

*Divine Heliolatry is neither
astrological Astrolatry,
nor Idolatry*



*Abstract and train of thoughts*¹

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The Ancients have neither mistaken stars for gods or angels, nor the sun for the highest gods and God, but have worshipped only the Spirit of all — though they revered minor gods who are identical with the hosts of Angels, Cherubs, and Planetary Archangels. 5

Saturn, the Father of Gods, must not be confused with his namesake — the planet with its rings, moons, and moonlets. The two, though in one sense identical, are equivalent to physical man and his soul. 5

Nevertheless, astrology is proclaimed as a sinful science and, together with Occultism, tabooed by the Churches. 6

If Mars is the personified strength of the One highest impersonal Deity, Mercury personified as its omniscience, Jupiter as its omnipotency, and so on, then the superstition of the Pagan has indeed become the religion of the masses of the “civilized nations.” 6

The Dalai-lama’s mitre has seven ridges in honour of the seven Dhyani-Buddhas. Brahmā’s head is ornamented with seven rays, and he is followed by seven Rishis in seven Svargas. China has her seven Pagodas; the Greeks had their seven Cyclopes, seven Demiourgoi, and seven Kabeiroi, whose chief was Jupiter-Saturn. 8

Mikael is the regent of planet Saturn. He is also the informing Spirit of the Sun and Jupiter, and even of Venus. The Sabæans separated and distinguished planet Saturn from its God far more than the Roman Catholics do their angels from their stars. 9

The dogmas and rituals of the Romish Church seem like pages torn out from the history of Occultism, plagiarised, and then distorted. 9

Confessions of the Marquis de Mirville.

¹ Illustrations: Front page, Sun dial from Ai Khanoum (3rd century BCE), Musée Guimet. Last page, by Connie Tom.

A very thin line separates the Kabbalistic and Chaldæan Theogonies from the Roman Catholic Angelology and Theodicy. 10

The history of the Jesuits is intimately bound up with that of Occultism. It is that Protean and all-pervading organisation which has kept back the great truths of Occultism, making its name synonymous with charlatanism, fraud, and demon worship. To this purpose was the Inquisition organised. 12

The history of Jesuitism is the history of assassinations and poisonings, underhand dark plottings against Kings, Princes, Churches, States, and solitary individuals who consciously or unconsciously cross their path. Many a maniac in a madhouse owes the calamities which drove him there to their contriving. 13

Around the fifth century of our era "Our Lord, the Sun," embodied in the prayer of the early Christians, was altered into "Our Lord, the God." 14

The early Christians painted Christ on the walls of their subterranean necropolises as a shepherd invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the sun and his satellites. 14

Divine Astrology is for the Initiates; superstitious Astrolatry, for the profane.

Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the uninitiated masses its Occult principles and the Wisdom imparted to them by the Regents of the Planets. 15

The difference between high ceremonial Astrology and astrological Astrolatry explained.

Sidereal influence is dual: there is a physical and a physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the Planetary Gods. 15

The Celestial Bodies are the cause of all that happens in our sublunary world; they do influence human actions; but not all the effects produced by them are unavoidable. All great astrologers admitted that man could react against the influence of the stars. 16

Occultists and Theosophists confess that there is White and Black Astrology. But Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but upon the Astrologer himself. 17

The origin of Astrology is lost in hoary antiquity, contrary to the plea of some Orientalists who declare that the Zodiac was the invention of the Greeks of the Macedonian period. 17

Primitive Astrology was as far above modern Astrology, as the Planets and Zodiacal signs are above the lamp-posts. All the Zodiacal monuments in Egypt were chiefly astronomical. 19

The ascension or conjunction of the planet, at the moment of the birth of an individual, determines his fortune and the moment and mode of his death. 19

The Heavenly Bodies are closely related, during each Manvantara, with the mankind of that special cycle. Each great character born during that period has (as every other mortal has, only in a far stronger degree) his destiny outlined within his proper constellation or star, traced as a self-prophecy (an anticipated autobiography), by the indwelling spirit of that particular star. 20

Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldæa. In those

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ABSTRACT AND TRAIN OF THOUGHTS

days, even Egypt that had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out. 20

Chaldæan Astrology was believed in by most of the great men in history. 21

Judiciary Astrology is used today by the Kabbalists. Eliphas Levi, the French Magus, teaches its rudiments in his “Dogme et Rituel de la Haute Magie.” But the key to ceremonial or ritualistic Astrology is lost to Europe. Hence, our century of materialism shrugs its shoulders and sees in Astrology — a pretender. 22

Suggested reading for students.

From our Planetary Round and Globes Series. 24



Divine Heliology is neither Astrological Astrology, nor Idolatry.

The Ancients have neither mistaken stars for gods or angels, nor the sun for the highest gods and God, but have worshipped only the Spirit of all — though they revered minor gods who are identical with the hosts of Angels, Cherubs, and Planetary Archangels.

Saturn, the Father of Gods, must not be confused with his namesake — the planet with its rings, moons, and moonlets. The two, though in one sense identical, are equivalent to physical man and his soul.

From Blavatsky Collected Writings, (SOULS OF THE STARS — UNIVERSAL HELIOLOGY) XIV pp. 334-43.

In order to show that the Ancients have never “mistaken stars for Gods,” or Angels and the sun for the highest Gods and God, but have worshipped only the Spirit of all, and have revered the minor Gods supposed to reside in the sun and planets — the difference between these two worships has to be pointed out. Saturn, “the Father of Gods” must not be confused with his namesake — the planet of the same name with its eight moons and three rings. The two — though in one sense identical, as are, for instance, physical man and his soul — must be separated in the question of worship. This has to be done the more carefully in the case of the seven planets and their Spirits, as the whole formation of the universe is attributed to them in the Secret Teachings. The same difference has to be shown again between the stars of the Great Bear, the Riksha and the Chitra-Śikhandin, “the bright-crested,” and the Rishis — the mortal Sages who appeared on earth during the Satya-Yuga. If all of these have been so far closely united in the visions of the seers of every age — the Bible seers included — there must have been a reason for it. Nor need one go back so far as into the periods of “superstition” and “unscientific fancies” to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, in common with many other great men who believed that the heavenly bodies ruled favourably or adversely the fates of men and nations — fully credited besides this the fact that all heavenly bodies, even our own earth, are endowed with living and thinking souls.

