taxil, II. p.104.

(5) In England, the 4th to 17th degrees are not worked, but conferred by name only; they are worked in America and on the Continent.

Key we are told, " stands for Zadok, High Priest in the time of Solomon." (6) As the last letter of the alphabet, "Z" is the kabbalistic reflection of "A," symbol of Kether. " The degree explains the mystic significance of those things which were contained in the Sanctum Sanctorum, viz. the Altar of Incense, Golden Candlestick, Table of Shewbread, and the Ark of the Covenant." These are all symbols of Kether-Tetragrammaton. The Lesson is: " Duty and Secrecy"; the candidate is taught that he must obey the call of " duty inexorable as Fate "; blind obedience is exacted.

5. Perfect Master, or Past Master. This is a continuation of the 4th. Legend : ' Solomon ordered Adoniram to build tomb to Hiram Abiff: a superb tomb was built in 9 days (compare Nos. 1-9 in Plates XI and XIX), and an obelisk of black and white marble. The entrance to the tomb was between 2 pillars which supported a square stone surrounded by 3 circles, and on the stone was engraved " J." The heart of Hiram was enclosed in a golden urn to the side of which was fixed a triangular stone inscribed with the letters " J.M.B." with a wreath of acacia. The urn was placed on top of the obelisk.' We need not stop to explain the symbolism, of which the degree is replete. "J" is the same as I, Yod; "J.M.B." or "J.B.M." has been explained in chapter XII, except for its Templar meaning, " Jacobus Burgundius Molay" which comes in a later degree.

The Compasses extended at 90° is the Jewel: it represents one-quarter of the circle, 0, Ain Soph (Plate XI); that is, the first of the Four Worlds of the Kabbalah.

6. Intimate Secretary, or Most Excellent Master. Legend : ' King Solomon and King Hiram of Tyre are seated in front of a table with two naked swords, a roll of parchment, and a human skull. They argue fiercely. Solomon, in true Jewish fashion, will make no return for Hiram's generosity. Hiram sees Joabert (the candidate), Solomon's secretary, eavesdropping. Joabert is seized for spying, but pardoned and given sword to defend himself, should anyone endeavour to extort secrets from him.'

(6) Ward, Freemasonry, p.192.

The degree is a fine lesson in Masonic morality: cheating, spying on superiors, concealing truth from the public !

On the Tracing-board, " the window in the clouds represents the vault of the temple, and the letter ' J ' inscribed therein indicates the Tetragrammaton." (7)

7. Provost and Judge. Symbolism : 2 tau-crosses within a triangle which is within a circle; also 2 roses, one white, the other red. The Badge is white and red; the Collar is red, with letter " A." The lodge is hung in red.

Colours play an important part in the degree-work. In this hendekaglyph, one of the emblems is the colour of the corresponding Sephira of the Kabbalah; here, Badge is white and red, corresponding to 6th Sephira, white-red. But the colours are selected, also, according to the passions, etc., which the degree is designed to bring out, in the manner explained in chapter XI in connexion with Rosicrucianism.

This 7th degree, lowest apex of middle triangle, Plate XXVIII A, corresponds to 6, Tiphereth (Beauty) in Plate XI; to 6, Pneumaticae Valvulae in Plate XIX, and to 2, Svadhisthana in Plate XXVII. It is generally symbolized by the interlaced triangles, or " Seal of Solomon ": kabbalistically, the triangle pointing up is fire, Chokhmah, I, Yod (male potency); while the triangle pointing downward is water, Binah, H, Supernal He (female potency): united, they form the sign of the Macrocosm. (8) Here the two tau-crosses and the two roses (red and white) are substitutes for the two interlaced triangles.

8. Intendant of Buildings, or the Master in Israel. The 8th, 9th, and 10th degrees, forming the lowest triangle in Plate XXVIII A, and corresponding to 7, 8, 9 in Plates XI and XIX and to 1 in Plate XXVII, are peculiarly sacred to the phallic god. There is a transposition in the order: the 8th degree corresponds to the 9th Sephira, while the 9th and 10th correspond to the 7th and 8th Sephira. The 9th Sephira is Yesod (Foundation); in Plate XIX, 9, Virga; hence the title, " The Master in Israel."

(7) Ward, p.194.

(8) Idra Zuta, xix, sect. 692: Mathers, pp. 330-331.

The object of the degree is to supply the loss of Hiram Abiff. On the centre of the flap is a nine-pointed star (for the 9 Sephiroth), on the flap is a triangle within which is a letter. Here the phallic god is symbolized in his aspect as generative force (male), for which the sign is the pentagon: hence the "5 orders of architecture," the "5 steps of exactness," the 5 senses, etc.

The candidate penetrates to the innermost part of the temple (the body) and beholds the Great Light (sex force), containing 3 mysterious characters. Kabbalistically, the Great Light is Ain Soph Aur shown in Plate XII: it is formed of the 9 Sephiroth (as explained in chapter IV) represented by the nine letters AIN SVP AVR. In Masonry, the 9 letters of " Sapientia-" (" wisdom ") are used as a substitute. It is the Astral Light.

" The Astral Light is something like the breathing of the earth, its inspiration and expiration; it is the Great Magic Agent. The Light, which kabbalists call Tetragrammaton, I.N.R.I. (9) magnetic fluid, Serpent Lucifer, is. . . that unknown agent, that latent force which we call today Light, electricity, magnetism..."(10)

9. Knights Elect of Nine. This and the next degree are concerned with " knights," that is, " armies ": the reason is explained in the quotation from Kabbalah, in Appendix to chapter IV supra.

The degree exemplifies phallic vengeance (murder). Legend: the pursuit of the 3 murderers. One is caught and slain out of hand by Joabert (the candidate). Solomon upbraids Joabert, then pardons him. As the real lesson in the 6th degree is spying, so here it is murder, always in the interest of the Lodge. To preserve appearances, the lecturer says: " The criminal symbolizes Ignorance, for Ignorance should be slain by everyone at sight." (11)

10. Knights Elect of Fifteen. Legend: the remaining

(9) " Igne Natura Renovatur Integra " (" entire nature is renewed by fire ").

(10) Desbarrolles, (a pupil of Eliphaz Levi), in *My stores de la Main*, p.60.

(11) Ward, p.196.

criminals are hunted down by 15 knights. The degree is a continuation of the 9th. The moral : " We must be tolerant of other men's religions, because all religions contain some truth; we must combat ignorance by education, bigotry by tolerance, tyranny by teaching liberty." (11)

Tolerance is the Masonic attitude towards Judaism, Gnosticism, Brahminism, etc.; in other words, towards " all religions (which) contain some truth" (esoteric wisdom). But Christ's teaching is stigmatized as " bigotry," and is to-be " combatted " or undermined by " tolerance " (immorality and sexual appeal). Independence of thought and individual liberty are stigmatized as " ignorance," and to be destroyed by " education " (esoteric propaganda and initiation). The civil authority is "tyranny," and to be destroyed by " teaching liberty " (Pacifism, Socialism, Communism, etc.). The Badge is similar to that of the 9th degree, save that it has 3 heads (severed), placed on top of 3 arches. These three severed heads represent the destruction of individuality, of Christianity (the Church), and of established government.

11. Sublime Elect, or Twelve Illustrious Knights. This corresponds to 10 in Plates XI and XIX. Legend : Solomon subdivided the workmen into 12 divisions, and appointed 12 " Sublime Elect " in charge. The Apron is white with black border and lining, and on flap is a red cross. There is a black sash suspended from, right shoulder to left hip, bearing 3 hearts in flames, and poniard hanging from sash. This costume is reminiscent of the gorgeous Templar costume worn in America.

This degree completes the first hendekaglyph, or the creation of man (the candidate). The candidate is asked: " Are you Sublime Knight Elect?" He replies: "My name is Emmarek, the True Man in every way." (12) " Emmarek " (in Hebrew) means " I am purified." The Masonic authority, Richard Carlile's Manual of Freemasonry, p.177, says: " The original meaning of the name and distinction of the Jew was that of a man wise and perfect in his devotion to science. The word has the same significance as Jehovah :

(12) Paul Rosen, Satan & Cie (Paris, 1888), p.251.

literally, it is the God of the Man, the Holy Spirit, or the Spirit inspired by man." The candidate is now a True Man, that is, a Jew by adoption. The Talmud says : " Besides the Jewish People and the individual judaized by the Masonic Mysteries, there are no True Men; the other nations are only a species of animal." (13)

THE SECOND HENDEKAGLYPH.

Hendekaglyph B in Plate XXVIII deals with the elevation of the candidate—strictly speaking, his ego—from True Man to Pontiff.

12. Grand Master Architect. As this degree corresponds to the esoteric void, it is distinctly operative and scientific : the rules of architecture, the connexion of the liberal arts with Masonry, etc., are reminiscent of the 8th degree. The Jewel is a gold medal : on one side, the 5 orders of architecture; on the other, the cube, triangle, etc. The similarity with the 8th degree is not accidental : the esoteric void, 0, is the Ain Soph, and Ain Soph Aur, the Limitless Light (of magic, of Lucifer). The candidate is obliged to kiss a " G " in the centre of a flaming star : " G " here stands for " Generation "; he kisses the symbol of his own sex force.

13. Royal Arch of Enoch, or Master of the Ninth Arch. Some similarity with the Royal Arch, but great differences. Here we are again in the tradition of Cain the murderer (as in the 3rd degree) whose son Enoch (" dedicated ") was sacred to the phallic god. Legend : Enoch engraved certain knowledge on 2 columns : one column was discovered after the flood by the Jews, the other by the Egyptians. (This obviously refers to the occultism of the Kabbalah, and that of the Egyptian priests.) The top of the vault or arch is discovered by Solomon's workmen. (Of course, the vault was unknown in Enoch's and in Solomon's day, but the anachronism must pass.) The Jewel is a triangle with 2 people lowering a third person into a vault.

This degree is the only Royal Arch on the Continent, but

(13) Quoted in V. Pontigny, *Le Juif selon le Talmud*, p.105.

in England and U.S.A., the English Royal Arch is also worked.

14. Scotch Knight of Perfection. This is connected with the 13th degree. The Jewel is compasses extended at 90°, surmounted by a crown (Kether), with a sun in the centre. In the 5th degree, the explanation of the compasses at 90° was given : presumably here, it represents the second of the Four Worlds.

In U.S.A., among the decorations is " a transparency placed behind the chair of the Master, depicting the burning bush, an enveloping triangle, and certain letters [of Tetragrammaton] in the centre of the fire. In the West is the Pillar of Beauty [phallic emblem]. The pedestal is formed from fragments of Enoch's pillar. On table is bread and wine and a gold ring for the newly admitted brother." (Ward, p.199).

15. Knight of the East, or Knight of the Sword. There are 70 lights, " to represent the 70 years of captivity," also other mystic sevens. The sash is green, bordered with gold fringe, worn across the body; on the front, is a picture with a bridge and the letters Y and H, the first two letters of Tetragrammaton, that is, Yod and Supernal He (Plate XVIII) as this degree corresponds to the 3rd Sephira. The Apron is white, lined with red, bordered with green, bearing emblems of war.

Legend : Zerubbabel, descendant of David and " ancestor of Christ " (typical Jewish blasphemy), armed 7,000 masons to go to Jerusalem and rebuild the temple.

The Council Room has the 7-branched candlestick, brazen sea, table of shewbread, and other treasures of the temple now restored to Jews by Cyrus.

16. Grand Prince of Jerusalem. Legend: Zerubbabel and Darius. Apron is red-lined and bordered with pink, the flap is yellow with a balance and the letters D and Z.

17. Knight of the East and West. This degree is based on the Book of Revelation, the 7 seals and the wrath of the Lamb: it pairs with the 19th degree. It claims to have been organised in 1118, date of the founding of the Knights Tern-

plar. We are told that 11 knights took vows of secrecy, friendship, and discretion, between the hands of Birinus, Patriarch of Jerusalem. The reference is to the initiation of Hugh de Payens by Theocletus. There is a profusion of esoteric symbolism, stressing the Seven System of the Rosi-crucians.

The Jewel is a heptagon of silver, with gold star at each angle; in the centre is a book with 7 seals. The Council is hung with red, spangled with gold stars. In East is a throne elevated on 7 steps, supported by 4 lions and 4 eagles; between them is an angel with 6 wings. A transparency represents the sun at noon, also the moon. The covering of the floor displays heptagon within a circle, etc.: in the centre, the figure of a man in white with a golden girdle. His extended hands hold 7 stars; he wears a long beard; his head is surrounded by a nimbus.

It would be tedious to explain all this kabbalistic symbolism. We merely note that: the lion is Strength (Geburah), the 5th Sefira. This degree from its position corresponds to 5 in Plates XI and XIX. The eagle is the symbol of Scorpio : " Scorpio as a good emblem being symbolized by the eagle, as an evil emblem by the scorpion, and as of a mixed nature by the snake." (14) Scorpio represents on the material plane V, Vau, Yetzirah.(15) There are 4 lions and 4 eagles to symbolize all Four Worlds. . .

The figure of a man with a long beard (symbol of generative force) is distinctly reminiscent of the Baphomet, in connexion with the Templar legend of the degree.

18. Sublime Prince Rose-Croix of Heredom. This degree occupies the central place in the middle hendekaglyph: it is, as it were, the heart of the Scottish Rite, just as Rosi-crucianism is the heart of Masonry. Ward says of it (p.205) :

" The mainstay of the Ancient and Accepted Rite, this degree is found in every country where Masonry flourishes; it is traceable back to our prehistoric ancestors . . . and

(14) Mathers, The Kabbalah, p.24.

(15) Ibid, p.34.

is similar to the rite of the Bora among the Australian blacks. "(16)

" The points to notice are: (1) The three 'rooms' required for the due performance ... (2) That the candidate travels in search of the lost knowledge; (3) That he has, at the end of his journey, to pass through the Valley of the Shadow of Death amid darkness and difficulties (his head covered with a veil), and he is then admitted into the Circle of Chiefs (fully initiated men) in the Mansions of Bliss (the smaller circle).

