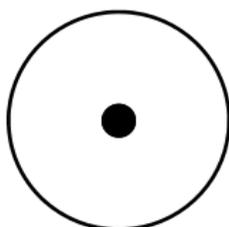


ENOCH,

The Second Messenger of God.

BY



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The Book of God.



BOOK IV.

1. It remains to be seen whether the Visions of Enoch are in accord with the Vision of the First Hermes, Adama. This distinction is to be noted between the two—the vision of the First Hermes was one and complete; the second Hermes had several. Adam, or Adi Buddha, saw in one prophetic, gorgeous, glance the whole history of the earth of man from his own to the Twelfth Cycle, and somewhat beyond. Enoch is not favoured with the same view; but is shown the various and ever-varying splendours of Heaven. His descriptions seem inexhaustible in their richness; nor is there any book which contains more splendid views of the Celestial. As to the

heavenly polity which is detailed by both, there is, of course, no discord between them. The celestial hierarchy, as developed in the Apocalypse, consists—1. Pre-eminently of God the Creator; 2. Of Issa, Isis, or the Holy Spirit, called also Archa, or Archi, the Living Fire, and Metathronos, and these constitute the Ao, Oa, or Aleim, of primeval theology. Sometimes they are distinct and separate; God as King, Issa as Queen. Sometimes they appear blended, as Light and Substance are blended in the diamond, or as the Sunbeams mingle with the surrounding Air. This Being, when made manifest to the human eye, is seated on a Throne, and is in magnificence like a diamond and a fiery sard; images that convey the highest possible idea of brightness, purity, and awe-inspiring glory; while round the Throne is perpetually seen the Celestial Rainbow crowning with its mildness the Holy Sovereign—itsself an emblem of the Divine. In another form the Holy Spirit, as distinct from the Supreme Lord, is seen in a subsequent part. She is represented as arrayed in the most pure and splendid light; the Sun, the Moon, the Stars, those acknowledged symbols of knowledge and of dignity are employed to adorn her. The lustre of her attire, the elevation of her throne, expressed by the second luminary being her footstool; her crown, not of diamonds or rubies, but of the stars of heaven, all imply the greatness of the personage and her high acceptance with the King of Heaven. The old Hebrews sometimes read AO thus: אֵא, Ath (Egyptian Tha); the א, Aleph, or Cross, signifying God, or the Male Principle, and the trilithon א, or א, signifying the Female. This will be found in Zohar, in Bahir, and the Gates of Justice. And Ath-ene means the Spirit Ath. With N prefixed it

became Nath, or Nauth, a common name for the Divine all over the earth, and the same Essence as Egyptian, or rather African, Neit. So great is the beauty of this Bi-Une Essence, that the First Messenger was unable to behold it until he had previously passed through an ordeal, in which his earthly nature was tried, and had proved itself capable of enduring the reality of that which was prefigured under the semblance of an Apparition, and of the Lord's Glory. For, as in the contemplation of the Sun, the human eye becomes blinded, and after a time sees only Darkness; so also is it even with the Archangelic eye, if it gazes on the dazzling brilliancy of God.

2. Swedenborg saw this supremely Beautiful Spirit—albeit, he did not know it, under the form of a Spirit-Sun, or, as he called it, a Spiritual Sun, of whose brightness the material Sun is but a faint reflection. The Divine Love and the Divine Wisdom, he says, are substance and form, and in Heaven are manifested in a Spirit-Sun, *which is not God, but the first and principal Emanation from God*. The heat of this Sun is Love, and its light is Wisdom. This Sun appears at a distance from the Angels, and at a moderate altitude, like the Sun of our World.

3. In another place he thus describes Her in the ancient phrase of the House of God—Elis-Beth. One morning, he says, upon awakening, the Spirit-Sun appeared to me. Heaven was beneath, and as far distant from it as the natural sun is from the earth. In the meantime I heard a multitude of heavenly ineffable voices; they were re-united all in one, which articulated distinctly these sacred words: *There is only one*

God; his habitation is the Spirit-Sun. These words descending from Heaven into the World of Spirits where I was, and being distant from the source, were no longer understood. The sacred idea which they contained of one only God, degenerated into a false idea of three persons in God, which is the idea of three Gods. From the Spirit-Sun, the natural sun derives all its light, splendour, and warmth. Note that the Sphinx, with twelve teats, or breasts, and crowned with the twelve-petalled Rose, which appears in the folding plate prefixed to this volume, represents this Virgin-Mother of the Twelve Messengers. Part III, 383. I have copied this beautiful Symbol-Image from that rare repository of ancient secrets the *Ædipus Egyptiacus* of Father Kircher, iii. 541. Under the like symbolism, her image appears in Montfaucon, in the form of a Lamp, the medium through which LIGHT (Gen. i. 3), the Spirit-Sun, is transmitted. This Lamp belonged to the Grand Duke of Tuscany.

4. This pure Emanation (the Holy Spirit), which the Ægyptians called Neith, and the Tsabæans Lehem,* was considered as the Goddess both of Force and Wisdom; the first in rank of those who came from the Supreme, and the only one endowed with some of His mighty attributes; for as Wisdom is the most exalted quality of the Mind, and the Divine Mind is the perfection of Wisdom, all its attributes are the attributes of Wisdom, under whose direction its Power is always exerted. Force and Wisdom, therefore, when considered as attributes of the Deity, are the same, and Bellona and Cybele, Minerva,

* Lehem, the goddess of the Tsabæans, was the same as Ceres: hence the name of her son, the Lama. Bethlehem, therefore, means the Temple of the Holy Spirit; the place where Jesus ought to have been born. See Scott's *Life of Jesus*.

Diana, Ishtar and Bhavani, Neit, Venus, Ceres, are but different titles for one personification. Both the Greeks and Egyptians considered Her as Male and Female, and upon monuments of art still extant, or accurately recorded, as in the folding plate to Vol. I, she is represented with almost every symbol of almost every attribute, whether of creation, preservation, or destruction. See Vol. I, 23, 27. The reader will not fail to note the crab on the bosom of one of the two Figures—an emblem of the Solar Messenger, who comes out of the Waters like the First Hermes, Oan; he will, in a subsequent page, find it applied by Ovid to the Ninth Messiah. He will observe also that each figure is cruciform—a T. A Nimbus, or Glory, of Apocalyptic figures surrounds the head of one: the Isiac Veil is seen on the other. The Six Roses indicate the Naros. In the print annexed she, as Phrygian Cybele, is delineated with most of the attributes of the Holy Spirit, as detailed in the Apocalypse. Her head is crowned with the turret emblem of the Holy City, and the walls are as separate gems or precious stones. Beneath this diadem she wears the Veil. Her imperial robe is embroidered with flowers of various kinds, which symbolize Spirits born of the Sun. She is seated on a cube, which we know is the form of the New City that descends from Heaven. Her four-wheeled chariot is drawn by two Lions of God—that is, Archangels of the greatest dignity, who are thus typified as supporting this Royal Essence. In her right hand she bears the Rod, which she afterwards bestowed on the Twelfth Messenger, as mentioned in the Apocalypse: in her left is the key which opens the Mysteries of Heaven and Earth as they are contained in that sacred work.



See Part III, 669. I supplement this by a copy of another ancient carving, which represents Etruscan

Chadmél, or Chadâm, the Latin Ianus, or Oannes, the Greek Hermes, and the Phœnician Mercury. It is in



curious harmony with that wonderful print in Chartarius, which I have described in Part III, 50. He wears the Messianic crown: he symbolizes the First Messenger and the Twelfth: he bears in one hand the measuring Rod which he was seen to receive in the Apocalyptic vision (section 50), and in the other the key of the Holy Spirit herself, which his phantom was seen to hold when it was first revealed in Heaven. See section 43. This Key is encircled by the Serpent of Eternity, who, in this case, symbolizes the Holy Spirit, who has bestowed it on the Twelfth Messenger. And thus we learn also that *they*

are the two Lions which bear her chariot and diffuse her Truth to mortals.

5. Next in order are the Seven Spirits before the Throne, followed by the Seven Golden Lamp-Bearers; Archangelic Powers and Essences, which for grandeur, light, and beauty, can only be likened to Seven Suns of the most resplendent lustre and majesty. By a figure not inaptly meant for the Oriental mind, each of these Seven Lamp-Bearers, is said to be—that is, to preside over one of the Seven Churches, and no doubt the weal of this Sacred College must have inspired deep interest in all the heavenly hierarchy. What is primarily meant, however, is, that they are chiefs over the Seven Supernal Worlds, in which the high gradations of Spirits live in pure immaterial light: light from the Spirit-Sun. We are to conclude from this, that God governs His various spheres by Vice-Regents, who occupy the same position that the Messengers for a time do in the lower orbs which they visit—namely as Ministers of Divine Truth. Hence also the appropriateness with which a symbol of the Messenger, who descends from time to time upon every wandering sphere that needs his presence and his teaching, is represented in the midst of these latter Seven, as if from their resplendent light and high encouragement he drew the strength and beauty which are essential to his career.