Lecouturier's¹ opinion is worthy of notice in this relation:

We are too inclined to criticize unsparingly everything concerning astrology and its ideas; nevertheless our criticism, to be one, ought at least to know, lest it should be proved aimless, what those ideas in truth are. And when among the men we thus criticize, we find such names as those of Regiomontanus, Tycho Brahe, Kepler, etc., there is reason why we should be careful. Kepler was an astrologer by profession, and became an astronomer in consequence. He was earning his livelihood by genethliac figures, which, indicating the state of the heavens at the moment of the birth of individuals, were a means to which everyone resorted for [355] horoscopes. That great man was a believer in the principles of astrology, without accepting all its foolish results.²

Nevertheless, astrology is proclaimed as a sinful science and, together with Occultism, tabooed by the Churches.

If Mars is the personified strength of the One highest impersonal Deity, Mercury personified as its omniscience, Jupiter as its omnipotency, and so on, then the superstition of the Pagan has indeed become the religion of the masses of the “civilized nations.”

But astrology is nevertheless proclaimed as a sinful science, and together with Occultism is tabooed by the Churches. It is very doubtful, however, whether mystic “star-worship” can be so easily laughed down as people imagine — at any rate by Christians. The hosts of Angels, Cherubs and Planetary Archangels are identical with the minor Gods of the Pagans. As to their “great Gods,” if Mars has been shown — on the admission of even the enemies of the Pagan astrologers — to have been regarded by the latter simply as the personified strength of the one highest impersonal Deity, Mercury being personified as its omniscience, Jupiter as its omnipotency, and so on, then the “superstition” of the Pagan has indeed become the “religion” of the masses of the civilized nations. For with the latter, Jehovah is the synthesis of the seven Elōhīm, the eternal centre of all those attributes and forces, the Alei of the Aleim, and the Adonai of the Adonim. And if with them Mars is now called St. Michael, the “*strength* of God,” Mercury Gabriel, the “omniscience and fortitude of the Lord,” and

¹ [Charles-Henri Lecouturier, 1819–1860, French man of science of no mean reputation, philosopher and poet, political and scientific populariser, yet ardent materialist. He studied successively law, chemistry, physics, natural history and, finally, astronomy, his favourite science. Bibliography:

Paris incompatible avec la République: plan d'un nouveau Paris où les révolutions seront impossibles. Paris: Desloges, 1848; 108pp.

La Cosmophie: ou le socialisme universel. Paris: Chez L'auteur, 1850; 350pp.

Le Paris des rois et le Paris du peuple. Paris: Chez L'auteur, 1850; 106pp.

La Science du socialisme universel: suivie de le Dieu de Proudhon. Paris: Ballard, 1850, 80pp.

Histoire de France, par Anquetil: ouvrage entièrement refondu. Paris: Administration de librairie, 1851.

Philopen, ou le Sauvage breton: roman épique (en collaboration avec Adolphe Saunier). Troyes: L.-C. Cardon, 1851, 267pp.

Panorama des mondes; astronomie planétaire. Paris: Aux Bureaux du Musée des Sciences, 1858; 463pp. Lecouturier's untimely death at the age of 41 prevented the publication of a second volume, on stellar astronomy.

La Lune: description et topographie (en collaboration avec Adolphe Chapuis). Paris: Librairie Centrale des Sciences, 1860; 102pp.]

² *Musée des Sciences*, p. 230. [“Journal hebdomadaire,” founded by Charles-Henri Lecouturier, 1819-1860, French materialist. — ED. PHIL.]

Raphael “the blessing or healing power of God,” this is simply a change of names, the characters behind the masks remaining the same.

Nor are the pagans to be so despised for having adopted the names and numbers of their planets for the days of their week and their appellation (the Arabs calling their week *tsaba* to this day) — since it is hardly 200 years ago, that the Ausburgian Jesuits clamoured to be permitted to do the same.¹ [336]

Only as it was dangerous for their church, owing to reasons given in Appendix A of this chapter, to call them by the names of their “seven spirits,” they proposed the plan as given in the <last paragraph of this WMS. excerpt>.²

Yet they believe in these “seven spirits” all the same and notwithstanding they are identical Gods worshipped by the Sabæans. They regard them as the Powers and *representatives* of God, his attributes, created by him for the purpose of manifesting himself through them. It thus follows that no astrologer or occultist should be tabooed by His Holiness or any of the faithful Sons of Rome, since it is admitted by every Roman Catholic that the *seven spirits of the Presence are represented by an equal number of planets, the living Entities called Arch-angels having a right to being designated as “Star-Spirits” (Esprits-Etoiles), Anges des Planetes and Anges des Astres.*³ The less so since Pope Pius the Vth (a saint) wrote in a Bull addressed to Spain⁴ when the *star Worship* was granted to it, the following: “One could never exalt too much the SEVEN RECTORS of the worlds, figured, (represented) by the SEVEN PLANETS . . . It is consoling for this century (XVIth) to see by the grace of god, the *worship* (cults) of the SEVEN FLAMING (*ardentes*) lights and their SEVEN STARS (astres) regaining all its lustre in the Christian Republic!”

The above is the textual translation from de Mirville’s *Pneumatologie des Esprits*⁵ and therefore — *no calumny.* [337]

¹ This pious and curious attempt was denounced some years since by Camille Flammarion, the French Astronomer. He shows two Ausburgian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabæan host of the starry heavens, and worship them again under Christian names! Having anathematized the *idolatrous* sun worshippers for over fifteen centuries, the church now seriously proposed to continue heliolatry — to the letter, this time — as their idea was to substitute for pagan myths biblical and (in their ideas) real personages. They would have called the *Sun*, “Christ”; the *Moon*, “Virgin Mary”; *Saturn*, “Adam”; *Jupiter*, “Moses”; *Mars*, “Joshua”; *Venus*, “John the Baptist”; and *Mercury*, “Elias.” And very proper substitutes too, showing the great familiarity of the Catholic church with ancient Pagan and Kabbalistic learning and its readiness perhaps, to at last confess the source whence came their own myths. For is not King Messiah the Sun, the Demiurge of the Sun-worshippers under various names? Is he not the Egyptian Osiris and the Grecian Apollo? And what more appropriate name than Virgin Mary for the pagan Diana Astarte, “The Queen of Heaven,” against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. “Two large plates were prepared,” says Flammarion (in one of the number of *La Nature*), and represented the Heavens with Popes, saints, martyrs and personages of the Old and New Testament completing this Christian Sabæanism; the disciples of Loyola used every exertion to make this plan succeed.

² [WMS stands for the “Würzburg Manuscript,” Madame Blavatsky’s original and unedited draft of *The Secret Doctrine* (1888). It was named after Würzburg in Bavaria, where she began writing in self-imposed solitude, in August 1885 — as confirmed by Dr. William Hübbe-Schleiden, two months later. In December that year Countess Constance Wachtmeister was “sent” to help out. — ED. PHIL.]