" In the Book of the Dead, in Egypt, and among the ancient MSS of Central America, appear evidence that the prototype of this High Church Degree was worked long before Christianity arose."

On the Apron is a pelican feeding her young, on flap is triangle with Hebrew letters. The Collar is two-faced: one side black with red crosses, the other, rose-pink and richly embroidered. Among the symbols are a crown of thorns, and a serpent holding its tail in its mouth (common symbol of magic, etc.). The crown of thorns is not the only blasphemous reference to Christ: this and the 19th degree are both bitterly anti-Christian. In the 18th degree of the Continent (which contains ritual included in the English 19th), the candidate actually sacrifices a "lamb" (generally, a sheep): the sacrifice is symbolic of the Crucifixion. In the English ritual (as far as we are aware) there is no actual sacrifice; but the same idea is conveyed in other ways.

The Jewel is a golden compasses at an angle of 60°, surmounted by a celestial crown on one side, a scarlet cross within compasses made of enamel, and beneath, a pelican feeding young; at the joint, a rose. On reverse, silver cross and white eagle; rose at the joint. The angle of 60°, one-sixth of circle, refers to the familiar Euclidian method of inscribing a hexagram in a circle. The degree corresponds to 6th Sephira, and 6 in Plates XI and XIX : compare kabbalistic meanings given for 7th degree. The Pelican here stands for the 6th Sephira, while the Eagle (Scorpio) is for the Third Letter, V, Vau of Tetragrammaton or the Third World. (See Plate XVIII.)

(16) A full description of Bora rite is given in Ward, op. cit. Appendix A, p.347 ff.

The Most Worshipful Sovereign wears a red enamel Greek cross, surmounted by a celestial crown, suspended from neck by red ribbon (a phallic cross, or Rose-Croix). There are 33 lights on the Altar, which is decorated with red roses. The candidate receives the modest title, " Knight of the Pelican and Eagle, Sovereign Prince Rose-Croix of Heredom."

In England and U.S.A. only professing Christians are admitted, the object being to draw into esoterism those who would otherwise support the Church. Of course non-Christians can reach the higher degrees by other channels.

19. Grand Pontiff of the New Jerusalem. This degree pairs with the 17th. The lodge represents the vault of heaven: celestial blue with gold stars. The members are clothed in white with blue fillets with 12 gold stars. The Sash is crimson with gold stars. The Jewel (suspended from Sash) is a square: on one side alpha, on the other omega. The Thrice Puissant is in the East. The object of the degree is the study of the Apocalypse and New Jerusalem. (Rev. xxi, xxii.)

20. Grand Master ad vitam, or Grand Patriarch. Legend: temple-building, the fourth temple. After the destruction of the 3rd temple by Titus in 70 A.D., " Christian Freemasons " (sic), filled with grief, left the Holy Land, determined to erect a 4th temple which could not be destroyed, a spiritual edifice. They divided into a number of lodges and dispersed throughout Europe. One group came to Kilwinning (Scotland) in 1140, when the abbey was built.

21. Prussian Knight, or Noachite. The degree is Teutonic in origin and connected with Frederick II of Prussia. Legend is concerned with Noah and Ark. The meetings are held at full moon in the open; distinctly lunar in character.

22. Prince of the Lebanon. Legend : the Sidonians formed colleges on Mt. Lebanon and there adored the Great Architect of the Universe. The reference apparently to Druses who live on Gebel Druse (Hermon).(17) The Lebanon was the Holy Mountain of Adonis or the Fertility cult (phallic god).(18)

(17) The Druses are a Gnostic sect of Ishmaelite Mohammedans; cf Occult Theocracy, p.138.

(18) See Ward, Who Was Hiram Abiff?

" The special lesson of this degree is humility, and to impress this lesson on the initiate, he is compelled to kiss the pommel of the sword of the Knight Commander." (Ward, p.211.) This " kiss of humility " is the modern substitute for the " ritual kiss" of the Templars: the disgusting gesture recorded in the proceedings of the Templar trial.

Besides Noah, the degree refers also to the Tower of Babel, and to a character called Phaleg, or Phalec. (In view of the nature of the degree, we should prefer the spelling " Phallic")

This concludes the second hendekaglyph: the ego has been raised to the rank of Jewish Pontiff.

THE THIRD HENDEKAGLYPH.

Hendekaglyph C (Plate XXVIII) treats of the elevation of the candidate's ego from Pontiff to Sovereign.

23. Priest of the Tabernacle. Legend : the institution of the Order of priesthood in Aaron and his sons. Exod. xxix, xl.) The members are called Levites. The Badge is white, lined with scarlet, and bordered with a tricolour ribbon of red, purple, and blue; in centre is a 6-branched candlestick; on flap a violet-coloured myrtle. Jewel is a " thurible " (censer), suspended from broad sash of four colours (yellow, purple blue, scarlet) worn from left shoulder to right hip. Lodge hung with white; columns, in pairs, of red and black, at equal distances.

Altar is red, with the Book of Wisdom and a poniard. The Throne of the Sovereign Grand Sacrificer is elevated on 7 steps (7 Chakras). There is an obscure chamber hung with black, containing altar and stool on which are 3 skulls (explanation in 11th degree), and a skeleton with this inscription : " If you are fearful, go from hence; it is not permitted for men who cannot brave danger without abandoning virtue." (Ward, p.213.) The meaning is: 'If you are afraid to carry out the instructions of the Lodge, you can go no higher in Masonry.' The Grand Sacrificer wears long red robes with yellow sleeveless tunic; on his head, a golden mitre, also black scarf with silver fringe. The Levites wear

white robes with red scarfs. The Emblem is described in prophecy of Zechariah : a candlestick all of gold, with a bowl on top of it, and 7 lamps.

This Emblem is the symbol of the (Jewish) " Universal Church." "We Jews claim that we possess universal religion, a faith whose foundations we believe will one day be accepted by all mankind."(19)

24. High Priest. Legend: Moses' instructions for building the tabernacle. Lodge is appropriately called a " Hierarchy," with Moses, Aaron, Bezaleel, and Aholiab. There are two rooms: a " vestibule," and a second room of circular shape, hung with tapestry representing colonnade. On pavement is shown sun (Kether), in the centre the 7-branched candlestick (7 Chakras). The actors wear robes of cloth of gold and short cloaks of blue taffeta with gold embroidery; on their heads, coronets encircled with stars surmounted by a luminous triangle. Badge is white, lined with scarlet, bordered with green; flap is sky-blue, with a tabernacle in centre of Badge. Degree in 3 sections. First Section: " candidate henceforth entitled to adore the Most High under the name of Jehovah, more expressive than Adonai, and has received the Masonic science descended from King Solomon and revived by the Templars." (Ward.) Second Section: "The Royal Art is traced from the Creation through Noah, Abraham, Moses, Solomon, down to Hugh de Payens, founder of the Templars, thence to Jacques de Molay." Third Section : the Grand Word is revealed, discovered by the Knights Templar while building the Church in Jerusalem: they discover 3 stones, one bearing the word. This stone is used as a foundation stone for the Lodge in Scotland.

25. Knight of the Brazen Serpent. (Num. xxi, 6-9.) Legend : Moses placed brazen serpent on tau-cross: all looked at it and said, " Hatatha " ("I have sinned"). Hangings are red and blue. A transparency depicts the burning bush with the Incommunicable Name in centre behind the Throne. Only one light; in centre of room, a mount with 5 steps; on summit is placed the Brazen Serpent. Lodge is called " Court of Sinai." Most Puissant Grand Master is Moses. Jewel is

serpent entwined around tau-cross standing on a triangle bearing 4 letters of Tetragrammaton; worn suspended by red ribbon.

Ward adds (pp.215-216) : " Serpent worship is one of the oldest religious systems in the world: traces are found in almost every country. In one form, it is undoubtedly phallic : sculptures of a coarse nature in temples in India testify to this fact. In the temple of Shiva at Madura, in South India, are several striking examples associated with Shiva as god of birth and rebirth. By far the largest number of symbols representing Shiva are phallic carvings. The tau-cross is also a symbol of the male or creative side of the deity, really a conventionalized form of the phallus. Thus the serpent hung on the tau-cross is pre-eminently a sign of the male and creative side of the deity. The Serpent is also a sign of Vishnu: statues of Vishnu sleeping while a 5-headed cobra shields him from the sun." This degree corresponds to 2, Vishnu in Plate IV a; also to 2 in Plates XI and XIX.

26. Prince of Mercy. The candidate is Joshua, and the degree full of blasphemous reference to Christ (as title indicates). "Joshua" is dragged in for a kabbalistic purpose the candidate would certainly never suspect! Tetragrammaton is composed of the Hebrew letters I, H, V, H (yod, he, vau, he) : this word is divided in the middle, the letter shin, symbol of Satan introduced, and a new word of 5 letters (suggesting the pentagram) is formed. This gives: I, H, Sh, V, H (yod, he, shin, vau, he); the Masons pronounce it "Joshua" and translate it " Jesus." It is the Masonic saviour. (20) Thus the candidate's role is a mimic of Christ's life.

The lodge is hung with green, decorated with 9 columns, alternatively red and white. Apron is red. Jewel is. gold equilateral triangle, within it is heart of gold and letter H (Supernal He corresponding to 3rd Sephira). This degree corresponds to 3 in Plates IVa, XI and XIX: that is, to Shiva the Destroyer, and the title " Prince of Mercy" is ironical and blasphemous, as is also the " heart of gold." The

(20) In Hebrew, the real word "Jesus " is LSV'A (yod, sin, vau, ayin) from IS'A (yod, 6in, ayin), the verb " to save."

Hebrew word B'rith ("covenant" or "testament") is explained in the degree: the 3 covenants are with : Abraham, Moses, and " Christ," symbolized by the degrees 24, 25 and 26.

This is the old Jewish trick of showing Christianity as a minor branch of Judaism, with "Christ" as a sort of younger brother to Abraham and Moses. The reader will recall the use of "Christ" and "Jesus" in the Gnostic and Ophite Systems (Plates XXI and XXII).

27. Sovereign Grand Commander of the Temple. On Altar is the book of the Evangelists, with naked sword and sceptre. A lustre of 27 lights is on a pedestal. The members are placed in a circle at a round table. On Apron is a Teutonic cross encircled by a wreath of laurel, with a key in black on flap. Jewel is a golden triangle engraved with Ineffable Name in Hebrew.

28. Knight of the Sun, or Prince of the Sun, Prince Adept. " This is the key of Masonry," writes Ward. It teaches the doctrines of natural religion, the essential part of the ancient mysteries with the explanation of Masonic emblems at length. The 3 Chief Officers are: the Thrice Perfect, Father Adam, and Brother Truth, with 7 assistants : Michael, Gabriel, Raphael, Khamael, Tzaphkiel, Azrael (or Ratziel), and Zaphriel (or Tzadkiel). The reader will recognize 7 Archangels of the Kabbalah (Plate XVIII); added to 3 Chief Officers, one has the 10. (The slight variation in some of the names is explained in the Kabbalah.) There are 4 rooms: (the 4 Worlds). Over the Entrance is written : "Ye who have not power to subdue the passions, flee this sanctuary." The word " subdue " in Masonic parlance means " to control or exploit at will." The 3rd room is hung with red, with 11 candles; the 4th with azure blue, and one light representing the sun. The Master wears red robe and yellow tunic : he holds a sceptre with golden globe. The Badge is the sun with an eye on flap. Jewel is gold triangle with eye in centre.

" The lecture describes the 7 kerubim which represent the 7 corporeal pleasures which God gave to man at Creation: feeling, seeing, hearing, tasting, smelling, tranquillity, and thought. There is reference to the missions of the angelic host on earth : Book of Tobit, Rev. viii. 2. . . The number 7 runs through all Masonry. Pythagoras calls it the Venerable

Number, of triangle plus square. The meaning of the Hebrew Sheba (" seven ") is explained as ' sufficiency ' or completeness'." (Ward, p.220) The 7 Chakras.

29. Knight of S. Andrew. Jewel is triple triangle, in centre is compasses and beneath a square reversed; in the angle is a poniard. A S. Andrew's cross is worn. The Knights of S. Andrew in Scotland are entitled to the name of High Priests of Jehovah.

The Orator says in the course of the lecture : " The Bapho-met is the pantheistic and magic symbol of the Absolute. The torch between the 2 horns represents the equilibrating Intelligence..."(21)

30. Grand Elect Knight Kadosh, or Knight of the Black and White Eagle. On the Continent, this degree is strongly Templar in tone, with reference to Jacques de Molay, whom the Knights vow to avenge. (Molay is omitted in English degree.) The Knights constitute a sort of bodyguard or murder gang to serve Jewry. But there is also the phallic meaning. In the degree, there is another lecture on the descent of Masonry through Moses, Solomon, the Essenes, and the Templars. The sort of " temple " these " knights " were attached to, is indicated in 2 Kings xxiii : " And he brake down the houses of the sodomites, that were by the house of the Lord. . . (verse 7).

" And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth and the abomination of the Zidonians, and for Ghemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon. . ." (verse 13).

One recalls the Templars' confession of sodomy. Churchward, in Signs and Symbols of Primordial Man (p.92) shows a painting of a vase found at Chama, Mexico, depicting part of this degree. There is nothing too primitive, not to say lascivious and disgusting, for Masonic taste.

31. Inquisitor Inspector Commander. Similar to 30th degree. On floor in centre is cross surrounded by all the attributes of Masonry. Jewel is cross (same as for 30th), but

surmounted with celestial crown. The eagle is similar to that worn in 30th.

32. Sublime Prince of the Royal Secret. In the East, a Throne is raised on 7 steps. In French Rite, the covering has letter " J.M." for Molay.

33. Sovereign Grand Inspector General. Lodge hung with purple, displaying emblems of mortality. Dais in the East; a transparency bearing sacred name in Hebrew letters: In centre, a square pedestal covered with crimson : on it a Bible and sword. In the North, another pedestal displaying skeleton which holds poniard in right hand and the banner of the Order in the left. In West, a Throne raised on 3 steps; before it, a triangular Altar covered with crimson: 11 lights (5 in East, 2 in South, 3 in West, 1 in North). Jewel, etc., similar to those of preceding degrees.