6. This Messenger is represented by a Son of Man; he is the symbol of the Universe in the universality of his character; he is androgynous (spiritually) and of two natures, as almost everything divine is. Hence we find some of the Messengers identifying themselves with the Supreme himself; a boldness founded upon this very

section. He receives a star—that is, a gift—from each one of these sun-like Seven, and this gift eventually grows into a Messenger; he is encompassed around by so much majesty that the Prophet supposes him to be the Divine Father, and offers him homage. He addresses Oannes in words indicative of a sense of great power, and if we consider the influence which the various Messengers have exercised over the destinies of mortals, we shall own that his assumption of extensive sway is not without reason. It must be borne in mind, however, that this was not an actual existence, but only a type or symbol, shadowed forth for the occasion, to communicate through the First Hermes, a vivid notion to mankind of the dignity of his order, as it would be hardly seemly that he should do so in his own proper person. The inherent power and excellence of the Messiahs are further manifested by the gorgeous symbolism of Section IV. They emanate directly from the Cloud—that is, from the bosom of the Holy Spirit—they appear to act entirely under Her guidance and auspices; having fulfilled their mission they become Cherubim. Let the reader figure in fancy the whole scene and the actors in it, as described in that section, and he will own that nothing in the pages of Homer and Dante, or of the Greek tragedians equals, or even approaches it in sublimity and loveliness of imagery. Part III, 337, 367. This allusion to the Cloud is still preserved by the Arabs, who call the Holy Spirit, Water of Heaven, and when they mean to describe a woman as being pre-eminently lovely they so designate her. So she is represented as Water of Heaven in the expressive hieroglyph prefixed to Enoch, Chapter I. If

the reader will turn to the ancient symbol which heads this Book, he will find a beautiful picture of the Messianic Avatar. In the centre of the Zodiacal Signs—emblems of the Twelve Messengers—God is represented as King or Father; his head is encircled by the solar glory; in his right hand he thunders; with his left he leans on the Sceptre of the Universe, which, under the symbol of a globe, supports his feet. The Holy Spirit is on his left; on the right the Messenger is departing on his mission to mankind, symbolized by the winged infant which flies to the Holy Spirit-Mother of all Existences, as it were, for help and protection. The Eagle with expanded wings typifies the Apocalyptic Eagle—the Eagle-headed Daimon of Nemroud—hovering over the earth; an image of the Force, Energy, and Fire of the Supreme, and of the vigilant eye* that watches earnestly the course which the descending Messiah is about to follow. This is one of the most beautiful and significant memorials of ancient art. It is alluded to in Part III, 623.

7. In the plate that follows the Holy Spirit stands the central figure in a Sphere of Fire. With one hand, which holds the rosary, she draws over her the Isiac veil; with the other she appears as if pointing to an adorer, dressed as a Buddhist or Romish priest, with his hands crossed in worship. I believe that this really represents the Incarnation, whom she is sending on his holy mission to mortals. This is copied from a Rosary of the Blessed Virgin Mary, printed at Venice in 1582, with the license of the Inquisition. The ecclesiastics who sanctioned its publi-

* The Eagle is said to be so acute of sight that, when he is so high in the air that man cannot perceive him, the bird can discern the smallest fish under water.

cation must have well known the real meaning of the symbols to which they lent their countenance; though, like the hierarchy of the Phre-Mazons, they gave their brethren no hint of the real Mysteries.



8. After these is another view of the first Septenary; Spirits who are compared to Lamps of Fire, and these are called Seven Spirits of God. They are those who immediately attend the Throne of Thrones, and they constitute that mighty power which by the ancients was called Nemesis, or the Minister of the Lord, section 29. Four of them are seen in section 15; one is seen in section 21; another in section 33; another in section 39; their united Voice appears in sections 48, 53, and 57,

when great events follow. In section 60, Michael completes the first judgment. And it is to this powerful member of the Sacred Seven, whom the Hindus call Maha-Soor, that the execution of their decrees seems ordinarily committed. These Powers are as Envoys of the God of Heaven; they do the will of the King, which they know by a divine instinct, and under a Divine Auspice such as crowns the Hermes of the Spheres. When the children of evil have fulfilled the measure of their sinfulness, and the cup of their crimes is full, then does the hour of retribution come, and justice is pronounced by one of the Seven. God, who is eternally happy, cannot feel resentment; neither can He be biassed unto any by tears or supplications; these are the attributes of weak and frail intellect, and are not consistent with the idea of the Supreme. Nothing that has the faintest tinge of evil in its nature can approach within a million millions of miles of the God of stainless purity, or, if by chance, it should succeed in so doing, the splendour of the Glory of God would become as intolerable as red-hot flame and steel to the guilty essence that came near. Such an approach is therefore called impossible, and it is so in reality for this reason. I am aware that this assertion exposes me to the reproach of having said that God is in place; but I must bear this reproach from those who do not comprehend that God can pervade all space and yet that the evil cannot come near Him. Unto the Seven, therefore, are committed all these things, and out of their hands the guilty shall not flee. For though their sentence may not take effect on earth, and in the sight of their fellow men whom they have cursed; though the moment of their sorrow be deferred, and they may pass

away in seeming peace, yet never can they escape the unerring eye of the Seven, and unto one of these is their case remitted. By them are guilty monarchs hurled from their thrones, and robbers and assassins scrutinized step by step until their evil deeds are punished. This power of inflicting judgment is assigned to each one in his order. Plato, in his *Laws*, book iv., says, Δίῳτι κούφῳν καὶ πτη-νων λῳγῳν βαρυτάτη ξημία πᾳσι γὰρ ἐπίσκοπος τοῖς περι τὰ τοιαῦτα ἐτάχθη Δίκης Νέμεσις ἄγγελος, even for light and careless words, there is a most heavy penalty; for as an Inspector over all with reference to such things, is placed Nemesis, the Messenger of Justice. *Matt.* xii. 36. So difficult is it for even the best to soar beyond the orb of mortality and suffering; so terrible the ordeal before any man can reach the gods. This Nemesis is described by Hesiod as *clothed in white*: it means one of the Seven Spirits (Part I., 209; Part III., 340, 518); or the Seven collectively under one name.

9. Four Zoa, full of eyes before and behind, typical of Osiris or God, the All-Seeing, are near these Seven Mighty Ones: with these eyes they watch all that takes place in the boundless Universe; and immediately communicate to the Seven where and how justice may be needed; and by the Seven it is determined whether retribution shall be instant, or in the future. Plato has applied the term Ζῳον to God. (*Timæus.*) So Aristotle: φαμεν δε τον Θεον ειναι ΖΩΟΝ, αἰδον, αριστον. We call God the Living One, the Unseen, the Most Excellent. (*Metaph.* xiv. cap. 8.) The First Hermes, Oannes, or Gaudama, was called Zoön; that is one of the high orders of the Archangelic. Part I., 292. Twenty-four Ancients are seated round on royal chairs; but these do

not represent the ordinary attendants on the Throne, but are introduced into the Vision, because it was more immediately connected with the history of man, of whom they had been primeval pontiffs or patriarchs: Pre-adamite Sultans. These Ancients were by the Hellenics called Daimons, which signified those who partook of a divine nature, and were to some extent revered. Hesiod calls them εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων, brave, terrestrial, guardians of mortals, who were wont to walk the earth, robed in darkness, observing the good and evil deeds of men, and dispensing wealth. *Works and Days*, v. 121. See Vol. I. 270. So also the Four Living Beings, described in section 4, belong to the Vision, if they are not the Zoa, under a different aspect; and do not constitute an essential or usual portion of the Celestial Court.