³ *Des Esprits*, Vol. III, p. 335 *et seq.*

⁴ [Cf. later bull by Pius IX, in “Blavatsky on a Heavy Curse,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁵ Vol. II, pp. 357-58

In that same century, namely in 1561, a special and privileged temple for the worship of the “Star-spirits,” the church of St. Mary of the Angels, was built at Rome. Paul IV had commissioned Michael Angelo to draw the plan in 1558, *after a terrible epidemic of POSSESSION*, that had spread all over the “Holy City,” and three years after, the Romans had their *Birs Nimrud* of the seven planets, whose Regents are known as the “seven eyes of the Lord, which run to and fro through the whole earth.”¹ They are most decidedly — the seven branches of the candlestick, the seven lamps of the sanctuary that St. Denys the Areopagite represents as placed in the hall of Supersubstantial Trinity — *collocatos vestibulo supersubstantialis Trinitatis*.²

And, as all the mysteries, from Trinity to upholstery,³ that exist in the Kingdom of heaven must be repeated in the church — “as above, so is it below” — says Hermes — “it is to these spirits that Rome dedicates her finest basilicas, and that the sovereign pontiffs honour by officiating in their temples certain days, surrounded with the seven candlesticks and the seven acolytes *that we find again in all the pagan cults*” — explains de Mirville.⁴ (WMS. 173-79)

The Dalai-lama’s mitre has seven ridges in honour of the seven Dhyani-Buddhas. Brahmā’s head is ornamented with seven rays, and he is followed by seven Rishis in seven Svargas. China has her seven Pagodas; the Greeks had their seven Cyclopes, seven Demiourgoi, and seven Kabeiroi, whose chief was Jupiter-Saturn.

The Dalai-lama’s mitre has seven ridges in honour of the seven chief Dhyāni-Buddhas. In the funeral ritual of the Egyptians the defunct is made to exclaim:

Salutation to you, O Princes, who stand in the presence of Osiris. . . . Send me the grace to have my sins destroyed, as you have done for the seven spirits who follow the Lord!⁵

Brahmā’s head is ornamented with seven rays, and he is followed by the seven Rishis, in the seven Svargas. China has her seven Pagodas; the Greeks had their seven Cyclopes, seven Demiourgoi, and the Mystery Gods, the seven Kabeiroi, whose chief was Jupiter-Saturn, and with the Jews, Jehovah. Now the latter Deity has become chief of all, the highest and the one [338] God, and his old place is taken by Mikael (Michael). He is the “Chief of the Host” (*tsaba*); the “Archestrategus of the Lord’s army”; the “Conqueror of the Devil” — *Victor diaboli* — and the “Archisatrap of the Sacred Militia,” he who slew the “Great Dragon.” Unfortunately astrology and symbolology, having no inducement to veil old things with new masks, have preserved the real name of Mikael — “that was Jehovah” — Mikael being the Angel of the face of the

¹ *Zechariah* iv, 10

² *De divinis nominibus*, Ch. V

³ [Cf. excerpt from Hargrave Jennings, *The Rosicrucians*, etc., p. 79 in 4th ed. of 1887:

Unwind the starry limbs of *that* phenomenon, ye heavy-browed doctoral wielders of the scalpel — useful, however, as ye be, in that “upholstery warehouse” of nature to which bodies and their make be referred by the materialists as the godless origin of everything.]

⁴ *Des Esprits*, Vol. II, p. 328

⁵ Translated by the Vicomte de Rougemont. See *Les Annales de Philosophie Chrétienne*, 7th year, 1861.

Lord,¹ “the guardian of the planets,” and the living image of God. He represents the Deity in his visits to earth, for as it is well expressed in Hebrew, he is one לַיְהוָה, who is as God, or who is like unto God. It is he who cast out the serpent.²

“Mikael” — exclaims de Mirville in a fit of pious rapture, “Mi-ka-el . . . is the most brilliant star of all the Angelic order . . . the guardian and defender of the CHRIST — SUN, so near his Master that several heretics, Calvin among others, have completely confused him with him” (that Master or Christ).³ At the same time, reviling the God of the Nabatheans, Saturn, he calls him *Le Dieu Mauvais*, the “bad,” the wicked god, or Satan. . . . (WMS. 179)

Mikael is the regent of planet Saturn. He is also the informing Spirit of the Sun and Jupiter, and even of Venus. The Sabæans separated and distinguished planet Saturn from its God far more than the Roman Catholics do their angels from their stars.

Mikael, being the regent of the planet Saturn, is — *Saturn*.⁴ His mystery-name is Sabbathiel, because he presides over the Jewish Sabbath, as also over the astrological Saturday. Once identified, the reputation of the Christian conqueror of the devil is in still greater danger from further identifications. Biblical angels are called Malaākhīm, the messengers between God (or rather *the gods*) and men. In Hebrew, מַלְאָכִים, Malach, is also “a King,” and Malech or Melech was likewise Moloch, or again Saturn, the Geb of Egypt, to whom *Dies Saturni*, or the Sabbath, was dedicated. The Sabæans separated and distinguished the planet Saturn from its God far more than the [339] Roman Catholics do their angels from their stars; and the Kabbalists make of the Archangel Mikael the patron of the seventh work of magic:

In theological symbolism . . . Jupiter [the Sun] is the risen and glorious Saviour, and Saturn, God the Father, or the Jehovah of Moses,⁵

says Éliphas Lévi, who *ought* to know. Jehovah and the Saviour, Saturn and Jupiter, being thus one, and Mikael being called the living image of God, it does seem dangerous for the Church to call Saturn, Satan — *le dieu mauvais*.

The dogmas and rituals of the Romish Church seem like pages torn out from the history of Occultism, plagiarised, and then distorted.

However, Rome is strong in casuistry and will get out of this as she got out of every other identification, with glory to herself and to her own full satisfaction. Nevertheless all her dogmas and rituals seem like so many pages torn out from the history of Occultism, and then distorted.

¹ *Isaiah* lxiii, 9

² Ch. xii of *Revelation*: “There was war in heaven, Mikael and his angels fought against the Dragon,” etc. (7) and the great dragon was cast out (9).

³ See *Pneumatologie des Esprits*, Vol. II, p. 353

⁴ He is also the informing Spirit of the Sun and Jupiter, and even of Venus.

⁵ *Dogme et Rituel de la Haute Magie*, II, 116

. . . And if, we are told, that “star” or angel-worship in Rome happened in days of old, in the XVIth century, and was abolished by the church — we say not at all and have the means of proving what we assert. We point to the year 1862, hardly twenty years ago. Most energetic efforts were made in those days by the whole Roman Catholic world, as at Rome, for the restoration of “Star and Angel worship.” The numerous and imposing associations formed in Italy, Bavaria and throughout all Germany for the re-establishment in Roman Catholic Europe of religious services in honour of our (Kabeirian and Kabbalistic) seven spirit-planets — are well known to all, and need no corroboration. (WMS. 183)

Confessions of the Marquis de Mirville.