The Sublime Word is, " Mikamoka Bealim," translated, " Who is like thee among the gods (O Jehovah) ?" (Exod. xv. 11). It was a battle cry of the Maccabees, whence their name.

The candidate is told : " Before revealing to you the supreme secret which is the source of our strength and makes Masonry eternal, I must ask you, brother, never to depart from the two essential principles on which all the Masonic organization is based. The first principle is that the power comes from below." (22)

The words " from below " apply equally to the perverted use of the kundalini-sex force, and to the power of evil. This completes the third hendekaglyph : the ego has now been elevated to the kabbalistic rank of Sovereign.

* * * *

All esoteric symbols have multiple interpretations : so with the symbolism of Masonry. "The Masonic legend of Hiram and the building of the temple of Solomon, is the insignificant zero which contains 10 different interpretations, just as Ain Soph (zero) contains the 10 Sephiroth. In honour of the 3 highest Sephiroth, there are the satanic, kabbalistic, and Masonic meanings; for the next 3 Sephiroth, the moral part of Adam Kadmon, there are the theological, philosophic, and

(22) Paul Rosen, Satan & Cie, p.278.

ethical interpretations; for the lowest triad, the physical part of primitive man, there are the historical, political, and physical meanings of the legend. Finally, for the 10th Sephira, we have the Judaic sense." (23)

Here we shall give a summary for each of only four of these meanings.

OFFICIAL PHILOSOPHIC INTERPRETATION.

Plate XXIX shows (in abbreviated form) the meanings explained below : (24)

Hendekaglyph A : Man, the Building Stone for the Masonic temple. Freemasonry teaches the SUPREMACY of : triangle)

1. The philosophic doubt. (The Mason must cultivate doubt, especially in connexion with faith, etc.)
 2. The physical and moral faculties. (" Moral " means " amoral "; exoterically, " immoral.")
 3. The human reason. (Exoterically, " unreason.") Freemasonry claims the RIGHTS of : (pentagram)
 4. Liberty of conscience.
 5. Political fraternity.
 6. Social equality.
 7. Popular Legislation.
 8. Political association. Freemasonry employs as MEANS to attain its ends : (triangle)
 9. The control of popular elections.
 10. The establishment of secret, international relations between Masonic bodies all over the world.
 11. The delimitation of individual and general autonomies.
- Hendekaglyph B: The People, the Walls of the Masonic temple. Freemasonry teaches the SUPREMACY of :
12. Masonic riches. (This has a double meaning.)
 13. Masonic instruction (i.e. propaganda and initiation).
 14. Masonic free-thought (i.e. atheism). Freemasonry claims the RIGHTS of :
 15. Personal liberty (for Masons and Jews only).
 16. Cosmopolite liberty (denied to all but Masons and Jews).

(23) Leon Meurin, *La Franc-Maçonnerie*, p.231.

(24) The following points are taken from the official Masonic instructions given by the President and the Orator to the recipient in the 33rd degree: Paul Rosen, *Satan & Cie*, pp.254 ff.

17. Liberty of popular meetings. (Mass meetings are favourable ground for mass hypnotism and mass hysteria.)

18. Liberty of speech and of the press (exclusively for Masons and Jews).

19. Liberty of morality.

Freemasonry employs all possible MEANS :

20. To maintain the right to liberty (Masonic " liberty ").

21. To repress false liberty (viz. personal freedom of development).

22. To rehabilitate the proletariat.

There is a striking parallel between these views and those of Communism. The Masons, like the Communists, do everything in the name of " liberty " to bring about the complete enslavement of the people.

Hendekaglyph C: The Government, the Roof of the Masonic temple.

Freemasonry teaches the SUPREMACY of the Masonic Order over :

23. All constituted authority.

24. All irresponsible power (non-occult).

25. All despotism (non-occult rule).

Freemasonry claims as RIGHTS :

26. Masonic equality against all privilege. (In the Masonic hierarchy, there is no equality : those at the bottom are the "serving brethren" like the Sutras, those at the top are the Jewish occultists like the Brahmins. What is meant here apparently is that nobody but Jews and Masons shall have any rights at all!)

27. Masonic justice. (This means bringing to trial anybody who tries to oppose the Lodge.)

28. Natural religion and universal morality. (Phallic worship under one form or another.)

29. The law of progress superior to all morality and philosophy. (" Progress " is exoterically " degeneracy " : nothing is to hinder it.)

30. Compulsory service in the struggle for political and religious liberty. (All Masons are mobilized to bring about the supremacy of their craft in religious and political affairs.)

Freemasonry employs as MEANS :

31. The development of the executive power of the Masonic Order.

32. The development of the collective power of the Masonic Order.

33. The consolidation of the supreme power of the Masonic Order.

OFFICIAL POLITICAL & RELIGIOUS INTERPRETATION.

From the same official source, (25) we have the political and religious interpretation. We have not shown it diagram-matically; but the arrangement is the same as shown in Plate XXIX.

Hendekaglyph A : The True Man.

Freemasonry teaches that MAN :

1. Socially, politically, religiously assassinated, (" Everywhere man is in chains " : Karl Marx.)

2. Is freed by the cardinal Masonic virtues, and

3. Resuscitated by Masonic forces.

Freemasonry prescribes as DUTIES :

4. Progressive instruction in Masonic morality. (Obviously different from Christian morality.)

5. Masonic pacification of conscience.

6. Masonic peace, concord, and harmony. (Passive acquiescence in Masonic autocracy.)

7. Masonic justice and mercy.

8. Masonic sympathy and mutual help.

Freemasonry employs as MEANS, the extirpation of :

9. The intolerance of fanaticism. (Christianity and Christian principles.)

10. The despotism of tyranny. (Other than Masonic tyranny.)

11. The ignorance of the people. (Freedom of thought and personal initiative.) Hendekaglyph B: The True People.

Freemasonry teaches that the PEOPLE are instructed by :

12. The philosophic and spiritual lessons of the Order.

13. The knowledge of the Master who is the First Cause (phallic god).

14. Masonic liberty, fraternity, intelligence, and virtue.

25) Paul Rosen, op cit. pp.264 ff.

Freemasonry declares WAR on :

15. Apathy, by vigilance and perseverance.
16. Negligence, by armed labour : the trowel and the sword. (Rewards and punishments.)
17. Western philosophy, by Masonic philosophy. (Western civilization is to be destroyed by Eastern occultism.)
18. Western religion, by Masonic charity. (Christianity is to be destroyed by perversion of the truth.)
19. Precipitation, by patience and resignation. (A resolute stand against the inroads of Masonry is to be met by Fabian tactics.)

Freemasonry will use as MEANS :

20. The instruction, the obedience, and the devotion of the people. (The exploitation of the masses by propaganda and mass hypnotism.)
21. The free and independent judiciary. (This prompts the question, should judges subscribe to Masonic oaths?)
22. The dignity and honour shown to labour. (Masonic labour.)

Hendekaglyph C: The True Government. Freemasonry teaches that the Government must : (23 and 24, missing)

25. Combat the crime and stupidity of intolerance (Christian morality).

Freemasonry recognizes :

26. Man's freedom to do evil or to pursue good. (Principle of Duality.) (27 and 28, missing)
29. The Creation as the revelation of the First Cause, and
30. Its duty to destroy error by every means in its power. (" Error " means " Christianity.")

Freemasonry seeks VICTORY by :

31. The purity of its doctrine.
32. The harmonious co-operation of all the Masonic workshops. (33, missing)

If one compares the above programme with certain pas-

sages in the Protocols of Zion, one discovers similarities which cannot be accidental.

JUDAIC INTERPRETATION.

According to the true meaning hidden in the symbols of Freemasonry and with the aid of the Kabbalah, we have the Judaic interpretation graphically shown in Plate XXX. (26)

Hendekaglyph A : The Profane is made Jew.

1. The Profane is,
2. Inspired by the spirit of Judaism.
3. Transformed into an adoptive Jew.
4. He is reborn a Jew.
5. His heart is formed on the heart of the Jew Hiram.
6. For the sake of " justice," he accepts everything, just as Solomon accepts the gifts of the king of Tyre. (He is open to bribery.)
7. He does not give the equivalent, just as Solomon refuses to give the equivalent to the king of Tyre.
8. His intelligence ranks him among the Jewish aristocracy and makes him the defender of the Chosen People.
9. His wisdom shows him ways to annihilate the Christian religion, and to strike the enemy without being discovered. (Jewish bravery!)
10. He becomes a new Jew, crowned by the murder of kings and the deprivation of property-holders (the bourgeoisie).
11. He is completely incorporated into the Jewish nation, and becomes the Perfect Man.

As Crown (Kether) is the 1st Sefhira, and Kingdom (Mal-kuth) is the 10th Sefhira (Plate XI), we have the general interpretation for the whole Hendekaglyph A, Plate XXX :

"It is by means of Freemasonry that the Jew, who is Jew by birth and race, will rule the universe, with the Crown (Kether) on his head, and the Kingdom (Malkuth) of the world at his feet."

Hendekaglyph B: The Adoptive Jew is made Jewish Pontiff.

12. The judaized man is purified by confession and sanctified by the communion of the mystic wafer.

13. His spirit is inspired by the knowledge of the kabbalis-tic divinity.
14. He is raised to the Order of Levites.
15. He becomes a judeo-mason of the Tribe of Judah, and
16. One of the Twelve Elders of the People.
17. He is admitted to the Grand Council of the Twenty-Four.
18. He is ordained Pontiff, and crucifies Christ in effigy. (This applies literally to the Continental rite and figuratively to the English rite.)
19. He is made Grand Pontiff, then,
20. Grand Patriarch, then,
21. One of the Princes who will reign over the universe; finally,
22. One of the Patriarch Princes of the " Lebanon " (world of the phallic god), exercising Caesaro-papal power over the universe.
- Hendekaglyph C: The Pontiff is made Jewish Sovereign.
23. Among the Pontiffs or Chiefs of the Tabernacle,
24. He is chosen Prince of the Tabernacle; his spirit is im-pregnated by the spirit of magic.
25. He becomes Knight of the Brazen Serpent : he worships this symbol of the occult power.
26. He enters into communication with the pure spirits of the other world.
27. He becomes Commander of the Temple and is admitted to the Court of the Sovereign of Eden.
28. He becomes Prince Adept and communicates with the Genii and the Kerubim.
29. He is made Grand Scottish Knight, and put into direct communication with the Good Principle. (Exoterically, " the devil.")
30. He becomes Kadosh and Knight of the Good Principle, always ready to crush its enemies.
31. He becomes Patriarch of Judea, is admitted to the Sovereign Tribunal, and takes part in the judiciary power of the Order.
32. He becomes Prince of Exile, is admitted to the Consistory, and to the executive power of the Order.
33. He becomes Sovereign Pontiff, is admitted to the

Supreme Council, and takes part in the governing power of the Order.

Of course, from the Jewish point of view, he is never really one of themselves. The 33rd degree Mason is only a synthetic Jew; he lacks circumcision, hence the Apron. At the same time, the Mason has absorbed the Jewish mentality to a greater extent perhaps than he may realize. The ceremonies have impressed on his mind an enormous respect for Moses, Solomon, and the whole biblical stage-setting of Levites, rabbis, wise-men, etc., besides inculcating in him a belief in magic and the half-understood secret of the sex force.

It should be borne in mind, too, that the proportion of Jews in the non-Jewish lodges is purposely kept very low : just enough Jews belong to each lodge as are required for the purposes of spying and control. Thus the candidate, surrounded by Gentile faces, does not perceive how rapidly the psychological change is operating within him : judaization in all but the physical features.

LUCIFERIAN INTERPRETATION.

There remains the meaning of the degrees in connexion with Lucifer, god of esoteric Light, the phallic god, Pan, Eblis, Cain, Hiram, Scorpio, etc., etc. This is indicated in Plate XXXI.

Hendekaglyph A : The Ego becomes the Slave of Lucifer.

1. The natural ego of the candidate is,
2. Inspired by Eblis-Lucifer.
3. Transformed into an adoptive son of the race of Eblis.
4. He is reborn in the image of Eblis and recognizes his natural instincts as divine.
5. His heart is formed on the heart of Hiram-Eblis. " The work of the 5th degree is to prove that man. . . could not wrest from nature her most hidden secrets, nor create the sciences. . . if his intelligence were not a direct emanation of the First Cause." (27)
6. His soul, emanation of the universal soul, shows mercy only to those who are allied with it (viz. Jews and occult brethren).

(27) Quoted from official instructions given recipient in 33rd degree: Rosen, op. cit. p.293.

7. His justice is vengeance on all his adversaries.
 8. His intelligence, of divine origin, becomes a new Jehovah-Eblis, and teaches him to fight the Christian Faith.
 9. His wisdom seeks the best means to avenge his Master, and to attain his object, the destruction of Christianity.
 10. His ego is a new Lucifer, wearing the crown that he has won by the overthrow of the political and social order, civil authority, and private property.
 11. The ego is perfectly and completely incorporated with Jehovah-Lucifer : the ego becomes god; man is his own god.
- Hendekaglyph B: The Ego becomes Pontiff of Lucifer.
12. The degenerate communes with the heart of Hiram-Lucifer, and kisses the symbol of his own generative forces.
 13. Inspired by the Luciferian spirit, he stirs the people by propaganda against the religion of the Country.
 14. He stifles conscience and becomes a Levite of the Master.
 15. Thanks to his materialism (freethought), he becomes a Sacrificer to the Fire-God.
 16. He learns the equality of the two eternal Kings, and keeps the balance between them. (Principle of Duality: Matter and Spirit both equally eternal.)
 17. He is ranked among the Knights of Abaddon (= "destruction.") (The 5th Sephira, the " 5th angel " (Rev. ix.), "lions and scorpions (eagles)," Abaddon (Rev. ix. 11.) " angel of the bottomless pit.")
 18. He becomes Pontiff of the Fire-God, and sacrifices to him a lamb, the symbol of Christ. (Explanation given above, in Judaic interpretation.)
 19. He accepts the promise, of the final victory of Jehovah-Lucifer, over Jehovah-Adonai, and the conquest of Paradise Lost.
 20. He is made Apostle, in the name of Lucifer, of Masonic Light to combat the faith of Adonai (= Christian Faith).
 21. He becomes a reigning Prince in the name of Lucifer.
 22. Identified with Lucifer, the Ego rules over both spheres, the temporal and the spiritual : Man is his own Pontiff.
- Hendekaglyph C: The Ego becomes Luciferian Sovereign.