10. Seven Eyes of God that look over the whole earth (section 28) are the next in order: they are seven out of the Messengers, who report to the Zoa, or to the Seven Spirits before God, the various deeds of mortals; the Zoa themselves being engaged in vigilant watch over the Universe of Life, material and immaterial. Hence we learn that the Messengers, even in their Cherubic glory, like the Ancients, are interested in the lives and progress of their various followers on the earths. So they are symbolized in the Seven Thunders; and as with the eyes they watch the deeds of their followers, so with their voices they denounce the just sentence which awaits a life of sinfulness. But these celestial Thunders are capable of another interpretation, not dissonant from the first, but in complete harmony with that Spirit of the Apocalypse which makes all its images multiform, even

as God, its Author, is. This interpretation is as follows: Pan, the All, as the name signifies, is the ancient emblem of the whole of things. He represents the Universe, and with the most learned and thoughtful of the Ancients passed for the first and oldest of their Divinities. His figure is a delineation of Nature and that rough face which first it wore. His spotted robe of leopard's or panther's skin expressed the spangled heavens; his person is composed of various and opposite parts, rational and irrational, a man and a goat, as is the World, of an all-governing Mind, and of butting, prolific Elements, Fire and Water, Earth and Air. According to the Egyptians and the most ancient of the Grecian sages, he had neither father nor mother, but sprang a Demogorgon at the same instant with the Fatal Sisters the Parcaë: a beautiful way of saying that the Universe sprang from a Power unknown to them. But his most significant symbol, and that which was most elegantly expressive of his divine harmonious constitution, is the wondrous *reed* on which he plays incessantly, composed of *seven* pipes, unequal among themselves, but fitted together in so just a proportion as to produce the most perfect and unerring harmony. The orbits in which the seven planets of our solar system move around their centre are all of different diameters, and are described in different times by bodies of different magnitudes; yet from the order of that solemn movement results that celestial music of the spheres, not perceptible indeed by our material organs, but delicious and ravishing to the ear of the mind. The Seven Thunders therefore may represent the whole material creation, consisting of the various combinations, divisions, and multiplications of the Pythagorean number Seven, and are the wondrous

instrument of PAN, from the concord of whose unerring notes results the Echo, the object of his love; and the Voice of Seven Thunders may signify the Voice of all Creation, attesting the existence of the Supreme, and revealing the unerring and unalterable things that were in the womb of time. See Part III., 695. The old Mythologists symbolized the Seven Thunders in their Messianic aspect as Seven Pilots, sailing in a Ship, in the centre of which was the figure of the Lion of Jid, exactly as he is represented in the Apocalypse, in the midst of the Seven Lamp-bearers. Sect. 2, Part I., 503. Part III., 293. And the Hyades, which are Seven Stars in the Bull's (Baal's) head, that is, Seven Luminaries of God, and which were feigned perpetually to weep, were placed in the Celestial globe or atlas, to commemorate the Seven Thunders, whose general tenor is that of sorrow. So twelve Altars placed at the feet of Ianus, which, like Hermes, was the symbol-name of a Messenger, indicated the Twelve Messiahs, with one like unto a Son of Man in the midst. See also the plate prefixed to this Book. Note that the heavenly music to which Enoch alludes in several parts of the Vision, was first explained to Europe by Pythagoras, who taught that the movement of the planets produces a divine harmony inaudible to human ears on account of the distance; which music of the spheres has been expressly referred to by Virgil:

Vidit et ætherio mundum torquerier axe,

Et septem æternis sonitum dare vocibus orbes.

The same truth was typified by the symbolical flute just mentioned, formed of seven unequal tubes, the tube of the Moon being the shortest, and that of Saturn being the longest. It was placed in the hands of Pan—the All-

God—who must not be confounded with the rural deity of the satyrs; for Pan in his original character was the representative of the God of the solar system; nay, of the great God himself: the chief in dignity and age of all the gods. The poets following Pythagoras placed a Siren on each of the planets, playing on a reed or singing, to signify the melody which each particular orb made as it rotated in space. This *reed* prefigured the Twelfth Messenger, whose name signifies the Reed, and Priest of God.

11. Seven trumpet-bearing Angels constitute the next order of divine beings: they announce throughout the Universe the Judgments of the Seven Spirits who constitute Nemesis. These Judgments, though in part executed by these Angels, are more fully completed by the Angels of the seven golden Vials. The Seraphim, whose more immediate duty is to sing the glories of the Supreme, constitute another sacred rank of Beings. Such is the hierarchy of the First Hermes.

12. It is not necessary to analyse those portions of the Apocalypse which relate to the Messenger himself, as they belong exclusively to the Vision; and I confine my remarks in this place solely to what may be termed the uniform appearance of the Court of the Almighty, as presented in that sacred Volume; the back-ground, if it may be so termed, being filled with innumerable Spirits of divine loveliness, who enjoy in the mere aspect of the Throne and its occupant that transcendancy of truth and happiness, of delight and love, which constitute the charm and flower of the Beatific Vision. We see therefore in the Palaces of Heaven—1. Seven golden Lamp-Bearers. 2. Seven Lamps of Fire. 3. Seven Eyes of

God. 4. Seven Trumpet-bearing Angels. 5. Seven Angels of the Golden Vials. 6. Seraphim. 7. Cherubim. 8. Four Zoa. And 9. Twenty-four Ancients. In these Septenaries originate all the Hebdomads which have so long appeared in sacred and profane letters. Philo calls Seven *τελεσφορος*, that is, the *completing number*. Gregory Nazianzene, *the number that has power*. In Mazonry no Lodge is complete, unless seven members are present. The reader may compare with these another ancient division of the heavenly hierarchy:—1. Thrones. 2. Powers. 3. Dominations. 4. Principalities. 5. Virtues. 6. Seraphim. 7. Cherubim. 8. Archangels. 9. Angels. See Part II., 457. Note that the Rabbins call the Holy Spirit Sephyrah, or the Zephyr, which they interpret to be Wisdom, the Divine Afflatus; and the Seven Spirits of God they call the Seven Sephyroth. *Nimrod* ii. 47. Chephirah, כפירה, means a Lion, that is, a Messenger or Archangel. See Part II., 381. Part III., 355.

13. There is a variety in the names of the Angels, says Maimonides, depending upon their degrees; and thence they are called *Haiïoth Hakkodesh* (the Holy Living Creatures), which are the highest of all. *Ophanim* (the Wheels, or Serpents, or Splendent Faces). *Erellim* (the Ambassadors). *Hashmallim* (those that are of great brightness). *Seraphim* (those that are of burning fire). *Malachim* (the Messengers). *Elohim* (gods, or those that possess great power). *Benay-Elohim* (the sons of God). *Cherubim* (those who have the appearance of little children); and *Ishim* (angelic men). All these ten names by which the Angels are called are given in respect of their ten degrees; and that degree to which

there is no degree superior but the degree of God, blessed be He, is the degree of that intelligence called *Haiïoth*. On this account, it is said that they are immediately under the Throne of Glory. Now all these Intelligences are alive, and can discern the Creator, and they know Him with an exceeding great knowledge: each Intelligence in proportion to its degree, not in proportion to its magnitude. However, even the first degree cannot arrive at the truth of the Creator, just as it is, its knowledge being too contracted to arrive at and to know it; but yet it attains unto, and knows more than the Intelligence beneath it can attain unto and know. And thus also every degree unto the tenth knows the Creator with a knowledge which the power of the sons of men, who are composed of matter and intelligence, cannot attain unto and know; none, however, knows the Creator as perfectly as He knows Himself. Of these orders, the Malachim, the Benay Aleim, and the Ishim played important parts in the pure Pythagorean form of belief, which was founded on that of Chadama and Enoch; they were well known also in the Mazonic Lodges to which Jesus and Ovid, and perhaps Virgil, belonged. They were supposed to be those Spirits of Brightness which took an especial interest in all that related to the worlds and the condition of Man, or Ychim, the animated lower existences throughout the Universe. There are three orders of souls, says Taylor in his notes to Pausanias, which are the perpetual attendants of the Gods. The first of these orders Angels comprise, the second Daimons, and the third Heroes. But as there is no vacuum either in incorporeal or corporeal natures, but, on the contrary, profound union, it is necessary, in order to accomplish this, that the last link

of a superior order should coalesce with the summit of one proximately inferior. Hence, therefore, between *Essential Heroes*, who perpetually attend the gods, and are consequently impassive and pure, and the bulk of human souls who descend with passivity and impurity, it is necessary there should be an order of human souls who descend with impassivity and purity. These souls were called by the ancients, with great propriety, Heroes, on account of their high degree of proximity and alliance to such as are *essentially* Heroes. Hercules, Theseus, Pythagoras, Plato, &c., were souls of this kind, who descended into generation, both to benefit other souls, and in compliance with that *Necessity* by which all natures inferior to the perpetual Attendants of the Gods are at times obliged to descend. The characteristics of these heroic souls are grandeur of action, elevation and magnificence; and Plato, in his *Laws*, says, that we ought to venerate them and perform funeral sacrifices in honour of their memory. They are, too, of an undefiled nature when compared with other human souls, than whom they are likewise far more intellectual. They have much of an elevated nature, and which is properly liberated from an inclination to matter. Hence they are easily led back to the Intelligible World, in which they live for many periods; while on the contrary, the most irrational kind of souls are either never led back, or this is accomplished with great difficulty or continues for a very inconsiderable period of time. Every deity, beginning from on high, produces his own proper series to the last of things; and this series comprehends in itself many essences differing from each other. Thus, for instance, *the Sun produces Angelical, Dæmoniacal, Heroical, Nymphical, and such*

like powers, each of which subsists according to a solar characteristic; and the same reasoning must be applied to every other divinity. All these Powers are the perpetual Attendants of the Gods. For after Essential Heroes an order of Souls follows, who proximately govern the affairs of men, and are dæmoniacal according to habitude or alliance, but not essentially. See Book of God, Part II., 175. More concerning the Angelic Essences will be found in a subsequent page, by one who actually saw, rather than speculated upon, them: I mean Swedenborg.