A very thin line separates the Kabbalistic and Chaldæan Theogonies from the Roman Catholic Angelology and Theodicy.

The extremely thin partition that separates the Kabbalistic and Chaldæan Theogony from the Roman Catholic Angelology and Theodicy is now confessed by at least one Roman Catholic writer. One can hardly believe one’s eyes in finding the following (the passages italicized by us should be carefully noticed):

One of the most characteristic features of our Holy Scriptures is *the calculated discretion used in the enunciation of the mysteries less directly useful to salvation*. . . . Thus, beyond those “myriads of myriads” of [340] angelic creatures just noticed¹ and all these prudently elementary divisions, there are certainly many others, whose very names have not yet reached us.² Excellently says St. John Chrysostom:

For, there are doubtless, (*sine dubio*) many other *Virtues* [celestial beings] whose denominations we are yet far from knowing. . . . The nine orders are not by any means the only populations in heaven, where, on the contrary, *are to be found numberless tribes* of inhabitants infinitely varied, and of which it would be impossible *to give the slightest idea* through human tongue . . . Paul, who *had learned their names*, reveals to us their existence.³ . . .

It would thus amount *to a gross mistake to see merely errors* in the Angelology of the Kabbalists and Gnostics, so severely treated by the Apostle of the Gentiles, for his imposing censure reached *only their exaggerations and vicious interpretations*, and still more, *the application of those noble titles to the miserable personalities of demoniacal usurpers*.⁴ Often nothing so resemble each other as

¹ If enumerated, they will be found to be the Hindu “divisions” and choirs of Devas, and the Dhyāni-Chohans of Esoteric Buddhism.

² But this fact has not prevented the Roman Church from adopting them all the same, accepting them from ignorant, though perchance sincere Church Fathers, who had borrowed them from Kabbalists — Jews and Pagans.

³ *De Incomprehensibili Natura Dei*, Bk. IV

⁴ To call “usurpers” those who preceded the Christian Beings for whose benefit these same titles were borrowed, is carrying paradoxical anachronism a little too far!

the language of the judges and that of the convicts [of saints and Occultists]. One has to penetrate deeply into this dual study [of creed and profession] and what is still better, to trust blindly to the authority of the tribunal [the Church of Rome, of course] to enable oneself to seize precisely the point of the error. The Gnosis condemned by St. Paul remains, nevertheless, for him as for Plato the supreme knowledge of all truths, and of the Being par excellence, ο οντος ων (Republic, Bk. VI). The Ideas, types, ἀρχαί of the Greek philosopher, the Intelligences of Pythagoras, the æons or emanations, the occasion of so much reproach to the first heretics, the Logos or Word, Chief of these Intelligences, the Demiourgos, the architect of the world under his father's direction [of the Pagans], the unknown God, the En-soph, or the It of the Infinite [of the Kabbalists], the angelical periods,¹ the seven spirits, the Depths of Ahriman, the World's Rectors, the Archōntes of the air, the God of this world, the plērōma of the intelligences, down to Metatron the angel of the Jews,² all this is found word for word, as so many truths, in the works of our greatest doctors, and in St. Paul.³ [341]

If an Occultist, eager to charge the Church with a numberless series of plagiarisms were to write the above, could he have written more strongly? And have we, or have we not, the right, after such a complete confession, to reverse the tables and to say of Roman Catholics and others what is said of the Gnostics and Occultists. “They used our expressions and rejected our doctrines.” For it is not the “promoters of the false Gnosis” — who had all those expressions from their archaic ancestors — who helped themselves to Christian expressions, but verily the Christian Fathers and Theologians, who helped themselves to our nest, and have tried ever since to soil it.

¹ Or the *divine ages*, the “days and years of Brahmā.”

² [Cf. “Among other absurdities, the Kabbalists maintain that the word *metatron* being divided into *μετα* [and] *θρονος*, means *near the throne*. It means quite the reverse, as *meta* means “beyond” and not “near.” This is of great importance in our argument. St. Michael, then, the *quis ut Deus* <Who is like God?>, is the translator, so to speak, of the invisible world into the visible and the objective.” *Secret Doctrine*, II p. 479]

³ De Mirville, *Des Esprits*, Vol. II, pp. 325, 326. So we say too. And this shows that it is to the Kabbalists and Magicians that the Church is indebted for her dogmas and names. Paul never condemned *real* Gnōsis, but the *false* one, now accepted by the Church.

All this is of a piece with the regular tactics of the Jesuits, who are, in fact, the Roman Catholic church, and not the Pope and Cardinals as is commonly supposed. We say the Jesuits are the Roman church in the sense that a parasite twining itself round a tree and living a vampire life upon it may be said to be the tree itself. This militant or Military Ecclesiasticism fastened itself upon Popery, because in its Subtle wisdom, it perceived in it the likeliest tool to enable it to carry out its vast designs of Universal dominion, in which its predecessors, the Knights Templars, so signally failed. Avoiding their mistakes, they have had a great, though not unalloyed success.¹ The attempt that is detailed above of substituting the material worship of the starry and Planetary Host is a more subtle device to bring the popular mind back to that state of ignorance and abject dependence upon priestly craft and domination which prevailed when the true Kabeiric and spiritual worship was perverted, corrupted and made gross, sensual and materialistic, in place of the Ancient Wisdom.

The history of the Jesuits is intimately bound up with that of Occultism. It is that Protean and all-pervading organisation which has kept back the great truths of Occultism, making its name synonymous with charlatanism, fraud, and demon worship. To this purpose was the Inquisition organised.

[342] We need make no excuse to our readers for bringing in what may appear, at first sight, an apparent digression from the Secret Doctrine, which is now, to some extent being declared *coram populo*.² The history of the Jesuits is intimately bound up with that of Occultism. It is that Protean and all-pervading organisation which has, for its own purposes kept back the great truths of Occultism, making its name synonymous with charlatanism, fraud and demon worship. To this purpose was the Inquisition organised. Every imaginable device has been unscrupulously put in operation to keep the more secret laws of Nature entirely to themselves and the rest of the world in servile submission and fear. To use this knowledge and great power for such a purpose is necessarily a perversion of the laws of Nature and becomes what is known as BLACK MAGIC. When once the human mind has descended to this desecration of holy things and mental degradation, there is no crime too great or too black for it to commit. It can then contemplate the greatest human misery, individual or natural, caused by its machinations, with the utmost *sang-froid* and complacency, as they would upon a stepping stone to their advancement.

¹ A proof of this has just come, as we were writing this statement. In the *Daily News* of March 29th, 1886, we find that "The General of the Jesuits has published the statistics of the Order, showing that it counts 2,500 missionaries, and that it can boast of having had 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops and bishops and 6,000 authors." Evidently the Jesuits like to boast of these results.