23. Among the Magicians, the Adepts of Lucifer,
 24. The Ego is freshly impregnated with a new spark.
 25. He becomes Knight of the Brazen Serpent which cures the wounds caused by Adonai: this Serpent he worships as the emblem of the "Good God" (Lucifer-Satan).
 26. He is incorporated in the choir of spirits and rises to the Third Heaven, where he sees the Naked Truth.
 27. He is admitted to the Court of his Luciferian majesty.
 28. He is incorporated in the choir of the Genii and the Seraphim of the hierarchy of Demons.
 29. He is admitted to the presence of the Genius of Darkness, and makes his act of submission to the Baphomet.
 30. He is sanctified and declared Kadosh ("holy"). He burns incense to Lucifer, is admitted to the rank of the Grand Sacrificers of the Angel of Light, and commits a murder in his honour.
 31. He mounts the mystic ladder and concludes a pact with Satan, which he seals with a drop of his blood.
 32. He is made Prince of the Luciferian Secret, and joins the army which marches to avenge Lucifer and conquer Paradise Lost.
 33. The Ego becomes Sovereign Pontiff of the Synagogue of Satan. Identified with Satan, the Ego exercises complete Caesaro-papal authority: Man is his own King.
- One sees why the Badge of Innocence is discarded after the 1st degree!

INSTRUCTIONS OF THE SUPREME COUNCIL, 33rd DEGREE.

When the Italian revolutionary, General Garibaldi, (28) was admitted to the 33rd degree Scottish Rite, the Supreme Council sent a secret letter of instructions of which the following is an extract(29):

" Masonry being nothing else but revolution in action, a permanent conspiracy against political and religious despotism, ... no single degree reveals the whole Truth; the veil

(28) Closely associated with the revolutionary and high Mason, Mazzini.

(29) Paul Rosen, *L'Ennemie Sociale Face a Face*: Meurin, op.cit.p.281 ff.

is lifted by degrees which hide the Truth from the eyes of the curious.

" For us, invested with the supreme power, for us alone, Truth is fully revealed . . . and makes us know, see, and feel that: Man is at once God, Pontiff, and King of himself. That is the sublime secret, the key to all science, the summit of the initiation.

" Freemasonry, the perfect synthesis of all which is human, is therefore the God, Pontiff, and King of Humanity. That is what explains its universality, its vitality, its power.

" We the Grand Chiefs, we form the sacred battalion of the Sublime Patriarch, who is the God, Pontiff, and King of Freemasonry. That is the triple truth. . . .

" Our instructions may be summarized thus: Bring about the triumph of our Virtue, of our Morality, and of our Authority in the whole of Humanity. . . .

" To oppose their (the adversaries') abject virtue, we have the degrees"; (here follows enumeration of the first 11 degrees) " which enable us to lead the profane from the un-awareness of the Apprentice to the mission of t'he Knight Elect (11th degree), for the defence of Masonic Virtue, for the crusade of Man, God of himself.

" To oppose their abominable Morality, we have the degrees" (enumeration of degrees 12 to 22, inclusive) :

" Finally, to oppose their criminal Authority, we have the degrees" (enumeration of degrees 23 to 33, inclusive)

"... The churchmen oppose our Masonic Virtue and Authority with their Property, their Religion, and their Law. . . ."

" Of these three infamous enemies, it is Religion which must be the constant object of your attacks; because no people has ever survived its Religion . . . and, by killing it, we shall have both Law and Property at our mercy.

" To-day that you take your place among the Masters in Chief, ... we shall sum up for you clearly the Great Light of the supreme initiation :

" You are your own God, your own Pontiff, and your own King.

" Your reason is the sole rule of Truth, the sole key of science and of politics.

" Your appetites and your instincts are the sole rule of Good, the sole key of progress and of happiness.

" You must understand and interpret as follows our sacred motto: Liberty, Equality, Fraternity.

" Liberty, the all-powerful arm with which we have upset the world, means: unlimited and unrestricted independence, devoid of all authority.

" Independence of spirit,' which is never hampered by any revelation, nor limited by any dogma.

" Independence of will, which never submits to any power, which recognizes no King, no Pope, no God.

" Independence of personality, which has broken all moral chains. . . It is with Liberty as lever and human passions as fulcrum that we shall overthrow Kings and Priests forever.

" Equality . . . means equalization of property, for the rights of man to the common earth, as citizen of one and the same world, . . . are more sacred than contracts.

" Equalization of wealth, by a proportionate adjustment of salaries, by complete and radical abolition of the rights of inheritance, by the expropriation of all financial companies, by the nationalization of the banks, the canals, transport, assurances, mines.

" Equalization of individuals by solidarity, by equal enjoyment of the collective production. It is with Equality as lever and human appetites as fulcrum that we shall efface forever the aristocracy of wealth." (Viz. the Gentile aristocracy.)

" Fraternity, the all-powerful promise with which we have established our power, means:

" Fraternity in Freemasonry, to form a State within a State, with means and functions independent of the State, unknown to the State.

" Fraternity in Freemasonry, to form a State above the State, with a Unity, supernationality, and universality, which make it superior to, and the power behind, the State.

Fraternity in Freemasonry, to form a State against the State, as long as permanent armies shall exist. . . .

" It is with Fraternity as lever and human hatreds as fulcrum that we shall do away with Parasitism and armed Repression forever. . . ."

" Repeat now after us our Supreme Vow:

" I swear to have no other country but the Country Universal. I swear to oppose utterly, always, and everywhere, the boundaries of nations, the boundaries of fields, of houses, and of workshops, and the bonds of family.

" I swear to overthrow, at the sacrifice of my life, the boundaries which the humanicide Christians have traced with blood and mud in the name of God.

" I swear to devote my entire existence to the endless triumph of progress and of universal unity, and I declare my adherence to the denial of God and of the soul."(30)

(30) Compare the order addressed to all the Supreme Councils, Scottish Bate, of the world, by Albert Pike, at Paris, October 1885, quoted in Domenico Margiotta, *Le Culte de la Nature dans la Franc-maçonnerie universelle*, p.51: Occult Thco-crazy, pp.709 ff.:

" ∴. . . Esoterically, D. M. J. are the initials of the words, Destruction, Materialism, Imposition, which 'Impose Destruction of everything which resists Materialism.'

The three points . ∴ . mean that the Masonic work of Destruction, Materialism, and Imposition is triple:

Destruction of	Supernaturalism Authority Anti-masonic activity.
Materialism of	Conscience Education The State.
Imposition on	the Family the Nation. Humanity.

" Consequently the order to enforce practically ∴. means: By every means, whatever they may be, one must Impose first on the Family, and then on the Nation, in order to achieve the aim of imposing on Humanity." In Albert Pike's Communication to all the Supreme Councils, dated at Washington, April 27, 1881, and reproduced in Peckham (op. cit. pp. 245-246), there is, above the signatures, the Hebrew letter " Shin " followed by three points ∴., repeated three times. " Shin," like " I.N.R.I." and the rest, represents the Astral Light, Lucifer, but is also the distinctive symbol of Satan =" the Adversary," the Destroyer.

CONCLUSION.

FUNDAMENTALLY, occultism from the days of primitive man to the present has never changed a whit. In fact, occultists are always looking back to the ancient rites of savage tribes for fresh inspiration.

The perverted use of the sex force is combined with the glorification of the ego and identified with the " God of Light,"—really, the power of evil.

The cult of Satan and the phallus, those are the two pivots on which turn all the doctrine and morality, theory and practice, of esoteric movements since the dawn of history.

But the disguises are many and subtle, so as " to deceive, if it were possible, even the Elect." Only when the veils are stripped off, can one recognize the old snake, Kundalini, the Serpent trying to get into Paradise. . .

The individual who devotes himself to occultism may do great harm both to others and to himself. He cannot do good, because good is not achieved by perversion.

The peoples who cling to occultism remain undeveloped, sunk in superstitious practices, debased: for example, certain tribes of Central Africa, certain peoples of India and of Thibet.

In Christian lands where occult organizations have assumed vast proportions, untold evil is the result: war follows upon war, and revolution upon revolution, bringing massacre, destruction, and ruin.

It is the duty of us all to expose the lies on which these movements are founded, and to follow the example set by Christ (John viii, 44). More particularly is it the duty of Christian ministers (of whom too many are already inscribed in the books of Freemasonry) to retrieve past errors by informing their flocks of these dangers symbolized by the " Fellowship of Faiths."

To undermine reason, occultism has repeatedly disguised itself in the cloak of religion. But the pure teaching of Christ does not lend itself to this purpose. The occult plan is to dilute and nullify it in an esoteric doctrine such as that of Freemasons, Rosicrucians, etc. In this way have been laid the foundations of a judaized "Universal Church." (1) Unless a resolute effort is made to arouse the nations to the danger, Ghristian peoples will be drawn soon into the slavery of pantheistic paganism, as in India, Thibet, etc.

" Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." (Gal. v, 1.)

(1) See supra, chap. XIII, under 23rd degree.

PLATE I

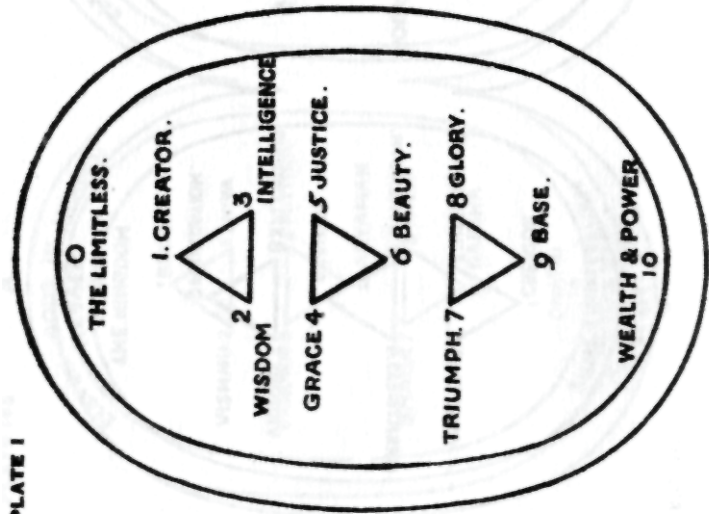


PLATE I.B

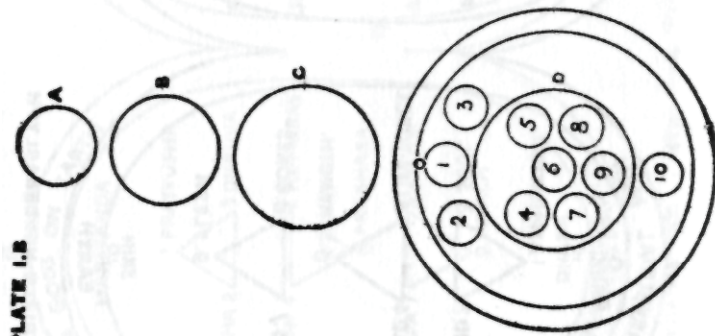
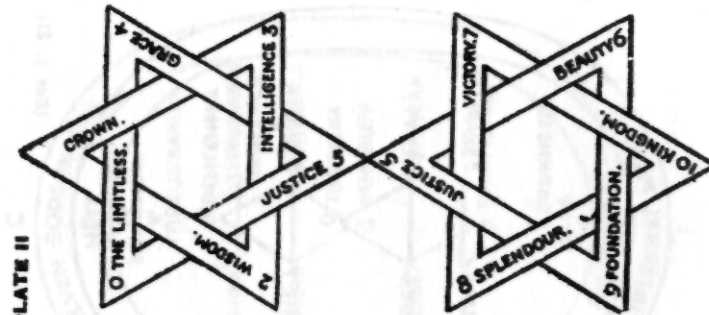
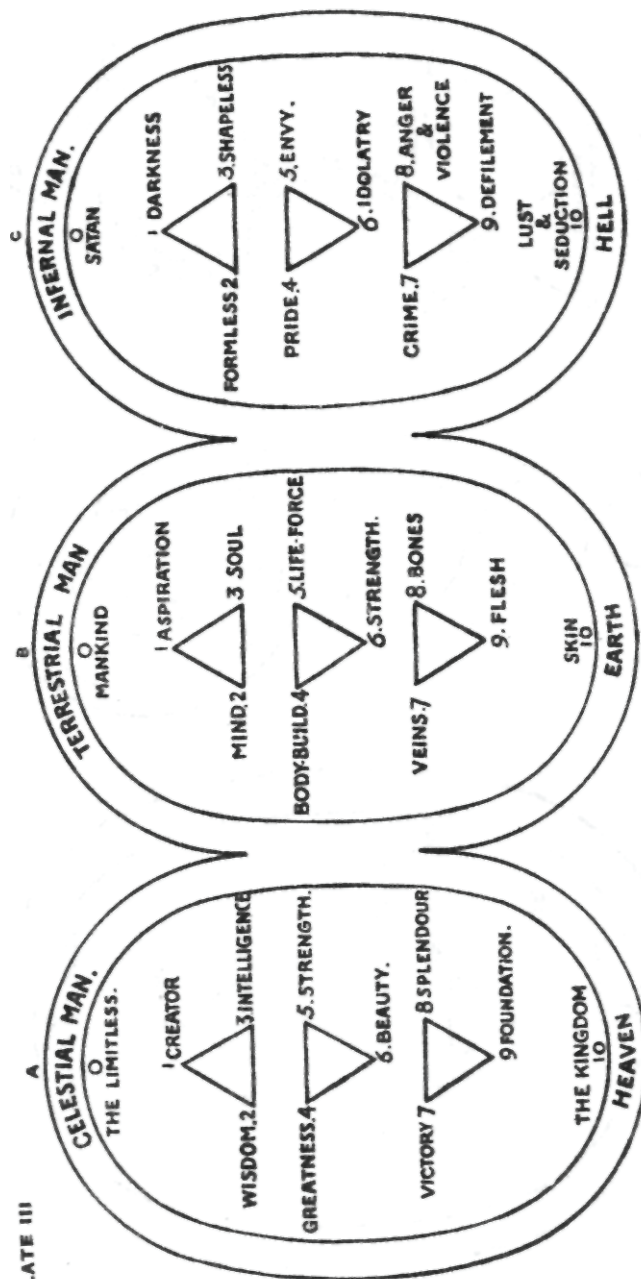


PLATE II



Type of Hendekaglyph (See pp. 22-23, 26-27, 29-30).