14. The word Ophanim, which is used by Enoch, seems to have been unknown to the Christians. Dionysius, the Areopagite, thus describes the order of the Angels in the presence of God. Our divine priest has divided them into three Triads. The Most Holy Thrones, and the Creatures having many eyes and wings, called by the Hebrews Cherubim and Seraphim; and the next place, the Powers, the Lords and the Dominions occupy; but this is little better than speculation. The Ophanim are of the same order as the Seraphim, but are not so high in rank, or so gorgeous in magnificence. A meteor glittering in splendour may illustrate the Ophanim; lightning, which illuminates the whole hemisphere, may illustrate the Seraphim. Buxtorf quotes from the Rosch Haschana: You shall not make according to the likeness of my ministers who serve before my face on high; such as are the Ophanim, the Seraphim, and the Holy Living Creatures, and the Messengers who go forth. Of the Chasmalim, I find no record among the mere Christians or Petro-Paulites. They are Spirits of the Cherubic order, with wings of flame and sunbeams; but I have

not space in this Volume to describe a thousandth part of the mighty Essences that be in Heaven. Nor shall I here describe the Asarim and Isarim seen by Enoch: I need only refer to them as being new to European theology.

15. The Visions of Enoch, as I have said, contain nothing repugnant to the Adamic views of Heavenly Polity. We find the Second Buddha, when he fled in terror from the Idol prostrated by the tempest, the subject of a Dream or Phantasy, such as so often rises out of the deep and oceanic soul of Enthusiasm; such as are some—not all—of the visions of Swedenborg. A beautiful Virgin, who represents either his own illuminated essence, or an actual descent of the Divine Isis herself into the vortex of his impassioned thoughts, or an apparition of a Celestial Spirit, leads him into a Desert, and tries his nature. He conquers, and is consoled. The records of this Dream belong to the most ancient days of Oriental legend.

16. We do not accurately know whether it was the Virgin of this Dream, who immediately afterwards summoned the Second Messenger, and gave him that dim and indistinct presage of the Ten, which begins in Chapter VI., or whether it was a divine prophetic vision, such as Messengers behold when, encompassed by Celestial Glory, and inspired by Divine Auspice, their thoughts are of, and with the Supreme. But whencesoever the presage came, it is one full of the most mysterious and suggestive wisdom, and as such it is presented to us by this mighty Prophet. The Holy Spirit, as in the Preface to Vol. I., draws aside the Veil, in which She is enwrapped,—the Veil which no mere

mortal can draw aside,—and exhibits but ænigmatically a Vision of the Men who were to come. The reader should know that Angels of the high order of Enoch, and the Messengers, are neither Male nor Female, though they assume each form at will; and it is therefore possible that not only the Holy Spirit herself, but one of the Angels who watch, appeared thus in virgin guise to this divine Messiah. God, almost at the very moment of His existence, (if such a phrase can be applied to the Eternal; but what I mean is, almost from the very first,) manifested His own glorious Essence in the Holy Spirit, and became AO; and all his great Archangels have been endowed by Him with similar powers. But I think that the manifestation of the Rainbow points more particularly to the Holy Spirit as being the Star of this Vision (1), albeit there is no reason whatever why a Divine Angel may not appear in all the lustrous colours of the Rainbow; and indeed their wings are often of this resplendent hue. Hence the mythos of the glittering Serpent Robe, mentioned Vol. I., 327, compared with the legend in Part II., 455.

17. From the description of what happened to Enoch in the first chapter, it is evident that he himself was one of the trusted Priests of the Temple: a Night-Watcher, or Astrologue of the highest degree. By the Phœnicians, or followers of Phoinix, these were called Zophesamin, or Contemplators of the Heavens. See Part III., 300. The great eminence to which he rose in astronomical and scientific knowledge entitles us to believe that he was of supreme rank among the wisest men of his era. This view receives confirmation from what follows. Enoch, says the Son of Sirach, c. xlv., v. 16, pleased the Lord,

and was translated, being an example of *repentance* to all generations. The repentance here mentioned was his flight from the Temple and the Night Watchers. Nimrod says: The extraordinary sanctity of that Patriarch consisted *in returning to the true faith, which he had found in a state of corruption* (iii. 336): that is, to the faith preached in the Apocalypse of Chadâm. How came the author of Nimrod to know this? Had he gleaned any of the secrets of high Mazonry? Was he a Mazon? and being a man of rank, had he received a hint from the Grand Master? The learned author of Anacalypsis used to say that the Duke of Sussex and himself were the only persons in England who knew the secrets of Mazonry: he might have added a third, who nevertheless is no member of the Order. Herbert had no knowledge of the true Book of Enoch; yet we find what he guessed at, there, and there only. I am often amazed at these strange glimpses of Truth in works where it could not be expected. Of the same nature are this great scholar's guesses about Enoch's connection with Atlantis, which often fill me with wonder, and to which I have made more than one allusion in the first Volume.

18. The sole remnant of Enoch's science, as one of the Zophesamin, apart from his writings, is to be found in the Zodiac, wrongly called Egyptian, which faces this page. There are certain figures in it, it is true, which we now peculiarly associate with Egypt; but from a man of universal knowledge like the Second Buddha, illustrations taken from any part of the earth may be expected. The Hemphtha or Aum-Ptha in the centre is analogous to AO; but why Kircher has designated it *Numen Triforme*, I know not, unless he was aware that the two protruding

Serpents typified the whole of Spirit Life which is emanated from AO. I can hardly think he knew this; yet what may not a learned Jesuit like him have learned at the Vatican in those days? Had *he* been permitted to range the Vatican, and on those shelves prohibited to the layman's eye or hand had he found the long-lost works of the Messengers of the Past, which existed there, and perhaps still exist? Had he found the works in which Eleusinianism is traced? and where he would have learned what I for the first time have made public? These are questions that cannot be answered now, for I have had but little leisure to examine the works of that great luminary of the Church. Perhaps he knew some of the true Secrets; and if he did, the above allusion would be explained; for it is quite evident that the petro-paulite notion of a Trinity never could have suggested it. Be that as it may, God is seen in his solar aspect with the wings of the Dove, and the Serpent emblem of Active Life. This is in the most exact conformity to Swedenborg's Vision of God in the Spirit-Sun; and it is a reason why we should not rashly reject aught he says; for I very much doubt whether he had ever studied mythology; and he must have got his ideas either thence or from Celestial Manifestations.

19. Abenephi writes as follows: But Adris, who is Hermes (peace be on him) was the first after Seth who wrote with a pen, and Adris was deeply imbued with piety and religion from his youth upward, in which graces he excelled all others in a wonderful manner. And God appointed him to be a Prophet, and delivered to him *thirty books*;* he inherited also the Books which

* Symbolized as the thirty of the White Sow, mentioned in Vol. I., 234.

Seth composed, and the Arcane Writings of Adam. He was also the first inventor of sewing, and weaving, and fine clothing, in the exercise of which he blessed God and sanctified Him; and whenever he sought rest from labour, he lifted up his eyes to God, and meditated occult things, and so he left them written down in his books. Adris was past his fortieth year, when the Most High sent him to the sons of Kain. For there were Giants in those days, men of the worst form of life, indulging in plays and games and songs, and other incitements to luxury, and they cohabited with abandoned women in the vilest manner, and had commerce with demons, as incubi and succubi, and mingled without shame, even with their own mothers and sisters. They gave themselves wholly up to idolatry, and fabricated things by the instruction of dæmons, and put up five idols after the likenesses of the sons of Kain; and the names of these idols were, Vad and Schuah, Iaaut, Iaauk, and Nesran,* after the names of the sons of Kain. And the Exalted God sent Adris to them that he might teach them the worship of the True God, the Glorious, the Blessed; and he called them together, and rebuked them for their evil abominations. And this is what we read in the Book of Enoch. I have cited this from Kircher's *Œdipus Ægyptiacus*; the reader will see that it was penned with a portion of the true Book of Enoch, evidently before the writer. And Kircher points out how wonderfully it agrees, in spirit at least, with the Greek fragments of Syncellus. It has but slight likeness to the Abyssinian copy which Dr. Laurence used; but I should like to see the MS. which Cardinal Mai did *not* publish.

* These under modern names are, Wod, Siva, Iao, Yauk, and Nesr.