² [in public]

The history of Jesuitism is the history of assassinations and poisonings, underhand dark plottings against Kings, Princes, Churches, States, and solitary individuals who consciously or unconsciously cross their path. Many a maniac in a madhouse owes the calamities which drove him there to their contriving.

The history of Jesuitism is the history of assassinations and poisonings, underhand dark plottings against Kings, Princes, Churches, States and solitary individuals who consciously or unconsciously cross their path. Many a maniac in a madhouse owes the calamities which drove him there to their contriving. Their horrifying Principles are described at length in Ch. VIII, Vol. II, of *Isis Unveiled*. With the Jesuits, Murder, Adultery, Perjury — are condoned. To gain his aim, a Jesuit may become an idolater, has a right to kill the husband of the wife, by him seduced, and a son to kill his father¹ or even whom he (the Jesuit) regards as his calumniator.²

We pretend not to give proofs of this as being inconsistent with the plan of this work. The reader who would want fresh instances is asked to turn to the “Appendix” of this INTRODUCTION and read *On Jesuits and their Policy*.³ Besides [343] which, this military and despotic Ecclesiasticism has brought the art of secret crime to such perfection, that it is next to impossible to give the proofs necessary to satisfy the rigorous demands of either Legal or Mathematical Logic. It is a vulgar error to suppose that “murder will out”⁴ always. The average and ignorant criminal is, as a rule, found out and brought to justice. The more knowing instigators, and therefore the more guilty, mostly escape. If our readers will look into the history of the Jesuits as connected with that of Europe for the last 300 years and more, with an impartial mind, they will everywhere find the evidence leading up to the inference of what we assert. There is abundance to satisfy the Court of Equity residing in a well-balanced and pure human mind.

It is to the Jesuits, unmistakably, that the millions of pagan-populations, the modern gentiles, owe the volumes of the Marquis de Mirville, who, under the inspiration of his superiors, makes short work of the Wisdom of the Ancients. But, we have said enough and shown sufficiently for our purposes that we, Occultists, could be hardly blamed for claiming our own property and showing our rights to it. (WMS. 187-91)

¹ See p. 363, *Isis Unveiled*, Vol. II

² [Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

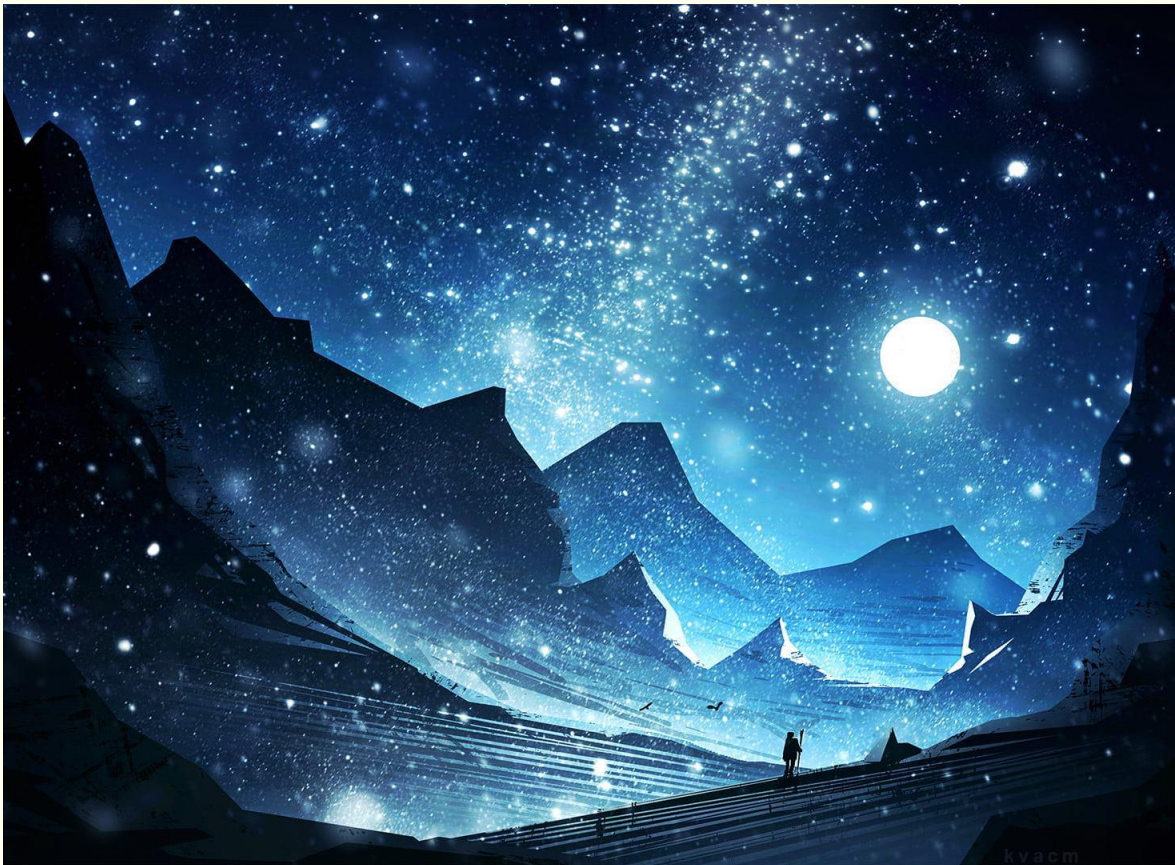
³ [Untraced under this title. Possibly re-titled *Theosophy or Jesuitism*. See *Blavatsky Collected Writings*, Vol. IX.]

⁴ [*i.e.*, a murder cannot remain undetected, it will always be brought out.]

Around the fifth century of our era “Our Lord, the Sun,” embodied in the prayer of the early Christians, was altered into “Our Lord, the God.”

The early Christians painted Christ on the walls of their subterranean necropolises as a shepherd invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the sun and his satellites.

The words above quoted will explain much to those who are searching for truth and for truth only. They will show the origin of certain rites in the Church inexplicable hitherto to the simple-minded, and will give the reason why such words as “Our Lord the Sun” were used in prayer by Christians up to the fifth and even sixth century of our era, and embodied in the Liturgy, until altered into “Our Lord, the God.” Let us remember that the early Christians painted Christ on the walls of their subterranean necropolises, as a shepherd in the guise of, and invested with all the attributes of Apollo, driving away the wolf, Fenris,¹ who seeks to devour the Sun and his Satellites.



¹ [Or Fenrir, the monstrous wolf of Norse mythology]

Divine Astrology is for the Initiates; superstitious Astrolatry, for the profane.

Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the uninitiated masses its Occult principles and the Wisdom imparted to them by the Regents of the Planets.

From Blavatsky Collected Writings, (ASTROLOGY AND ASTROLATRY) XIV pp. 344-52.

The books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi. The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the uninitiated masses its Occult principles and the wisdom imparted to them by the Regents of the Planets — the “Angels.” Hence, divine Astrology for the Initiates; superstitious Astrolatry for the profane. St. Justin asserts it:

From the first invention of the hieroglyphics it was not the vulgar, but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of Astrology — even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfares.

The difference between high ceremonial Astrology and astrological Astrolatry explained.

Sidereal influence is dual: there is a physical and a physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the Planetary Gods.

There was a vast difference between the Sacred Science taught by Petosiris and Necepsos — the first Astrologers mentioned in the Egyptian manuscripts, believed to have lived during the reign of Ramses II (Sesostris)¹ — and the miserable charlatanry of the quacks called Chaldæans, who degraded the Divine Knowledge under the last Emperors of Rome. Indeed, one may fairly describe the two as the “high ceremonial Astrology” and “astrological Astrolatry.” The first depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it. Called by the ancient Philosophers the Archōntes and the Cosmocratores, they were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call Elementals and Nature-Spirits, to

¹ Sesostris, or Pharaoh Ramses II, whose mummy was unswathed in 1886 by Maspero of the Bulak Museum, and recognised as that of the greatest king of Egypt, whose grandson, Ramses III, was the last king of an ancient kingdom.

whom the Sabæans bowed and whom they worshipped, without suspecting the essential difference. Hence the latter kind [345] when not a mere pretence, degenerated but too often into Black Magic. It was the favourite form of popular or exoteric Astrology, entirely ignorant of the apotelesmatic¹ principles of the primitive Science, the doctrines of which were imparted only at Initiation. Thus, while the real Hierophants soared like Demi-Gods to the very summit of spiritual knowledge, the *hoi polloi* among the Sabæans crouched, steeped in superstition — ten millenniums back, as they do now — in the cold and lethal shadow of the valleys of matter. Sidereal influence is dual. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the planetary Gods.

Bailly, speaking with only an imperfect knowledge of the former, called Astrology, so far back as the eighteenth century, “The very foolish mother of a very wise daughter” — Astronomy. On the other hand, D.F.J. Arago, a luminary of the nineteenth century, supports the reality of the sidereal influence of the Sun, Moon and Planets. He asks:

Where do we find lunar influences refuted by arguments that *science would dare to avow*?²

But even M. Bailly, having, as he thought, put down Astrology as publicly practiced, dares not do the same with the real Astrology. He says:

Judiciary Astrology was at its origin the result of a *profound* system, the work of an enlightened nation that would wander too far into the mysteries of God and Nature.³

The Celestial Bodies are the cause of all that happens in our sub-lunary world; they do influence human actions; but not all the effects produced by them are unavoidable. All great astrologers admitted that man could react against the influence of the stars.

A Scientist of a more recent date, a member of the Institute of France, and a professor of history, Philippe Le Bas, discovers (unconsciously to himself) the very root of Astrology in his able article on the subject in the *Dictionnaire Encyclopédique de France*. He well understands, he tells his readers, that the adhesion to that Science of such a number of highly intellectual [346] men should be in itself a sufficient motive for believing that all Astrology is not folly:

While proclaiming in politics the sovereignty of the people and of public opinion can we admit, as heretofore, that mankind allowed itself to be radically deceived in this only: that an absolute and gross absurdity reigned in the minds of whole nations for so many centuries, without being based on anything save — on the one hand human imbecility, and on the other charlatanry? How for fifty centuries and more can most men have been either dupes or knaves? . . .

¹ [Related to the casting of horoscopes]

² Dominique François Jean Arago, *Annuaire*, 1833, p. 234, in: de Mirville, *Des Esprits*, Vol. IV, p. 84

³ Jean Sylvain Bailly, *Histoire de l'astronomie ancienne, depuis son origine jusqu'à l'établissement de l'école d'Alexandrie*. Paris: Chez de Bure, 2nd ed., 1781, p. 268, in: de Mirville, *op. cit.*, p. 87

Even though we may find it impossible to decide between and separate the realities of Astrology from the elements of invention and empty dreaming in it, let us, nevertheless, repeat with Bossuet¹ and all modern philosophers, that

Nothing that has been dominant could be absolutely false.

Is it not true, at all events, that there is a physical reaction on one another among the planets? Is it not again true, that the planets have an influence on the atmosphere, and consequently at any rate a mediate action on vegetation and animals? Has not modern science demonstrated now these two points beyond any doubt? . . . Is it any less true that human liberty of action is not absolute; that all is bound, that all weighs, planets as the rest, on each individual will; that Providence [*or Karma*] acts on us and directs men through those relations that it has established between them and the visible objects, and the whole universe? . . . Astrology, in its essence, *is nothing but that*; we are bound to recognise that an instinct superior to the age they lived in guided the efforts of these men. As to the materialism and annihilation of human moral freedom with which Bailly charges their theory [Astrology], they have no sense whatever. All the great astrologers admitted, without one single exception, that man could react against the influence of the stars. This principle is established in the Ptolemæian *Tetrabiblos*, the true astrological Scripture, in chapters ii and iii of Book I.²

Occultists and Theosophists confess that there is White and Black Astrology. But Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but upon the Astrologer himself.

Thomas Aquinas had corroborated Philippe Le Bas in anticipation; he says:

The celestial bodies are *the cause of all that happens in this sublunary world*; they act indirectly on human actions; but not all the effects produced by them are unavoidable.³

The origin of Astrology is lost in hoary antiquity, contrary to the plea of some Orientalists who declare that the Zodiac was the invention of the Greeks of the Macedonian period.

The Occultists and Theosophists are the first to confess that there is white and black Astrology. Nevertheless, Astrology [347] has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but upon the Astrologer himself. Thus Pythagoras, who established the whole Copernican system by the

¹ [Jacques-Bénigne Lignel Bossuet, 1627–1704, French bishop and theologian, renowned for his sermons and other addresses. He has been considered by many to be one of the most brilliant orators of all time and a masterly French stylist.]

² *Dictionnaire encyclopédique de France*, p. 422: article: on Astrology by Philippe Le Bas; quoted by de Mirville, *Des Esprits*, Vol. IV, pp. 88-89.