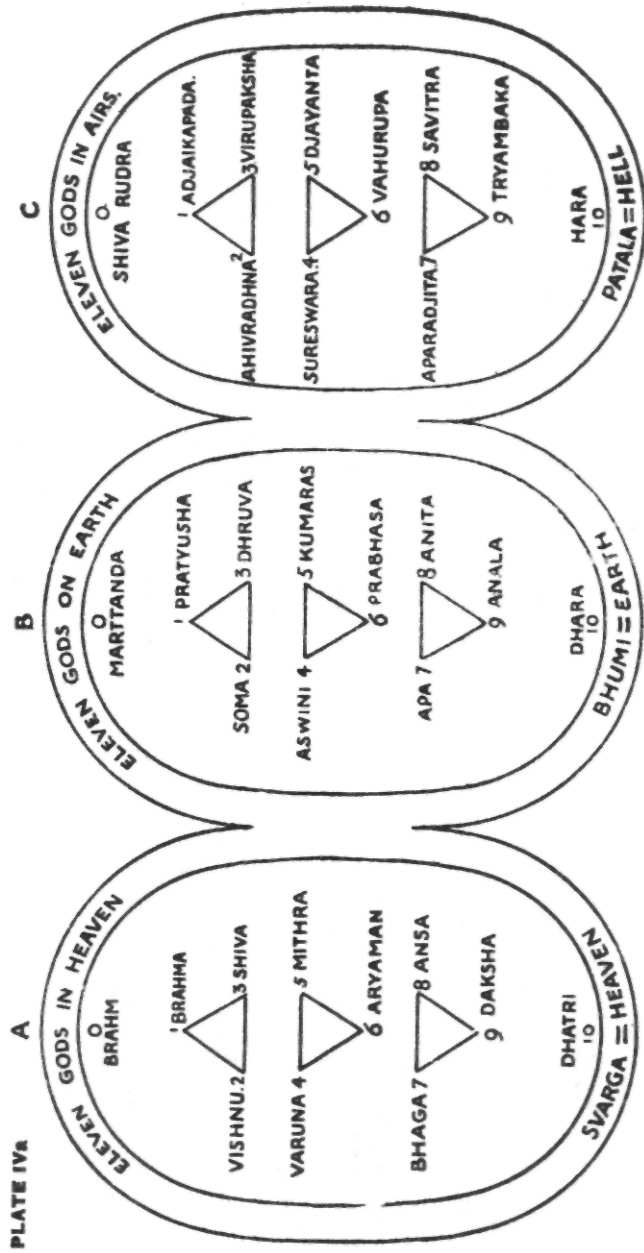
The Parts of the Soul (See pp. 23-24). Double Hexagram (See pp. 24-25, 30)



TRIPLE HENDEKAGLYPH

(See p. 31).

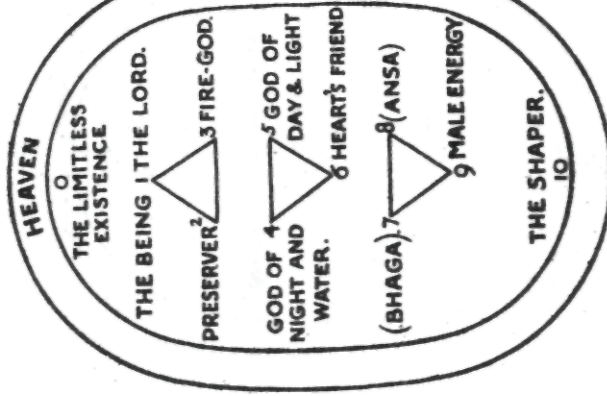
PLATE IVa



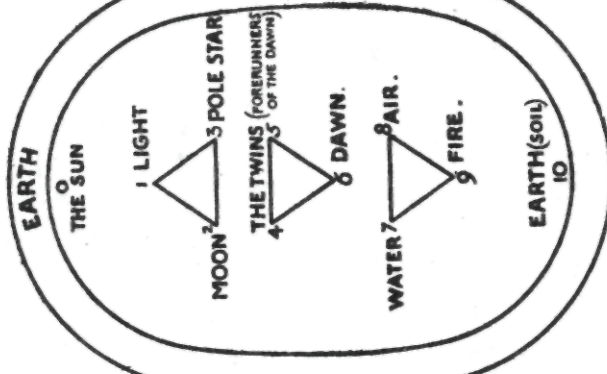
BRAHMINISM ... (The Three Worlds)

(See pp. 37-40).

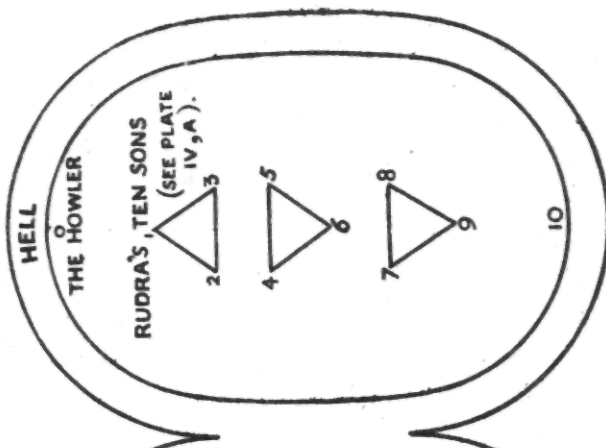
A

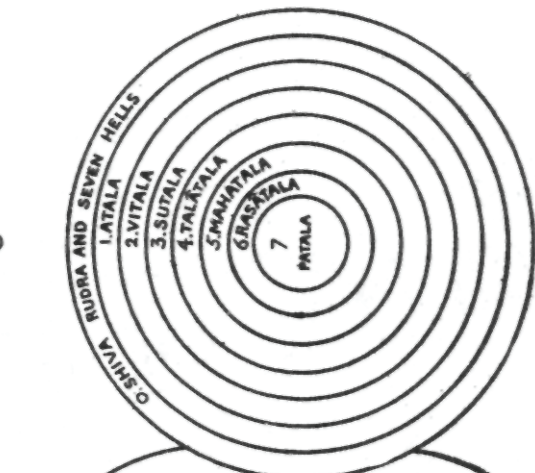
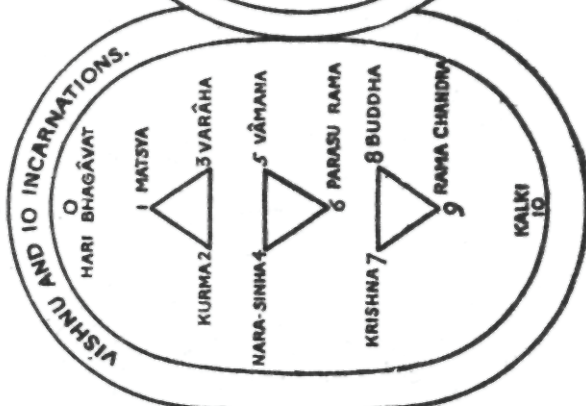
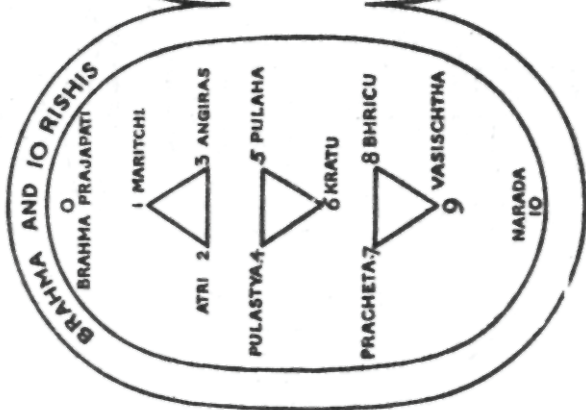


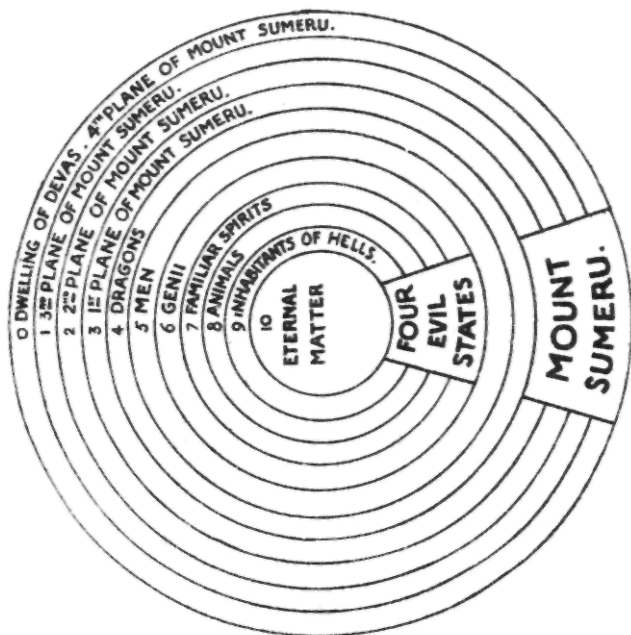
B



C







(See pp. 43-44).

BUDDHISM

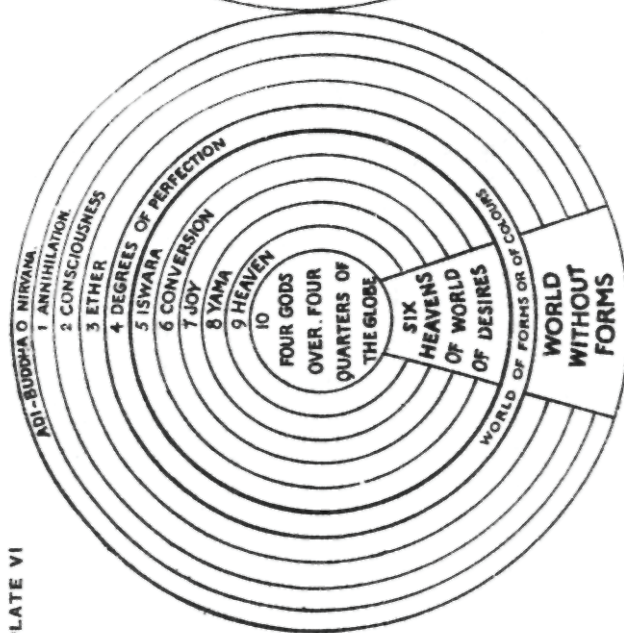
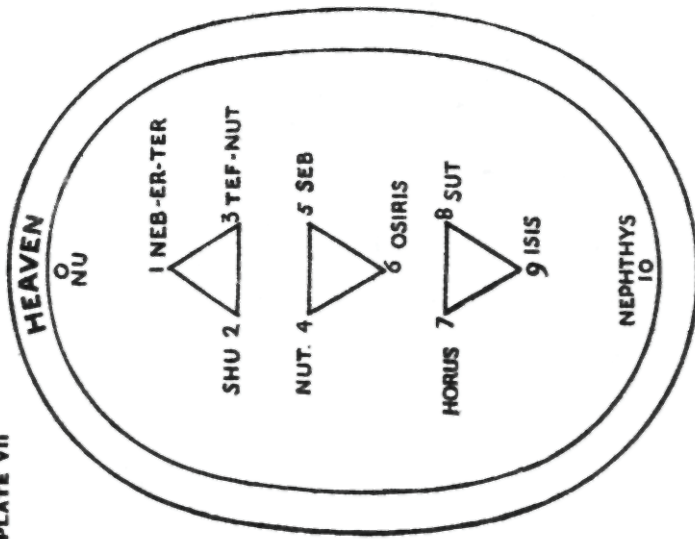


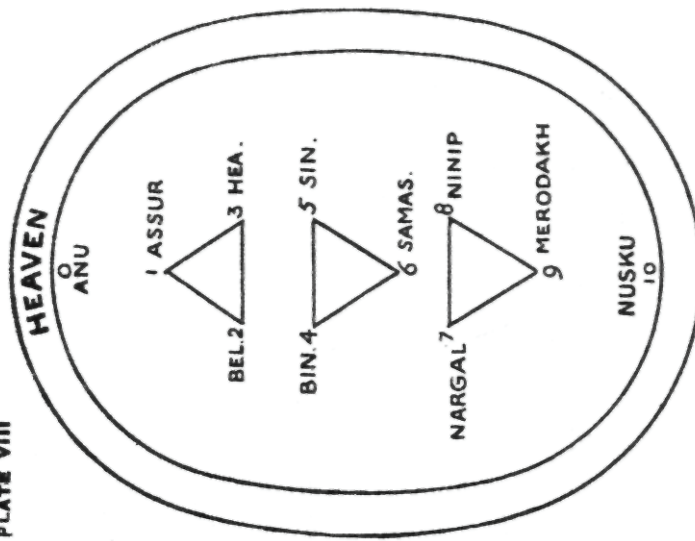
PLATE VII

PLATE VIII



(See pp. 44-45).

EGYPTIAN THEOGONY



(See p. 45).

ASSYRIAN AND BABYLONIAN THEOGONY

A

GARONEMANA = HEAVEN
AHU.

1 AHURA.

MAZDA. 2 3. ATARS.

1 AHURA - 4 5. VOHU MANO.
MAZDA.

6 ASNA-VAHISTA.

HAUR - 7 8 AMERETAT.
-VATAT.

9 SPENTA

KHSHATHRA
10

B

CELESTIAL CREATURES
YAZATA

1 MITHRA.

ARDVI. 2 3. ATARS.