20. Upon the tradition here given as to the Books of Seth, or more probably on the language at the close of Chapter III., or on that of Chapter XIII., of Enoch, have been founded many olden legends of Celestial Books. Diodorus Siculus tells us that in ancient times a Book tied with purple strings, containing the worship and honours of the gods, was brought by a Hawk to the priests at Thebes—a name for any Holy Sanctuary—and that the sacred scribes wore on their heads, in commemoration of this event, a purple ribbon and the wings of a Hawk. Clemens Alexandrinus also mentions the circumstance of wings being borne on the heads of the priests. He says that in religious processions the sacred Scribe went first with wings on his head and a Book in his hands. A Hawk or Eagle, in the sacred language, means a Spirit from the Sun: just as a Fish meant primarily the First Messenger, and afterwards any one of the Sacred Twelve. So it is seen in this plate of Isis,



c 2

which is a double of that exhibited in the folding plate to this Volume.

21. Enoch is pre-eminently the Apostle of whom Fire is an emblem, and in whose Revelations it plays so great a part. He, more than any other of the preceding Messengers, appears to have been studied by Zaratusht, who has made Fire so great a feature in his Songs. Whether this is mysteriously connected with his own supposed fiery aphanism, I care not to enquire; but it is a subject well worthy of investigation. Orpheus, which is Aur-Phi, the Fire-Tongue or Fire-Mouth, was a Son of the Sun, and a name under which the Second Messenger or one of his Pontiffs was known among the Hellenians. If this be not so, I think that Zaratusht was meant. Part III., 506. And the secession of Enoch from the Watchers is not unlike what is recorded of ancient Musæus, or Messiah. The title Moisa, Mosa, Mousa, or Musa, is the self-same word, says Nimrod, ii. 533, which was given for his proper name to the prophet son of Amram (Part III., 541), by reason of his being drawn (that is, saved) out of the water; but he was not the first prophet who had been preserved in an ark at a time of general drowning, nor yet was he the first to whom that title was applied. One of the names under which their great ark-borne prophet was revered by the Orphic priests was Mousaios, to whom certain Oracles were falsely ascribed by the Athenian Onomacritus. Of that personage Musæus, it is recorded that in the great war of Jove against Typhon and the Giants, *he deserted the cause of the latter, to whose number he seems to have belonged*, and adhered to the banners of Jove. The other giants were all destroyed, but he was rewarded with a

high and stipulated recompense: him they deemed to be pre-eminent among the blessed in Paradise. See General Index, Part III., s. v. Fire. After Enoch, Fire became a type of God, but more generally so, after the preaching of the Fifth Messenger. Mr. Hargrave Jennings, in *The Rosicrucians*, thus speaks of the symbolic and universal deification of Fire: In the fire towers of the Sikhs, in the dome-covered and many-storied spires of the Hindus, in the vertically-turreted and longitudinally-massed temples of the Bhudds, of all the classes and of all the sects, in the religious buildings of the Cingalese, in the upright flame-fanes of the Parsees, in the original of the campaniles of the Italians, in the tower of St. Mark at Venice, in the flame-shaped or pyramidal (*pyr* is the Greek for Fire) architecture of the Egyptians, we see the recurring symbol. All the minarets that in the eastern sunshine glisten through the Land of the Moslem: indeed his two-horned Crescent, equally with the Moon, or disc, or two-pointed globe of the Sidonian Ashtaroth, after whose forbidden worship Solomon, the wisest of mankind, evilly thirsted; also the mystic discus or “round” of the Egyptians, so continually repeated, and set, as it were, in the forehead mark upon all the temples of the land of soothsayers and sorcerers, this Egypt so profound in its philosophies, in its wisdom, in its magic seeing, and in its religion, raising out of the black Abyss a God to shadow it; all the minarets of the Mohammedan, we say, together with all the other symbols of moon, of disc, of wings, or of horns—all these monuments or bodied meanings testify to the Deification of Fire. But they testified to still more, though Mr. Jennings saw it not. Every minaret, and obelisk, and flame-fane testified in its peculiar shape

and form to the Apocalyptic Rod given to the Twelfth Messenger, and to the symbol of universal sovereignty and pontificate which it signified. There is scarcely a sacred building in the East and West in which we do not find traces, as well in the curves, the hieroglyphs, and the tongues of fire, of the Bel-Ops or God and Holy Spirit Sceptre, and of the Mosaic Rod, which became a Serpent. Both indeed conveyed in a wonderful form the mystic secrets of the Ten and Twelve which belonged to the priests of the primeval age. They testified also to one Universal Religion, that of God, symbolized by Fire, or Δ , and by the **A** and **I**, the first components of **AO**. The reader may compare both, the Rod and Sceptre, in the folding plate prefixed to this Volume; and he will see in the latter something not unlike the Crescent which tops the minarets of Islâm. Note that the Rod of the Twelfth Messenger continually appears in the hands of the symbolic Hermes, in the Egyptian statues: it is the Caduceus entwined with Serpents, which every Messiah holds; it is the magical Staff of the Magi, of the Brahmin priests, and of the old Druids; it is preserved to the present day in the episcopal crozier of the petro-paulite churches; it constantly appears as the *lituus* in Roman medals.

22. The Book of Astronomy in Chapter IV. can hardly be regarded as more than a fragment: it has not survived the corrosion of Time, nor was it requisite that it should; as in the present age astronomical knowledge has probably reached as supreme a height as is necessary for all the practical uses of man. The example left by Enoch was not without effect in encouraging others to walk in his glorious and sublime footsteps. The priests of

Egypt and Chaldæa, says Drummond, had made a progress in the science of astronomy *which will be found more astonishing the more it is examined*. Their cycles were calculated with extraordinary precision; and their knowledge of the most important parts of astronomy must appear evident to all who candidly consider the question. *Ædip. Jud.* 124. After him Zaratusht made this science almost perfect. He may be called with truth the Newton of the Past, only that he far excelled Newton in the universality of his genius. By the Seventh Messenger also, learned as he was in all the learning of Egypt, astronomical science was well known; and the reform of the calendar which took place in the days of Joshua, and which is represented under the absurd falsehood of Joshua commanding the Sun to stand still, was due, no doubt, to the skill of Amosis, though that great man had passed away before the reformation was completed. Calisthenes (the Strong One of Cali), according to Porphyry, as he is cited by Simplicius, sent to Aristotle from Babelon, when it was taken by Alexander, observations for 1,903 years before that time. Babelon was taken by Alexander about 350 years before Jesus; to this add 1,903, and the Babelonians will have had observations for about 2,250 years before the advent of the Ninth Messenger. The real splendour of Babelon ceased after it was destroyed by Darius, about 600 years before Jesus. From that time it ran rapidly to ruin. See Herodotus and Diod. Siculus. The sphere of Atlas is mentioned by the latter: Diogenes Laertius speaks of that of Mousaios. Palamedes, that is, Counsellor of Antiquity, who is said to have lived in the period of the Trojan War:

Εφευρε δ' Ἀστρων μετρα, και Περιτροφας,

Ταξεις τε ταυτας, ουρανια τε Σηματα.

To mark the signs that countless skies bestow,
To tell the seasons when to sail and plough,
He first devised: each planet's order found,
Its distance, period, in the blue profound.

In Simplicius's Comment on Aristotle de Cælo, mention is made of the Spheres of Calippus, Eudoxus, Autolycus, and Sosigenes; all of them Eleusinian names of Apocalyptic priests. Among the ornaments carried away by Lucullus when the Romans took Sinope, a city of Pontus, Strabo says, was the Sphere of Bel-aurus. Hipparchus, says Pliny, had a celestial globe with the stars delineated upon it. The Tower of Babel is said to have been an observatory erected by the Night Watchers: nor will the reader err if he traces back to the days of the Second Hermes the completion of that profound astronomical knowledge which had already attained great ends, even so far away as the Cycle of Adi Buddha or Gaudâm.

23. But of the Second Messenger, it is sufficient for us to know that he penetrated so far into the secrets of the stars that his name is coupled with the invention of the Celestial Sphere, or Atlas, though I think he only perfected, and did not invent it. Hence, by the name of Atlas, he is always represented supporting a globe; this became a hieroglyph, and it was said that Atlas bare up

the heavens. Hence his symbol  in Egypt;

see it also in the Mim-Ptha, the Six Hundred of the Holy Spirit. This hieroglyph is given in Kircher; it signifies God; also the Serpent of Eternity, bearing up the Universe; and it indicates as well the famous hieroglyph of

the Two Serpents which emanate from the Winged Globe, and typify the Two Guardian Spirits of the Microcosm; the two Lions, the two Peacocks, the two Eagles which appear in so many ancient emblems and devices; and the two Serpents, which embrace the Caduceus or Holy Rod of the Heaven-descended Hermes. They typify also the active, fiery, serpent-life which proceeds from this mighty **Ω** and peoples the vast and boundless Universe. In the form delineated above, are the gigantic Serpentine Temples at Abury and Stanton Drew (the Persic *daru*) in Somersetshire, Part I., 195. This last-named symbol, when resolved into its components, is in reality AO. Let the reader compare

it with the Egyptian type for God,  which also is

AO, blending the A with the Omega reversed, to which I have called attention in Part II., 84, 108; Part III., 295, 424; and he will see at once the Apocalyptic AO, which the priests have changed into nonsense by their Alpha and Omega. These primeval symbols are in Kircher's *Œdipus Ægypticus*, iii. 23. But they are not so wonderful as this, which is so frequent in the Mexican

hieroglyphics, and which appears in Vol. I., 285. 