³ St. Thomas Aquinas, *Summa Theologiæ*, tome III, pp. 2, 29

Books of Hermes, 2,000 years before Galileo's predecessor¹ was born, found and studied in them the whole Science of divine Theogony, of the communication with, and the evocation of, the world's Rectors — the Princes or the "Principalities" of St. Paul — the nativity of each Planet and of the Universe itself, the formulæ of incantations and the consecration of each portion of the human body to the respective Zodiacal sign corresponding to it. All this cannot be regarded as childish and absurd — still less "devilish" — save by those who are, and wish to remain, tyros in the Philosophy of the Occult Sciences. No true thinker — no one who recognises the presence of a common bond between man and visible, as well as invisible, Nature — would see in the old relics of Archaic Wisdom — such as the *Petemenoph Papyrus*, for instance — "childish nonsense and absurdity," as many Academicians and Scientists have done. But upon finding in such ancient documents the application of the Hermetic rules and laws, such as:

The consecration of one's hair to the celestial Nile; of the left temple to the living Spirit in the sun, and the right one to the spirit of Ammon,²

he will endeavour to study and comprehend better the "laws of correspondences." Nor will he disbelieve in the antiquity of Astrology on the plea that some Orientalists have thought fit to declare that the Zodiac was not very ancient, being only the invention of the Greeks of the Macedonian period. For this statement, besides having been shown to be entirely erroneous by a number of other reasons, may be entirely disproved by facts relating to the latest discoveries in Egypt, and by the more accurate readings of hieroglyphics and inscriptions of the earliest dynasties. The published polemics on the contents of the so-called "Magic" Papyri of the Anastasi collection indicate the antiquity of the Zodiac: [348]

The papyri discourse upon the four *bases* of the world, *σπερέωματα*, the identity of which it is impossible, according to Champollion, to mistake with the Upholders of the World or *κοσμοκράτορες* of St. Paul. It is they who are invoked with the gods of all the celestial zones, quite analogous, once more, with the *spiritualia nequitiae in caelestibus*³ of the same Apostle.⁴

That invocation was frequently made in the proper terms and with the warnings the formula of which has been reproduced far too faithfully by Iamblichus,

¹ [Perhaps, Archimedes of Syracuse, 287–212 BCE, Greek mathematician, physicist, engineer, inventor, and astronomer.]

² De Mirville, *Des Esprits*, Vol. IV, p. 93

³ [*i.e.*, spiritual wickedness in heavens.]

⁴ "The principalities and powers [born] in heavenly places" (*Ephesians* iii, 10). The verse,

". . . for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many)" (*1 Corinthians* viii, 5),

shows, at any rate, the recognition by Paul of a plurality of "Gods" whom he calls "daimōns" ("spirits" — never *devils*). Principalities, Thrones, Dominions, Rectors, etc., are all Jewish and Christian names for the Gods of the ancients — the Archangels and Angels of the former being in every case the Devas and the Dhyāni-Chohans of the more ancient religions.

for us ever to refuse him any longer the merit of having transmitted to posterity the ancient and primitive Egyptian spirit.¹

Primitive Astrology was as far above modern Astrology, as the Planets and Zodiacal signs are above the lamp-posts. All the Zodiacal monuments in Egypt were chiefly astronomical.

As Letronne² had tried to prove that all the genuine Egyptian Zodiacs had been manufactured during the Roman period, the Sensaos mummy is brought forward to show that:

. . . all the Zodiacal monuments in Egypt were chiefly astronomical. Royal tombs and funereal rituals are so many tables of constellations and of their influences for all the hours of every month. Thus the genethliac tables prove that they are far older than the period assigned to their origin . . . All the Zodiacs on the sarcophagi of later epochs are therefore simply *reminiscences* or imitations of purely mythological tables.³

The ascension or conjunction of the planet, at the moment of the birth of an individual, determines his fortune and the moment and mode of his death.

Primitive Astrology was as far above modern judiciary Astrology, so-called, as the guides (the Planets and Zodiacal signs) are above the lamp-posts. Berossus⁴ shows the sidereal sovereignty of Bel and Mylitta (Sun and Moon), and only “the twelve lords of the Zodiacal Gods,” the “thirty-six Gods Counsellors” and the “twenty-four Stars, judges of this world,” which support and guide the Universe (our solar system), watch over mortals and reveal to mankind its fate and their own [349] decrees. Judiciary Astrology as it is now known, is correctly denominated by the Latin Church the:

Materialistic and pantheistic prophesying by the objective planet itself, independently of its Rector [the Mlac of the Jews, the ministers of the Eternal commissioned by him to announce his will to mortals]; the ascension or conjunction of the planet at the moment of the birth of an individual deciding his fortune and the moment and mode of his death.⁵

¹ Caspar Jacob Christiaan Reuvens, *Lettres à M. Letronne . . . sur les papyrus bilingues et grecs, et sur quelques autres monumens gréco-égyptiens du Musée d'antiquités de l'Université de Leide*, Leyden: S. et J. Luchtmans, 1830. Cf. de Mirville, *Des Esprits*, Vol. IV, pp. 93-94

² [Jean Antoine Letronne, 1787–1848, French Archaeologist.]

³ Reuvens and de Mirville, *ibid.*

⁴ [Berossus was a Hellenistic-era Babylonian writer, priest of Bel Marduk, and astronomer who wrote in the Koine Greek language. He flourished at the beginning of the 3rd century BCE.]

⁵ St. Augustine (*De Genesi ad litteram imperfectus liber*, Bk. III) and Martin Delrio (*Disquisitiones Magicæ*, Vol. IV, ch. iii) are quoted by de Mirville [in *Des Esprits*, Vol. IV, p. 99], to show that

“ . . . the more astrologers speak the truth and the better they prophesy it, the more one has to feel diffident, seeing that their agreement with the devil becomes thereby the more apparent.”

The famous statement made by Juvenal (*Satires*, VI, 562) to the effect that

“ . . . not one single astrologer could be found who did not pay dearly for the help he received from his genius”

— no more proves the latter to be a devil than the death of Socrates proves his *daimōn* to have been a native from the nether world — if such there be. Such argument only demonstrates human stupidity and wickedness,

The Heavenly Bodies are closely related, during each Manvantara, with the mankind of that special cycle. Each great character born during that period has (as every other mortal has, only in a far stronger degree) his destiny outlined within his proper constellation or star, traced as a self-prophecy (an anticipated autobiography), by the indwelling spirit of that particular star.

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has — as every other mortal has, only in a far stronger degree — his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star. The human Monad¹ in its first beginning is that Spirit, or the Soul of that star (Planet) itself. As our Sun radiates its light and beams on everybody in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every “pilgrim” Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sephirōth, the “Angels of the Presence,” the Rishis, or the Amshāspends. “The One is no number” is said in all the esoteric works. [350]

Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldæa. In those days, even Egypt that had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out.