SRAOSHA. 4 5. RASHNU.

6 PARENDI.

FRA-VASHIS. 7 8. GEUS-ARVA

9 ASHIS.

VERETHRAGHNA
10

ZOROASTRIANISM

C

TERRESTRIAL CREATURES.
ANAGHRA.

1 HVARS

MÃO. 2 3. TISTRYA.

DAËNA. 4 5. ARSTÂT.

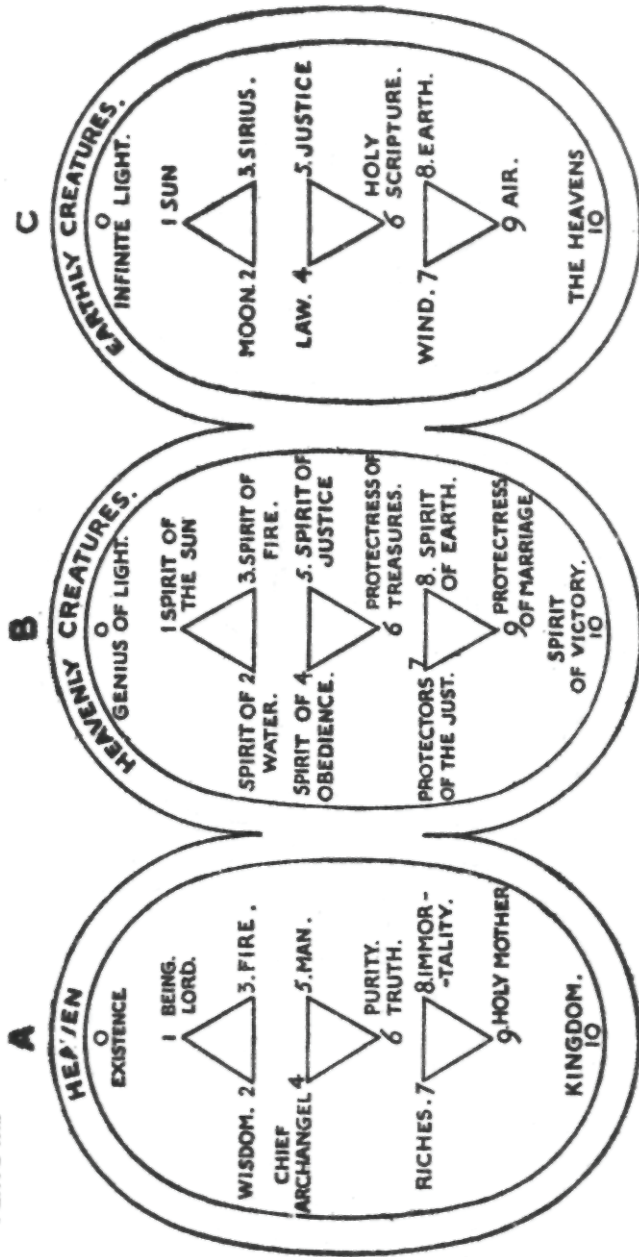
6 MANTHRA.

VÔTA. 7 8 ZEMYAD.

9 PAMAN.

ASMAN.
10

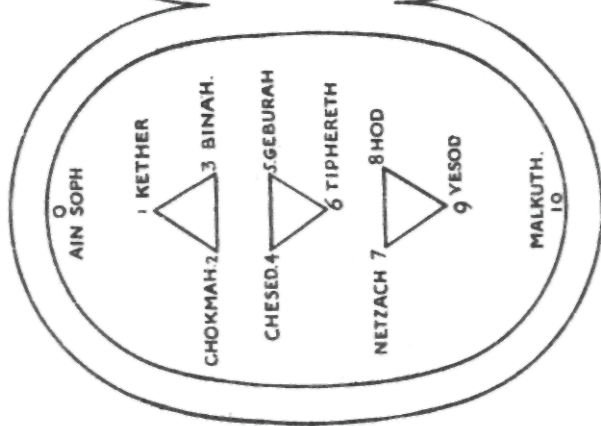
(See pp. 45-47).



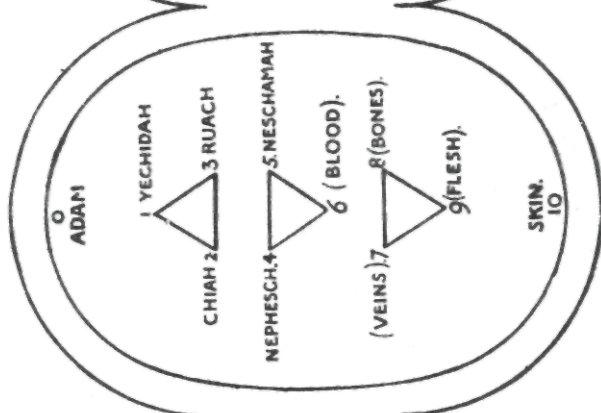
ZOROASTRIANISM (English Terms)

(See pp. 45-47).

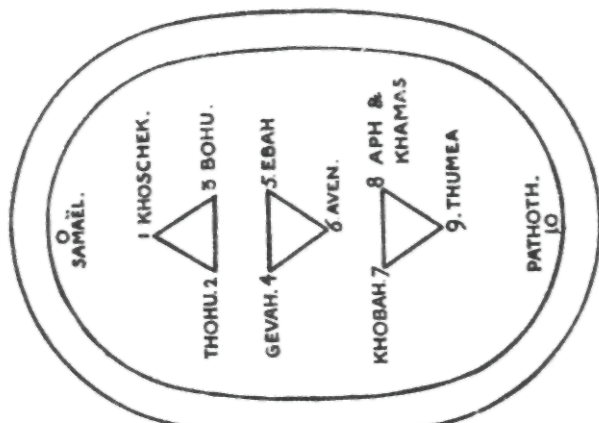
A



B



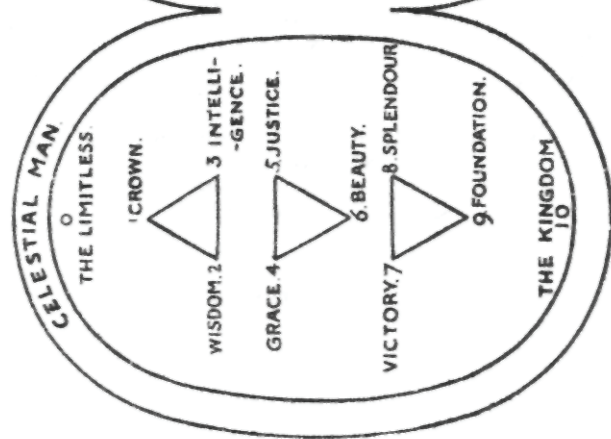
C



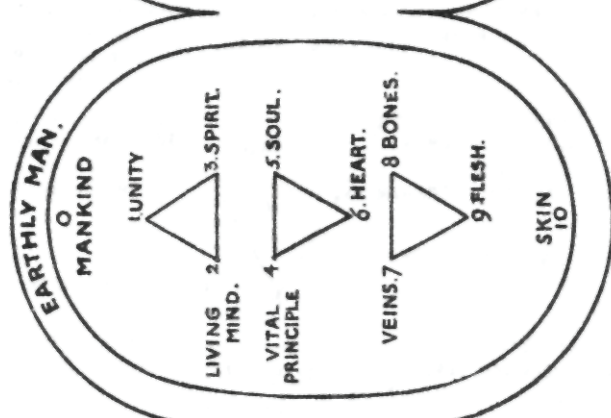
THE KABBALAH . Triple Hendekaglyph

(See pp. 57-58).

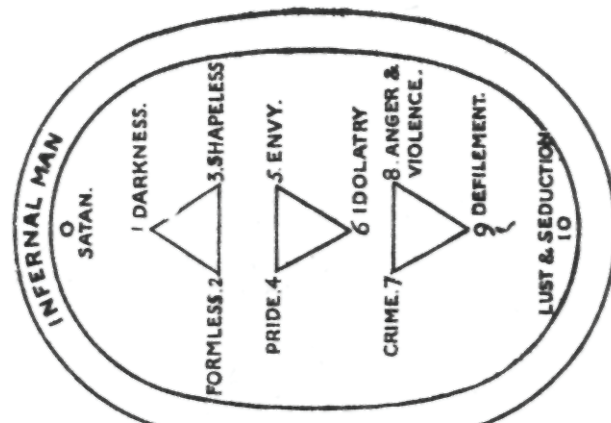
A



B

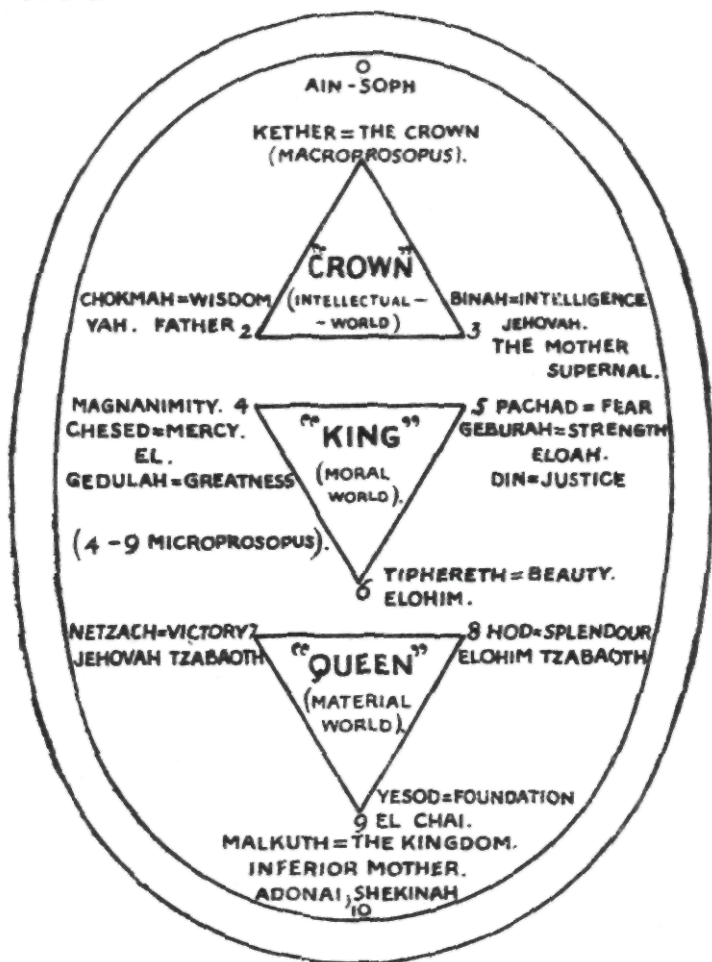


C



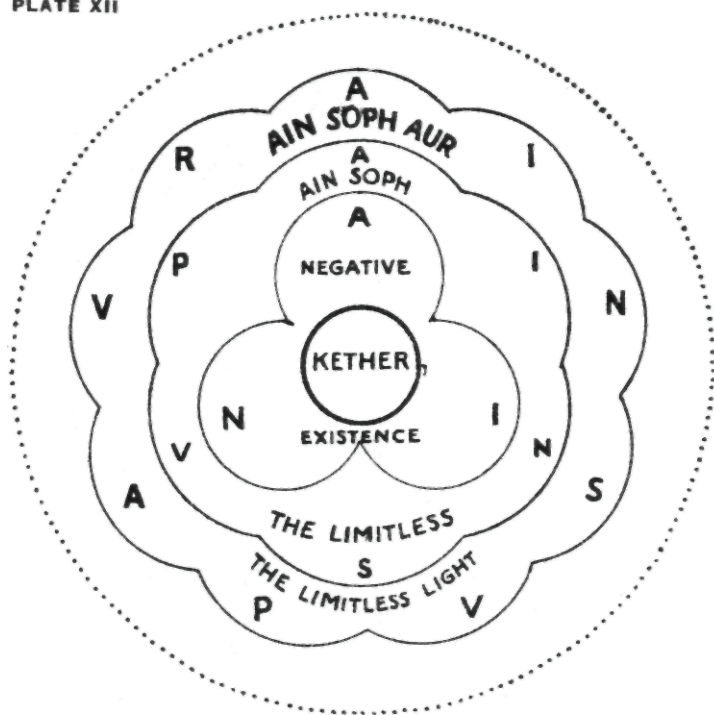
THE KABBALAH (English Terms)

(See pp. 57-58).



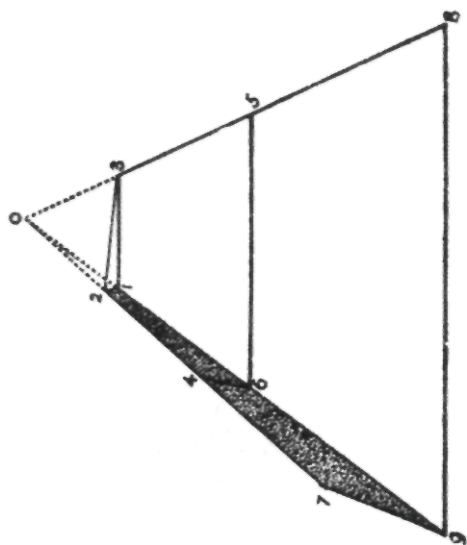
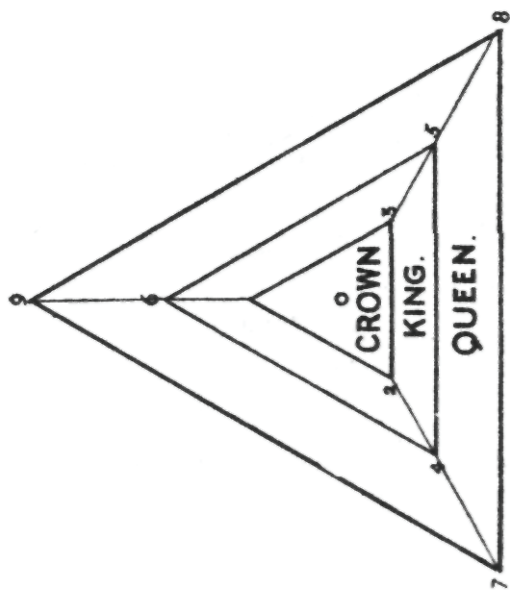
THE SEPHIROTH

(See pp. 51-55)



CLOUD-VEILS OF THE AIN

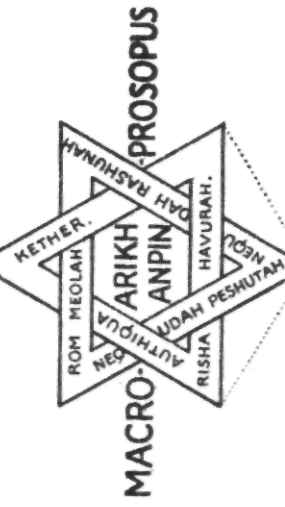
(See p. 52)



PYRAMID, SYMBOL OF "TREE OF LIFE"

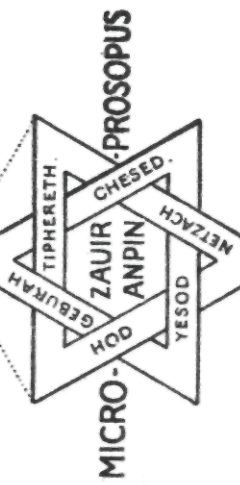
(See pp. 55-56).