It represents AO with the symbol of the Hindu Boar-Avatar, the Scandinavian Thor, and Cymric Arthur. Equally significant is this other Mexican symbol, which represents the Matsya or Fish Avatar of India, the Egyptian Fish on the head of the Holy Spirit in the folding plate. Here we see the Bi-Une, or AO, emaning

the Messenger, the First Hermes, Assyrian Oan, the sacred penman of the Apocalypse, whose semblance is in Vol. I. These relicks unmistakeably connect the primi-



tive faith and symbolism of Tibet, Hindustan, Assyria, and Egypt with England. And we find the same hieratic signs at Nakshi Rustam in Persia, and over the ancient temple at Ocosingo in Mexico. To this sublime and simple creed, I seek to bring back the earth; nor does a day pass in which my soul is not filled with the sunbright vision (2).

Meliora supersunt

Sæcula. Non omnes veniet Letæus in annos,
Iste sopor. Poterunt, discussis forte tenebris,
Ad purum priscumque Jubar remeare nepotes.*

To this Dream—if it be one—I have sacrificed the labour of a whole life—labour which, if it had been devoted to other directions, might have won much external honour and superabundant gold—but these are

* Petrarch, Africa.

things which I do not value; and so I dream, and dream, and dream, and labour on.

24. In the following print of an Assyrian carving, probably more than five thousand years old, we see two Eagle-headed Essences, or Archangelic Powers, paying homage to the Universe, symbolized by a Teba, a Sanctuary, or a Sacred Tree, a Mundane Palm, surrounded by thirteen blazing Suns, or Stars, its chief blossoms, or fruits, which are emitting rays of light on all sides. In commemoration of this we find among the higher degrees of Mazonry the Knights of the White Eagle. This Tree, or Archa, typifies the Holy Spirit of Heaven.



The thirteen Stars indicate the Twelve Messengers or Lucumos, deriving light from the supernal Sun, (the thirteenth) which is seen crowning with rays of seven-fold magnificence the stately pillar of the Universe,— at once both Tree and Column—while above it gleams the Spirit-Sun which Swedenborg beheld, and which aptly leads the Twelve who are her brightest children and Archangelic

Emanations. These Lucumos, or Lucumons (Mountains, or Omids, or Pillars of Light) are the old Etruscan Messiahs, and their titles are analogous to Hindu Men or Menu. Manna, the food of Angels, simply means the Mahnu, or Menu Messenger, who is the Bread of Life to all that are hungry. John vi. 35, 41, 48. Its analogues were also sacred and masonic words. Maon, Meon, Mon, says Sir W. Drummond, were solar: and Maona, Mena, Mona, lunar titles of the most remote antiquity. *Æd. Jud.* 184. Note, that the same central devices constantly appear in the beautiful Etruscan Vases, given in the *Recueil D'Antiquités* of Count Caylus, tom. i. and iv. the female figures in which negative the idea which Dr. Inman suggests that they were intended to convey.



The dusky Eagles of Gwenddo-leu, mentioned in Vol I, 288, were an analogue of these: though the Druids, I fear, in corrupted days, changed the mild offerings in the Assyrian creed into a blood-sacrifice, or blood-atonement, such as Paul and his followers have made of the involuntary crucifixion on Calvary. So in the print above we see the semblances of the First and Second Hermes (Cha-

dama and Enoch) represented as kings, or as the two chief Guardian Angels of this Microcosm of Man, offering divine worship to God, the Guardian of the Mundane Pillar-Tree; while two Eagle-winged Archangels, who are their peculiar Guides and Auspices on the earth, stand near, and glorify, as it were, with the light of a Divine Augury, such as I also have experienced, the fervent adoration which they give to the Creator, encompassed in O, and bearing A or \triangle in his left hand: Winged AO; Eagle-Winged Issa of the Apocalypse. In this, however, the Pillar-Tree, or AO, is surrounded, as it ought to be, by starry or rosy emblems of the Twenty-Four Ancients headed by the Spirit-Sun, while She is crowned by the resplendent glory and likeness of the Supreme God, floating in light, the body of the Spirit-Sun, with the \triangle symbol of the Holy Spirit in his hand.



These symbols are to be seen in the Eagle-winged and Eagle-headed Lions, drawing the chariot of Love in Caylus (*Recueil d'Antiquités*, tom i., pl. lxxv.) They appear as Two Cranes, or solar emblems in the Egyptian Boat, with the sacred **T**, given by Caylus in the same work, tom ii. pl. x.: as two Cocks harnessed to the chariot of a Lion graven on an amethyst; and as two Caterpillars drawing the Dolphin's car; as two Lions borne

partly on the shoulders of the beautiful Queen of Heaven, and the six Naronic crescent-like horns which proceed from her, contained in the same volume, pl. xc., pl. cxviii. They may be seen as two hawk-headed Priests, in the Mystic Boat, bearing the Triadic Pillar, overshadowed by the Dove-Winged Solar AO; each one holding in his hand the Apocalyptic Rod (*id.* pl. xii. tom. v.) And they appear as two Crocodiles in the beautiful sculpture copied in the same work, tom. iv. pl. xvi. Why the Caterpillar was a symbol of the Messiah is evident; because, under a lowly, creeping, and wholly terrestrial aspect, he conceals the beautiful butterfly-form, with its radiant wings emulating in its varied colours the Rainbow, the Serpent, the Salmon, the Scarab, the Peacock, and the dying Dolphin; all of which are familiar, in their symbolic meaning, to the readers of the former Parts.

26. Michael Glycas, in his Annals, 121, says:—It is reported that the blessed Angel Uriel, whose post is in the stars, descended to Seth and Enoch, and instructed them concerning the length of years, the changes of the months, and the variations of years themselves; which probably alludes to the Naronic Cycle. Hence an anonymous writer, cited by Fabricius, says that certain Eastern sages, having learnt from the Book of Seth that a star would herald in the advent of a new Messiah, they selected twelve of the most reverend and learned of their body to watch its approach, and these were called Magi. They dwelled in a Mountain, in which was a cavern beautified all round with trees and fountains, in which they bathed and prayed to God during three days, when they resigned their places to twelve others. And this con-

tinued for many generations, until at length they saw and hailed the Star which announced the birth of the Ninth Messenger; on which they deputed three of their number, who followed it for two years, till they came to Jerusalem. See Part III, 498. I have already shewn that Jesus was acquainted with many of the mystic truths revealed in these writings; as, indeed, he could not fail to be, being himself a Revivification of the Seventh Messenger, who *was learned in all the wisdom of Egypt.* (Acts vii. 22.) Hence his numerous allusions to his pre-existence, which was true of him both in his celestial and terrestrial Epiphany. *Verily, verily, I say unto you, before Abraham was, I was.* John viii. 58. These allusions are wholly misunderstood and misinterpreted by petropaulites. But soon after the days of Jesus, when many of his occult glances and secret mystical whispers to the most intimate of his followers, whom he ever advised, *to cast not their pearls before swine* (Matt. vii. 6), and to whom in private he gave hints of an esoteric religion (Matt. xiii. 10, 13, 36; xvii. 9; Mark iv. 11, 12; Luke viii. 10; xiii. 24; Mark iv. 34, contradicted by John xviii. 20), were preserved in memory, a sect of Christians arose who called themselves Sethians, and by these, as Epiphanius tells us, the Ninth Messenger was held to have been a Re-appearance of Seth, who had been permitted by God to come a second time on earth to renew the truths of heaven. And as Seth was believed to have been taught by the Angels, and taken up to Heaven for forty days, so Jesus was said to have been tempted in the wilderness for a like period, and after he had conquered the Tempter or Accuser, angels came and ministered unto him. During this celestial visit the form of Seth, like

that of Jesus subsequently, became transfigured with light; whose radiance he ever after retained on earth. Epiphanius says that Seth was called Christus, or the Anointed—in India it means the Pure. Note, that this knowledge of Jesus that he was a Re-appearance of the Seventh Messiah, under a penitential aspect, accounts for his remarkable patience: he never but twice appears to have complained. *Matt.* viii. 20; *Matt.* xvii. 46. See Part III, 327, 356, 578. Note also, as curiously connecting the first Cabir, Amosis, with his re-appearance Jesus, that Tuesday, the day of Mars, is Heesday, the day of Jesus. Vossius de Idol. 480, Amst. 1641; cited by Nimrod iii. 388. Compare with this mythos the annual re-appearance of the Salmon, at Aberavon, mentioned *ante*, vol. I. 255.