From the Kasdim and Gazzim (Astrologers) the noble primitive science passed to the Khartumim Asaphim (or Theologians) and the Hakamim (or scientists, the Magicians of the lower class), and from these to the Jews during their captivity. The Books of Moses had been buried in oblivion for centuries, and when rediscovered by Hilkiyah had lost their true sense for the people of Israel. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldæa. In those days even Egypt, who had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out.² Still, the science of old had left her eternal imprint on the world, and the seven great Primitive Gods reigned for ever in the Astrology and in the division of time of every nation upon the face of the earth. The names of the days of our (Christian) week are those of the Gods of the Chaldæans, who translated them from those of the Āryans; the uniformity of these antediluvian names in every nation, from the Goths back to the Indians, would remain inexplica-

once reason is made subservient to prejudice and fanaticism of every sort. Most of the great writers of antiquity, Cicero and Tacitus among them, believed in Astrology and the realization of its prophecies; and

“ . . . the penalty of death decreed nearly everywhere against those mathematicians [astrologers] who happened to predict falsely diminished neither their number nor their tranquillity of mind.”

¹ [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), i.e., the subject of the verb, it should be transliterated as monas (*pl.* monases), i.e., the object of the verb, and not as monad (*pl.* monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

² [Consult “Egypt was the image of heaven on earth and temple of the whole world,” in our Atlantean Realities Series. — ED. PHIL.]

ble, as Sir W. Jones thought, had not the riddle been explained to us by the invitation made by the Chaldæan oracles, recorded by Porphyry and quoted by Eusebius:

To carry those names first to the Egyptian and Phœnician colonies then to the Greeks, with the express recommendation that each God should be invoked only on that day that had been called by his name. . . .

Thus Apollo says in those oracles:

“I must be invoked on the day of the *sun*; Mercury after his directions, then Chronos¹ [Saturn], then Venus and do not fail to call seven times each of those gods.”²

This is slightly erroneous. Greece did not get her astrological instruction from Egypt or from Chaldæa, but direct from Orpheus, as Lucian tells us.³ It was Orpheus, as he says, who imparted the Indian Sciences to nearly all the great monarchs of antiquity; and it was they, the ancient kings favoured by the Planetary Gods, who recorded the principles of Astrology — as did Ptolemy, for instance. Thus Lucian writes:

[351]

The Bœotian Tiresias acquired the greatest reputation in the art of predicting futurity. . . . In those days divination was not as slightly treated as it is now; and nothing was ever undertaken without previous consultation with diviners, whose oracles were all directed by astrology. . . . At Delphi the virgin commissioned to announce futurity was the symbol of the Heavenly Virgin . . . and Our Lady.

On the sarcophagus of an Egyptian Pharaoh, Neith, mother of Rā, the heifer that brings forth the Sun, her body spangled with stars, and wearing the solar and lunar discs, is equally referred to as the “Heavenly Virgin” and “Our Lady of the Starry Vault.”

Chaldæan Astrology was believed in by most of the great men in history.

Modern judiciary Astrology in its present form began only during the time of Diodorus, as he appraises the world.⁴ But Chaldæan Astrology was believed in by most of the great men in history, such as Cæsar, Pliny, Cicero — whose best friends, Nigidius Figulus and Firmānus Tarutius, were themselves Astrologers, the former being famous as a prophet.

- Marcus Antonius never travelled without an Astrologer recommended to him by Cleopatra.

¹ [“We must bear in mind that *Kronos*, equated with Saturn(us), father of Jupiter (= Zeus), is totally distinct from *Chronos* (Time), but certain Greeks and Romans, notorious as they are for false etymology, confused the two. Chronos = *Χρόνος* = Khronos was raised by some to a personified or quasi-personified rank as deity, like *Αἰών* = Aiōn = Time. However, X (ch or kh) is distinct from K, and the h in *ch* or *kh* was important, but dialects vary sometimes in that particular. Macrobius in his *Saturnalia*, I, 8.9, confuses *Saturnus* with *tempus*.” *Secret Doctrine* II, p. 802 — Note by Boris de Zirkoff on the difference between Kronos and Chronos.]

² *Preparatio Evangelica*, I, xiv

³ *De Astrologia*, 11

⁴ *Historical library*, Bk. II

- Augustus, when ascending the throne, had his horoscope drawn by Theagenes.
- Tiberius discovered pretenders to his throne by means of Astrology and divination.
- Vitellius dared not exile the Chaldæans, as they had announced the day of their banishment as that of his death.
- Vespasian consulted them daily.
- Domitian would not move without being advised by the prophets.
- Adrian was a learned Astrologer himself.
- And all of them, ending with Julian (called the *Apostate* because he would not become one), believed in, and addressed their prayers to, the Planetary “Gods.”

The Emperor Adrian,¹ moreover,

. . . predicted from the January calends up to December 31st, every event that happened to him daily.

Judiciary Astrology is used today by the Kabbalists. Eliphaz Levi, the French Magus, teaches its rudiments in his “Dogme et Rituel de la Haute Magie.” But the key to ceremonial or ritualistic Astrology is lost to Europe. Hence, our century of materialism shrugs its shoulders and sees in Astrology — a pretender.

Under the wisest emperors Rome had a School of Astrology, wherein were secretly taught the occult influences of the Sun, Moon, and Saturn.² Judiciary Astrology is used to [352] this day by the Kabbalists; and Éliphas Lévi, the modern French Magus, teaches its rudiments in his *Dogme et Rituel de la Haute Magie*. But the key to ceremonial or ritualistic Astrology, with the teraphim and the urim and thummim of Magic, is lost to Europe. Hence our century of Materialism shrugs its shoulders and sees in Astrology — a pretender.

Not all scientists scoff at it, however, and one may rejoice in reading in the *Musée des Sciences* the suggestive and fair remarks made by Lecouturier, a man of science of no mean reputation. He thinks it curious to notice that while the bold speculations of Democritus are found vindicated by Dalton,

. . . the reveries of the alchemists are also on their way to a certain rehabilitation. They receive renewed life from the minute investigations of their successors, the chemists; a very remarkable thing indeed is to see how much modern discoveries have served to vindicate, of late, the theories of the Middle Ages from the charge of absurdity laid at their door. Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the be-

¹ [Alternate spelling: Hadrian]

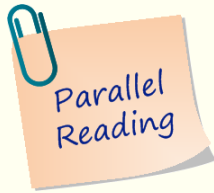
² All these particulars may be found more fully and far more completely in Jacques Joseph Champollion-Figeac's *L'Égypte ancienne et moderne*, 1840 [based on his brother's manuscript collections], p. 101.

belief of the ancient astrologers [or the modern, either] in the influence of the stars on human destiny.¹



¹ *Le Musée des sciences*, p. 230, as quoted by de Mirville, *Des Esprits*, Vol. IV, pp. 85-86.

Suggested reading for students.



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