PLATE XIV QUOD SUPERIUS



MACRO-PROSOPUS

SICUT

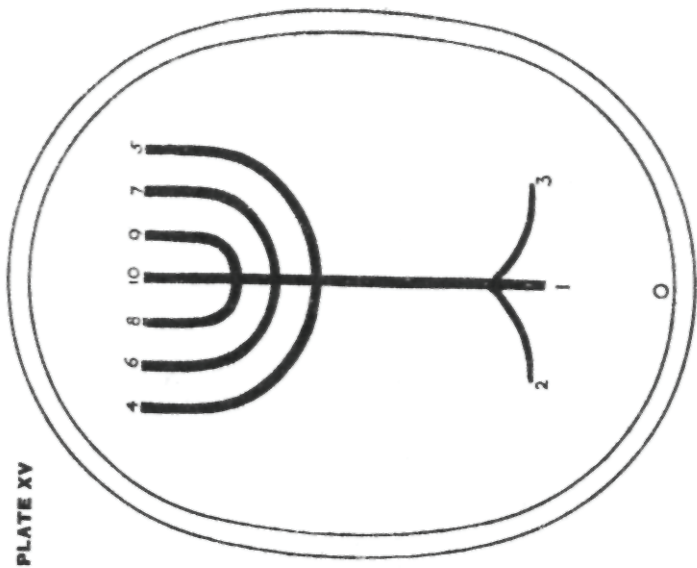


MICRO-PROSOPUS

QUOD INFERIUS

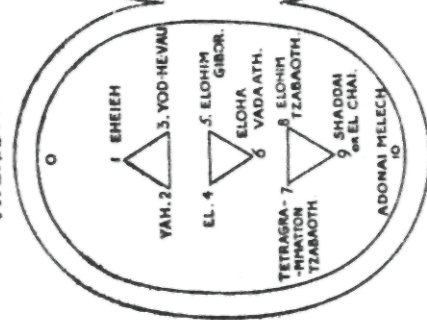
THE DOUBLE HEXAGRAM
The Two Faces of Zohar (See pp. 64-65).

PLATE XV

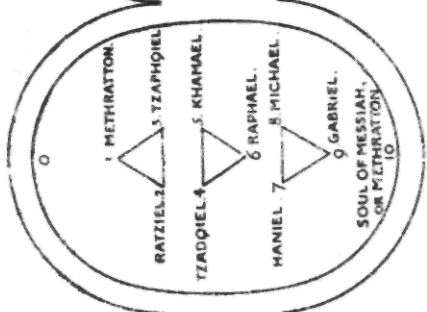


THE MENORAH or Seven Branched
Candlestick (See p. 57).

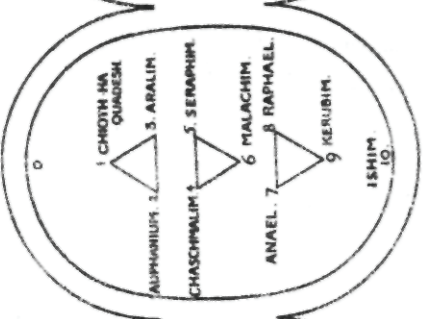
ATZILOTH.



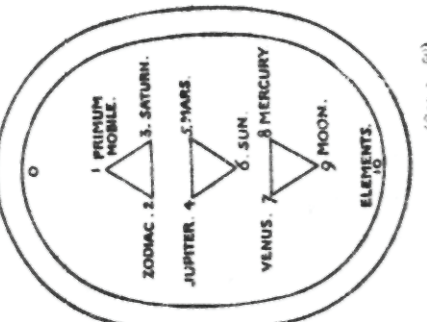
BERIAH



YETZIRAH



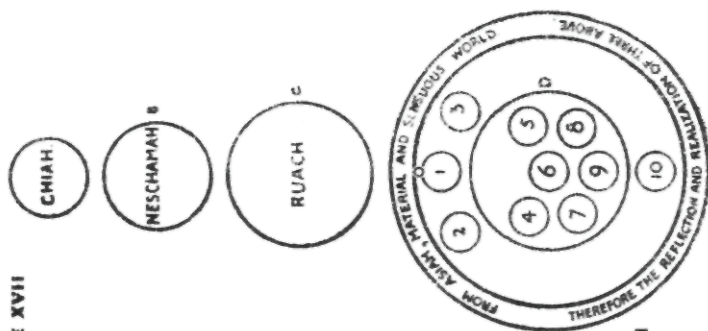
ASIAH.



EZEKIEL'S VISION

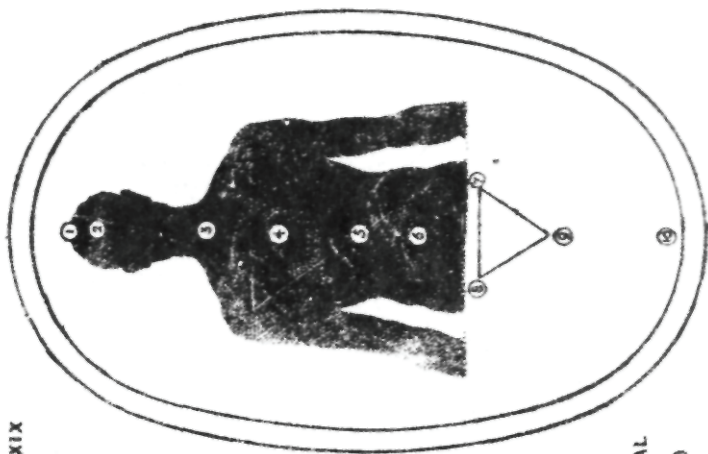
(See p. 64)

PLATE XVII



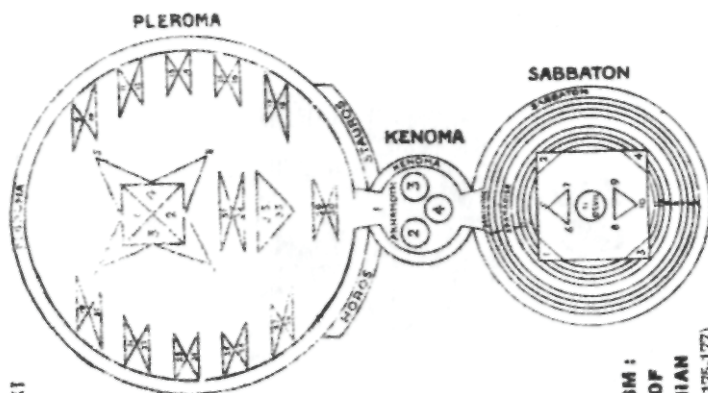
THE SOUL,
TETRAGRAMMATON
AND THE
FOUR WORLDS
(See pp. 60-61).

PLATE XIX



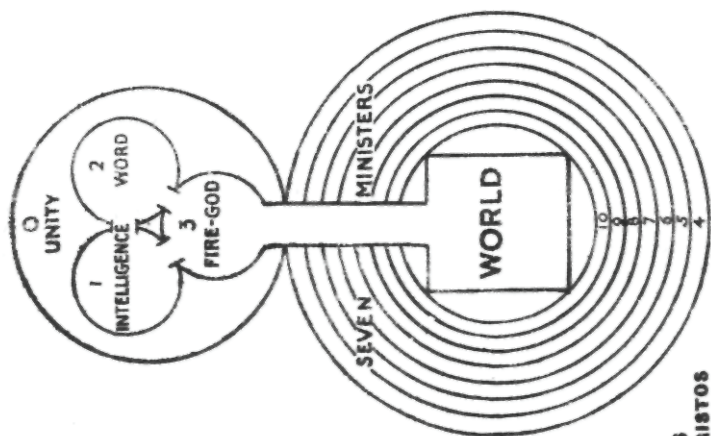
THE SEXUAL
ACT
(Hirschfeld)

PLATE XXI

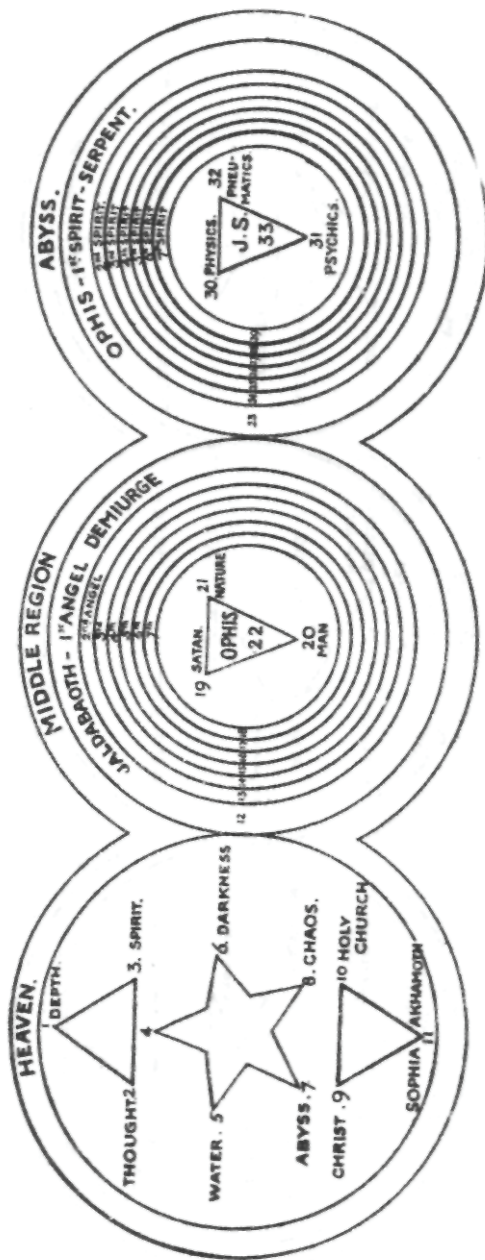


GNOSTICISM :
SYSTEM OF
VALENTINIAN
(See pp. 175-177).

PLATE XX

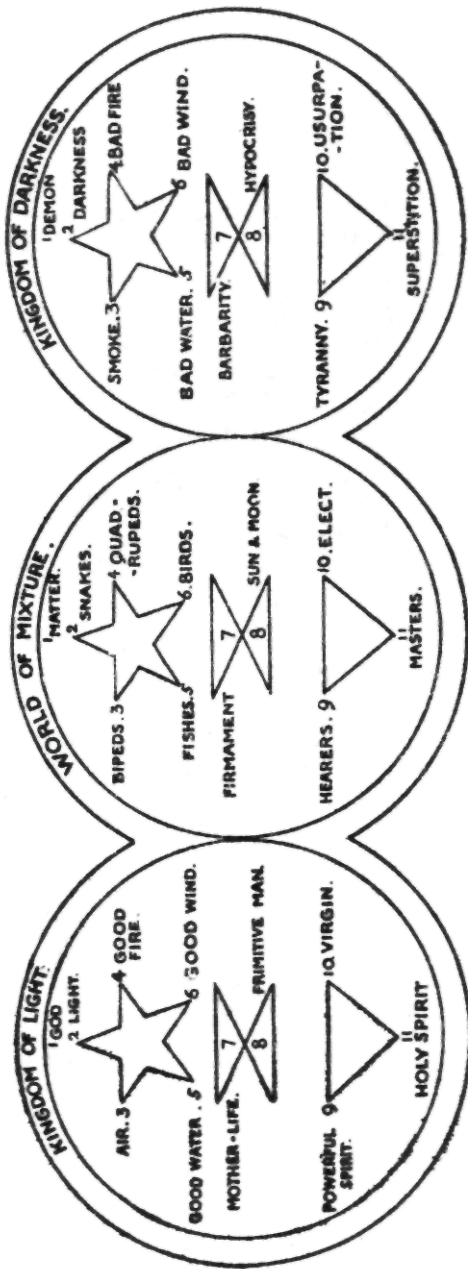


HERMES
TRISMEGISTOS
(See pp. 172-173).



(See pp. 178-179).

OPHITISM



MANICHEISM

(See pp. 181-182).

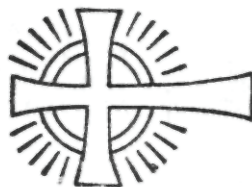


FIG. 2.

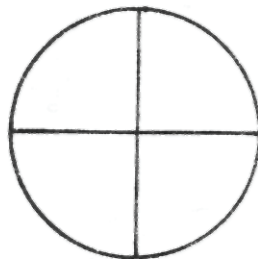


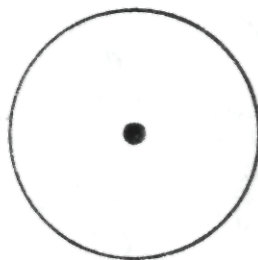
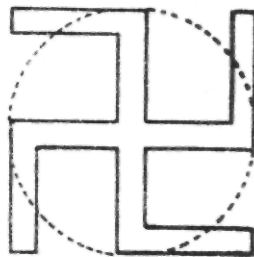
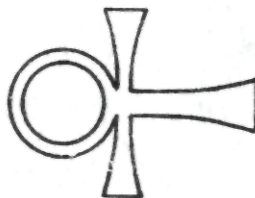
FIG. 3.