26. It has not been given to me to know, nor have I sought to learn, whether any particular Angel conducted our Second Hermes through the greater part of the scenes which he beheld. He speaks of more than one as conversing with him. But I believe that Gabraïl, whom the Arabs call The Faithful Spirit, was the Shining Essence that was most commonly revealed to Enoch. Him the Persians metaphorically name the Peacock of the Heavens—that is, as if they said the Messenger; a *Peacock*, like the Salmon and Scarab, being used as a symbol of the Messiah. See General Index to the Book of God, Part III. The Burmese use the standard of the Peacock, or the Messenger, and regard him as the Mediator between Heaven and Man. I need scarcely say that this most ancient and enlightened empire has not borrowed any of their symbols from Europe: nor has the Peacock been used as a symbol

at all, except in the Orient, since Eleusinian Phre-Mazonry ceased. The Burmese Peacock is surrounded by his outspread wings in the form of a perfect circle, and presents the appearance of a creature standing in the Sun, as in the Apocalypse. Part III, 609. As to $\tau\alpha\omicron$ and $\tau\alpha\omega\varsigma$, the Peacock, see Part II, 81, 147, 547, and General Index, *s. v.* Peacock. The Burmese King is named Iazadee Iaza, analogues of Aziz, Hesus, Jesus, &c., and he designates himself King of the Rising Sun, in allusion to the Naronic Cycle, and its incarnate Arch-angel, of which, and whom, he is supposed, according to Oriental theosophy, to be the living Lama or Representative. The Jezidian Curds worship the Peacock-Angel, or the Messenger, in their secret rites. See M. Febvre, *Theat. Turc.*, 367, ed. Paris, 1682. In Didron we have a figure of a Greek Cross in an Arch with two Peacocks, like the two Eagle-headed Powers of Assyria. The Cross represents God; the Arch, the Arche, or Spirit, and the Peacocks are Messiahs. This sculpture, which is from an old original, is of the eleventh century. The Yezidi priests, says Layard (not knowing the secret symbol of which he was speaking), carry with them the celebrated Melek *Taous* (King Peacock). I asked Cawal Yusuf to gratify my curiosity. He acceded to my request, and I was conducted early in the morning to the Nazi's house. It was some time before my eyes had become sufficiently accustomed to the dim light to distinguish an object from which a large red coverlet had been raised on my entry. The Cawals drew near with every sign of respect, bowing and kissing the corner of the cloth on which it was placed. A stand of bright copper or brass, in shape like the candlesticks

generally used in Mosul or Baghdad, was surmounted by the rude image of a Bird in the same metal, and more like an Indian or Mexican idol than a Cock or Peacock. Its peculiar workmanship indicated some antiquity, but I could see no traces of inscription upon it, &c., &c. See Part II, 547. These wretched priests, however, and still more wretched followers of the priests, know nothing whatever of the Peacock symbol, or of the truth which it embodies. The illustration given by Layard resembles rather the Phœnix, as given by me in vol. I, 293, but whether it be Phœnix or Peacock matters not, for each is a symbol of the Messiah. Reverting to Gabriel, the Mussulmans say that it was he who brought the Tenth Messenger the sacred chapters of the Korân. He and Michael belong to that order of Essences which the professors of Islâm call Mocarreboun, as being always near the Throne of God. Their wings extend from East to West, and in their feet is the brightness of the morning. Their glory is indescribable. Each of these Archangels can amplify himself at will to a size and brilliancy greater than that of the natural sun in his highest point of splendour.

27. The Visions of the wonders of Heaven thus shewn to Enoch, appear to have impressed him with the necessity of disavowing all tendency to sun or star-worship; so that in Chapter V. he commences with a disclaimer of all adoration that has not God alone for its sublime object. The reader will not forget the Vision of fire-red horses seen in the Apocalypse, section 13 (Part I, 525), and which is alluded to in this chapter. In the same chapter Enoch speaks of the *signs*, which he received from one of the Heavenly Powers, some of which are included in

the folding plate to Vol. I. One of these signs was the Cross with the handle. The Apocalyptic **T** or Crux

Ansata  is seen in the hands of the lion-headed

Sphynxes at the British Museum, and in almost every part of the ancient world ruins. These figures grasp a ring in their hands, to which a square plate is attached, and on that, in slight relief, appears the tri-formed Cross. The Egyptians, according to Orus-Apollo, when called upon to explain it, affirmed that it was a divine—that is, a secret and Apocalyptic mystery. One opinion was, that it was the type of a resurrection or future life; another that it signified Unity. This form enters into the ground plan of a great proportion of the Egyptian temples: many of the *sekoi*, or tabernacles, were modelled from this figure; and the general arrangements of the sepulchral chambers, witness those at Lycopolis, implies an established religious rule in copying and combining it. The Temples of Benares and Maturea are built in this shape. Altars were modelled among the Egyptians and Druids in the form of the **T**, as they were also in Circle and Serpent shape. See Denon. pl. 55, 4to ed. In ancient times it was borne like the Burmese Peacock and the Hindu Fish as an ensign. With the lower limb extended it was the Egyptian banner, and served as a support to the crest or device of their various cities, as a Lion for Leontopolis, a Goat for Panopolis. The old banner of Persia, as appears from the sculptures at Shapour, was a cross with the addition of a *globe* to each of the three upper arms. Banners have always been consecrated things among the Egyptians, as well as the Chinese and Burmese; they were eminently

a religious type. There is extant in Kircher a prolonged *Crux Ansata* with a horned serpent suspended upon it; which, as is well known, was a symbol of Creative Wisdom, or the Demiurgic Deity. It is the origin also of those beautiful scrolls, by eminence called Greek and Etruscan; in reality perhaps Egyptian. The hammer of Thor was a **T**: the god himself was sometimes represented under the form of a gigantic Tau, constructed from the trunk and branches of a Tree. It appears devoted to Egyptian Taut. The terminal images of Hermes were modelled from it. An actual cross, formed like those that are assigned to bishops and palmers, is seen in the hand of Orus surmounted by the head of a hoopoe. The sign of Venus, is a *crux ansata*, a cross and a circle. Now the union of a right line and a circle IO, was a diagram intimating love; and, according to Kircher, the Greek letter Φ , originally a hieroglyphic, is sometimes found upon medals, implying physis, yoni, or the attractive propensities of nature; while united, with the τ , as $\phi\tau$, it composed the characteristics of Ptha, the Omphtha, or Hemphtha of Enoch, which is the moving Spirit of the Universe, or Bi-Une AO. Now the elder Venus certainly was intended to represent that capacity of nature which the philosophers called Love, the Magnet, or Attraction, and the character assigned to her seems evidently intended to represent that faculty: more particularly if, as so many contend, the **T** was a type of the Generative Power. Instead of a Circle, sometimes a Triangle, or Δ , is found substituted, by which the Mundane Actuating Fire was implied, as well as the Female Generative Power. Orus, to whom the Tau was devoted, was like Eros, the Son of the Egyptian Venus, or Nature,

or Holy Spirit. He was the god of love, and light, and heat, and is identified with that golden-winged and beautiful form who sprang to light from the primordial Egg of Chaos. These characters so curiously preserved prove that the Crux Ansata was a holy and Apocalyptic memorial from the earliest ages.