THE ROSY CROSS.
FIG. 4.

THE UNIVERSAL ANDROGYNE.
FIG. 5.

SACRED BRAHMIC SYMBOL
FIG. 6.



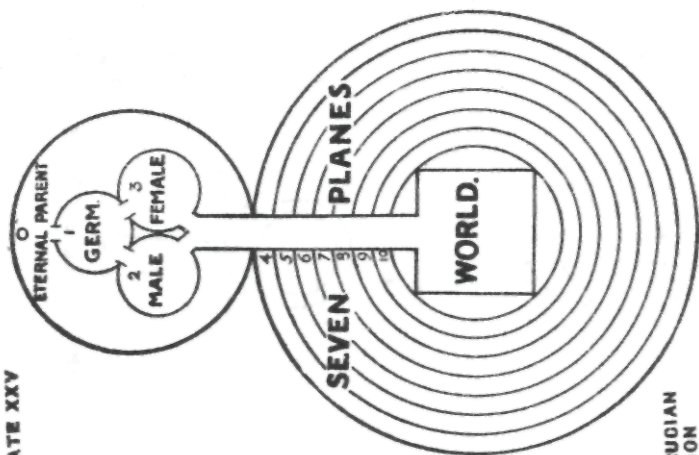
THE PHALLIC CROSS.

THE SWASTIKA. THE GERM WITHIN THE COSMIC EGG.

(See pp. 191-193).

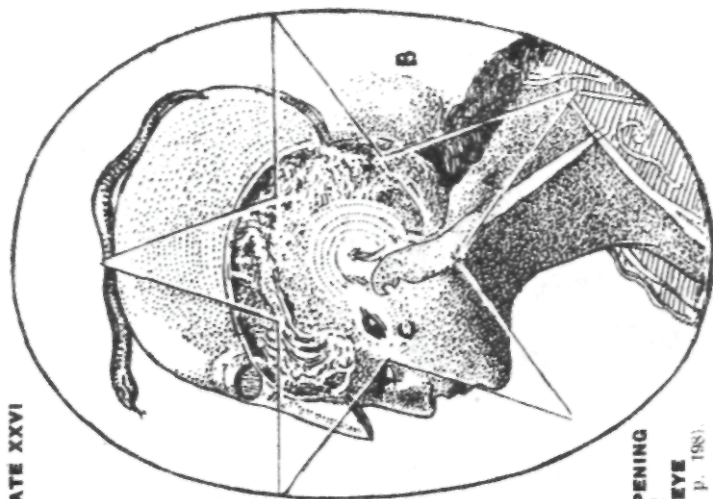
ROSICRUCIAN SYMBOLISM

PLATE XXV

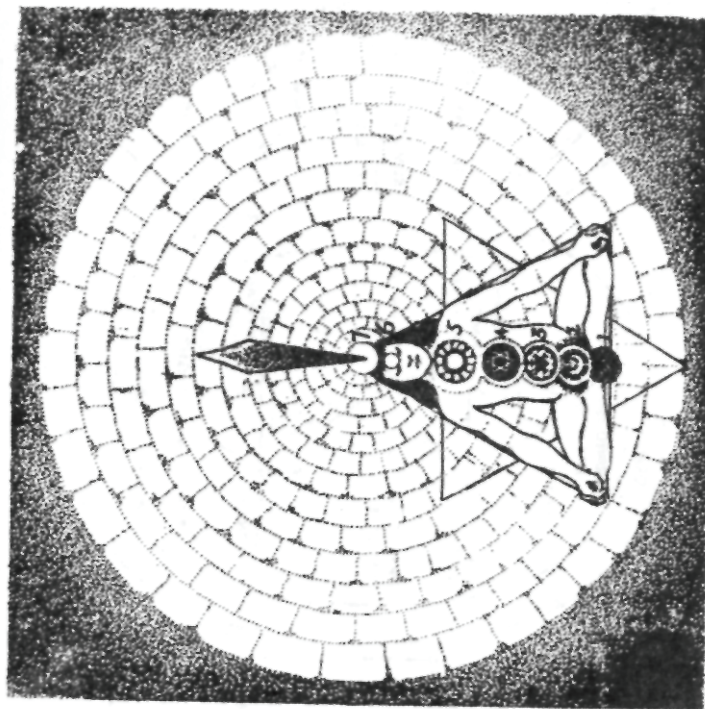


THE
ROSIORUCIAN
CREATION
(See p. 193).

PLATE XXVI



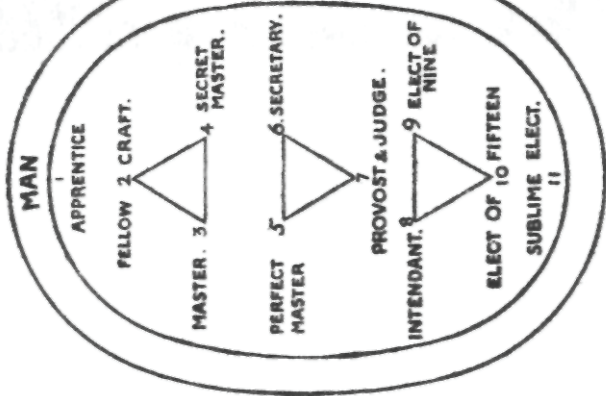
THE OPENING
OF THE
THIRD EYE
(See p. 198).



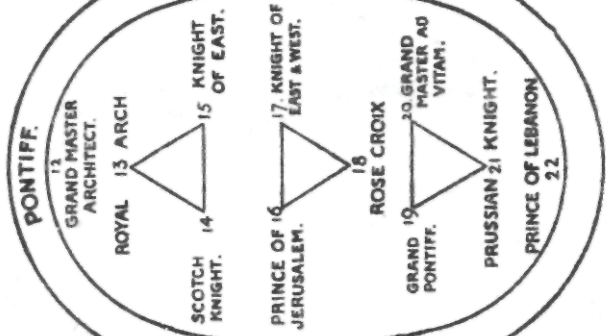
THE SEVEN SPINAL CHAKRAS

(See pp. 199-201)

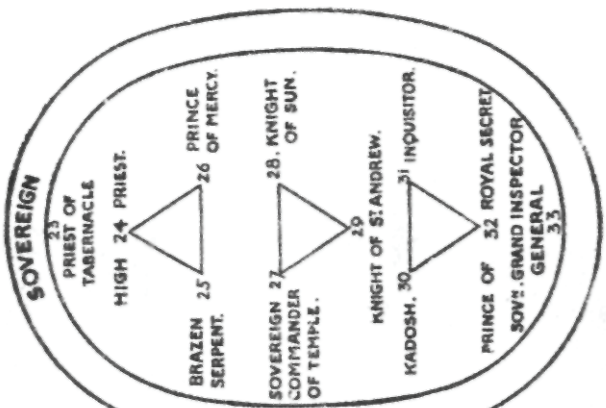
A

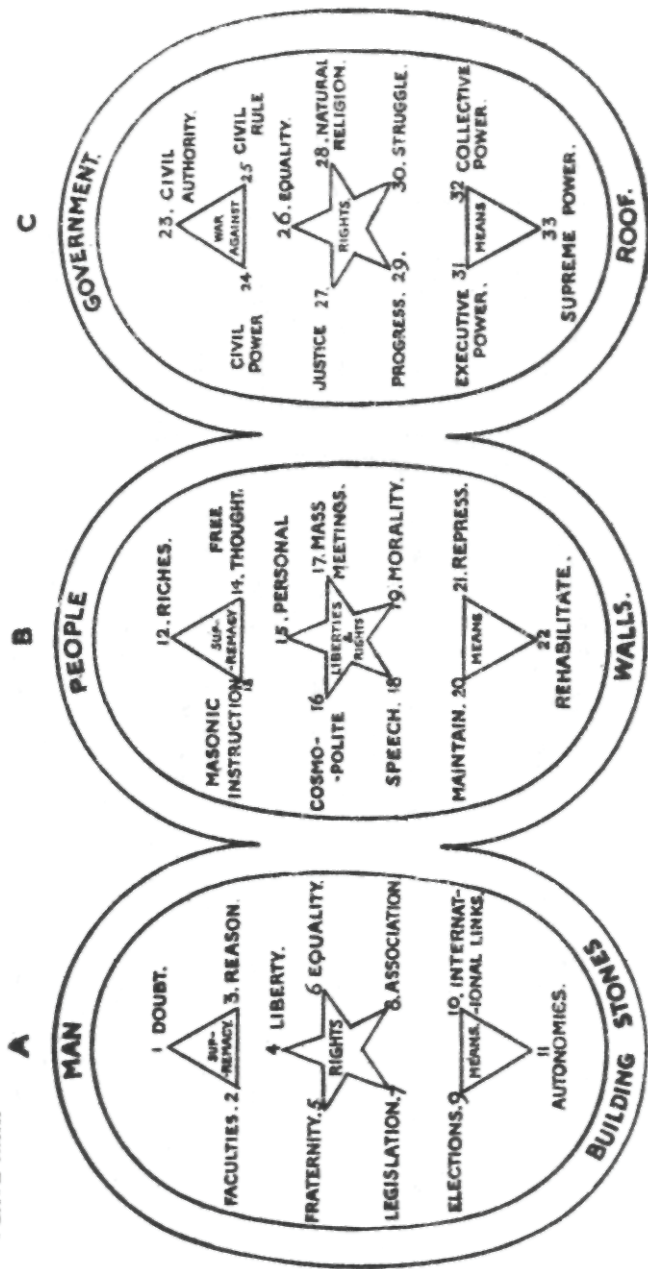


B



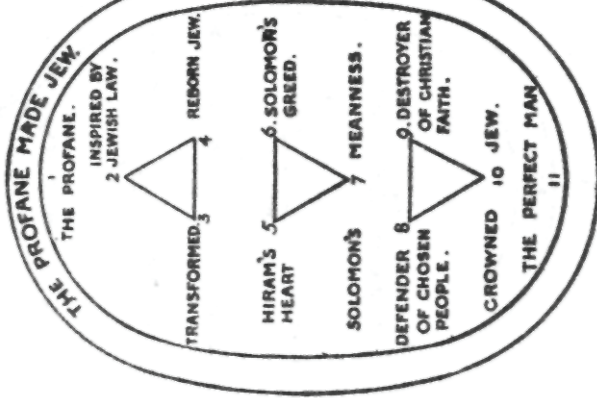
C



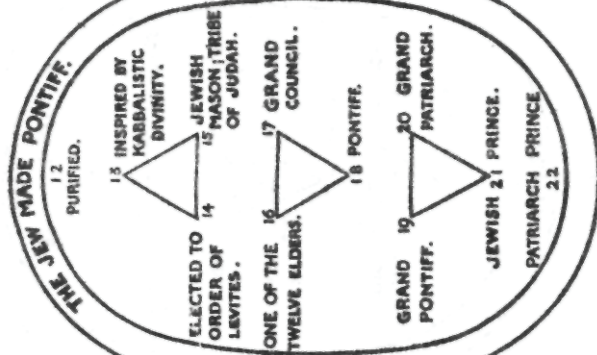


MASONIC TEMPLE : (Scottish Rite): Official Philosophic Interpretation (See pp. 237-239).

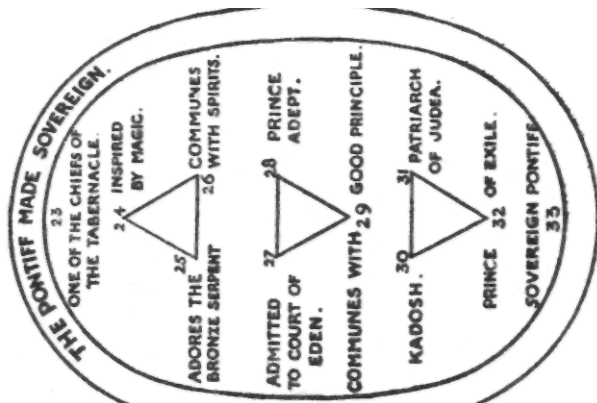
A



B



C



THE MASONIC TEMPLE: Judaic Interpretation

(See p. 241-242).

A
THE EGO BECOMES SLAVE OF LUCIFER.

1 THE NATURAL EGO.

2 INSPIRED BY
EBLIS.

TRANSFORMED 3 REBORN 4

HEART OF 5 6 CRUELTY.
HIRAM EBLIS.

7 VENGEANCE.

CHAMPION 8 9 AVENGER
OF JEHOVAH. OF LUCIFER

CROWNED 10 LUCIFERIAN
REFLECTED EGO OF
LUCIFER. 11

MAN IS HIS OWN GOD.

B
LUCIFERIAN PONTIFF.

12 COMMUNES WITH
THE HEART OF HIRAM.

13 INSPIRED BY
LUCIFER.

LEVITE 14 15 SACRIFICER.

PRINCIPLE 16 17 KNIGHT OF
OF DUALITY. ABADDON.

PONTIFF OF 18 FIRE GOD.

KNIGHT 19 20 APOSTLE
OF JEHOVAH. OF MASONIC
LIGHT.

LUCIFERIAN 21 PRINCE.
RULER OF BOTH
SPHERES. 22

MAN IS HIS OWN PONTIFF.

C
LUCIFERIAN SOVEREIGN.

23 ONE OF THE
MAGICIANS.

24 INSPIRED BY
LUCIFERIAN
MAGIC.

WORSHIPPER 25 ONE OF THE
OF SERPENT. 26 SPIRITS.

COURT 27 28 ONE OF
OF LUCIFER. THE GENII.

ADORES 29 BAPHOMET.

BURNS 30 31 PACT WITH
INCENSE TO SATAN.
LUCIFER.

PRINCE OF 32 LUCIFERIAN
SECRET
SYNAGOGUE. 33

MAN IS HIS OWN KING.

THE MASONIC TEMPLE: Luciferian Interpretation

(See pp. 243-245).