28. There are two other figures seen on paintings and sculptures in the hands of the priests, almost as frequently as the Crux Ansata; one an Egg with four points issuing from the sides; the other a Triangle. These figures bear evident marks of a talismanic or abstractedly mystical character. It was a favourite dogma of Egyptian philosophy that, *previous to the creation of the natural Sun*, and before the efflux of that physical light of which it is the parent, there existed an Eternal All-pervading, Intellectual Fire, and Fountain, which were admirably expressed by a Triangle, or a Pyramid, and which to this day among painters, theologians, and chemists, retains its original emblematic character. This, they said, was the elder Osiris, the Demiurge, or husband, of primordial Water, like the Vulcan or Venus of the Greeks, from whose embraces all things arose in new-created beauty; and, first of all, Orus, the bright divinity of life and love, of moral and intellectual light. But those Egyptians erred who supposed that Light had exclusive relation to God; it had reference as well to the First-born Light, the Spirit-Sun, the Holy Virgin, and of her the Δ became a symbol, though it was a type of God the Father also. The reader will see that Fire assumes a pyramidal form; so also does a Fountain. The pyramid, therefore, and the Δ are both equally emblematic of God and the Spirit, and

when they are combined in the old Hindu Masonic emblem , they signify AO. Fire and Water, God and the Spirit, were the first Principles of theology, as well as philosophy, among the Egyptians. The first two figures being, therefore, illustrated, the last stands self-explained— viz., Isis, the Female or passive Principle; the Chaos, or Omorca, of the Chaldæans, the Arg of the Cabbalists, and the all-containing primordial Water of the philosophers. A glance at the hieroglyph demonstrates the interpretation. It is an Egg—the Egg of Chaos—the matrix and receptacle of all things. Four points issue from its lateral extremities in a line with the foci of its ellipse. Could mathematical form express more appositely the four elementary worlds preceding from its impregnation. The monogram of the name of Taut, formed by the three Taus united at the feet, , is to this day the “jewel of the royal arch” among Freemasons. Freemasonry is of remotest antiquity; the Great Pyramid was a Grand Lodge. See Valpy’s *Class. Journ.*, vol. xx. Stephens found the Globe and Winged Serpent of the Second Hermes, or Enoch, in the ruins of the Central Cities. He also found the Greek Cross and the Apocalyptic Tau. Most of the Symbols given in Part III, 783, will be found in the volumes of Stephens. The material universe was symbolized in the Mysteries by a cross thus:—

. \triangle signifying Fire; ∇ , water; \triangleright , air; \triangleleft ,

earth. So the Triangle of five points (Vol. I, 21) signifies the primeval Chinese symbol of obedience to the Five Commandments of Heaven, the five precepts of Buddha. Enoch, therefore, tells us that all these symbols,

which were the characteristics of Eleusinianism, were given to him by a Spirit of the higher spheres. How great, therefore, ought to be our reverence towards them; and how cautiously ought even the wisest to pause and hesitate before he condemns as useless, signs and symbols, which he does not at first sight understand.

29. Enoch, in chapter VII., IX., and X., gives us the history of the Night Watchers, and describes his mission to their sons or descendants. He views the Valley of Sin, a Lake of Fire like that in the Apocalypse, or like the Druidic City of the Evil One, Gwarthawn, the Fire-Ocean, which was beneath the Waves of the Abysses. In these chapters we have the first and most full account of the miserable apostacy of the Adamic, or Adi Buddha priesthood from their august calling: how they, the Sons of God, were seduced away, as mighty hierarchs often are, by their lusts into concubinage with mammon, and the daughters of men—that is, with the races of the ungodly. Sons of God is a common phrase to express men that are faithful in His service; the peacemakers shall be called Sons of God. *Matt.* v. 9, 45. It does not mean Angels, or Spiritual Essences, as the author of Nimrod once absurdly supposed; least of all does it give to any the exclusive title of Son of God. For the *true*—not the petro-paulite—meaning of this phrase, see Part III, General Index, *s. v.* Son of God; and Sons of God. Upon this distinction was doubtless founded the Hebrew (not the Mosaic) command, that the Jews should for ever intermarry among themselves, and form no extern alliances—an injunction which has sown the seeds of death, corruption, and decay, among the whole Hebrew tribe; so that there exists no Jew who is not diseased.

And if there were no other incentive than this, why a people who have so many good qualities, virtues, and accomplishments, and whose aberrations are due in a great measure to the persecution of petro-paulites, and the corruption of their blood from thus breeding in and in, should abandon the teachings of their Rabbis, and exercise reason, I think it would suffice. There is no Hebrew who may not point with pride to the improvement of his race within the last hundred years; and I believe there are but few among the enlightened who do not lament the rigid iron law by which they are prohibited from inter-marriage with gentiles. In the days of the Ninth Messenger they were as corrupt a people as can well be conceived; in the days of the Twelfth, they are at least equal to their petro-paulite persecutors, who boast so loudly of their virtues. Superstition and slavery combined together to debase them, and succeeded; knowledge and freedom will restore the race to a high position among their fellow men. May they embrace the first when they shall have won the second. I dare not pray may they conjoin themselves with the first as the true and only pathway to the second; for I know their obstinacy of creed.

30. In this chapter Enoch speaks of the Lion Gods. From these Lion Gods the whole of Africa was called Lyonoi, Lyonoa, and Lyontouin, as being thought to be more especially under their protection; they are of that order of Celestials from whom the Messengers come. The Romancers gave the name of Lionesse sometimes to Cornwall itself (the country of Arthor, whom Merdinn, in his Prophecies, calls the Cornish Boar), and sometimes to the country, submerged by the Atlantean Deluge, which

lay between it and the continent. Thus, in every step we take, and in almost every book we open, which treats of the Past, we find links connecting our country with the religion and traditions of the East. Lionesse alluded to the Mithraic Lion of Persia (the Lion of the Cherubim as the Magi reported) to the Lion Gods, and to the Red Lion of the Chaldees. Ba-Bel-On was called Lioun by the Egyptians and Ethiopians. Note that the Mithraic Lion was born from a Rock, without any natural mother. This Rock was the Holy Spirit. See Part III. Porphyry names this Lion Perses (Brightness, the Sun-born) or the Sun incarnate as a Man. This identifies the Mithraic or Cherubic Lion with the Lion of Jid, mentioned in the Chadamic Apocalypse.

32. In Chapter IX., we are made further acquainted with the history of the Night-Watchers, the hierarchs of great nations; and of the profound secrets of which these early Phre-Mazons were depositaries, and which they had divulged. These, says Nimrod, had now imbibed that fierce religion of which the Horse was a symbol; and were for that reason figuratively said to neigh like horses, and their manners were entirely dissolute: *eadem cum fœminâ viris duobus, vel tribus rem habentibus; erantque vetulæ juvenibus salaciores: patres cum filiabus, juvenes cum matribus suis Venere promiscuè utebantur; adeo ut nec liberi patres suos nec patres liberos dignoscerent. Omnibus interim instrumentis musicis utebantur adeò ut clamoris, et lusûs ipsorum sonus ad fastigium montis sancti ascenderet.* In consequence of these seductions one hundred Sethites are said to have broken their oath, and come down, and kept company with the daughters of Kain, and begot the giants who were mighty men of old,

iii. 337. One of the secrets which they learned—probably in the Higher Mysteries—but which they divulged, was that of Akao. This word AKAO, which the reader will no doubt connect with the mystic AO of the Apocalypse, was full of the deepest and most recondite meaning: like the Honover of Zaratusht and the Aum of the Brahmins. See Part III., iii. 435. AKAO, seems to be ACH-AO, or AO, of the Waters; or else AO, the Divine Essences. Part III., iii. It is a word of primeval antiquity, and mystic in the extreme. In the Irish, AOS signifies a Tree and Wisdom, that is, the Holy Spirit; and AOD, pronounced without the d, was a name of the Sun, and also of Vesta, the Goddess of Fire and Light;—*Aodh baudea teine*: Ao, the Goddess of Fire, which some have likened to the Indian Yadu or Yao. In the Arabic, the word Om-Ar-Ao, which is often prefixed to the Name of God, and which is said to be untranslatable, is akin to this. I hope we shall never again hear of such absurdity as the petro-paulite Alpha and Omega. In an old Purana, as we learn from the Abbé Dubois, the following passage is found, which shews the veneration displayed by the ancient Indians for this latter word Om. All the rites, it says, which are ordained in the Vedas, the sacrifices to the Fire, and all other solemn purifications shall pass away; but that which shall never pass away is the word OM, for it is the symbol of the Lord of all things. OM is O, the symbol of God, the Circle of Eternity; M is the symbol of the Holy Spirit, the initial of Maïa, her Hindu name; and the monogram of , Waves or Waters. Part I., 12. But when the OM is read reversed, then O is the symbol of the Holy Spirit, as Yoni, the Spirit-Sun, and the Circle of Nature, and 

symbolizes the Serpent of Eternity, or God. All these signs are beautiful and philosophic. Wilkins informs us from the *Bhava-Vad-Geeta*, p. 122, that in addition to the cypher, which signifies Om, the combination of two others, *Tat* and *Sat*, are necessary to compose the mysterious name of the Deity. In the Arab creed a knowledge of the Name discovers what passes in foreign countries; familiarizes the possessors with the genii who are at the command of the Initiated and who instruct them; places the winds and seasons at their disposal; heals the bites of serpents; cures the lame, the maimed, and the blind, &c., &c. Note that *Hasre* was the Druidical name for the Naros: is this in any way connected with *Ashre*? *Oriental Collections*, ii. 327. See the *BOOK OF GOD*, Index, *s.v.* By the Brahmins, the Naros was called *Prenoo*, that is, the Secret of Secrets. Hence *Pren-Puraur*; Part III., 376.

33. Enoch would not have suited the philosophers of modern times; he speaks in Chapter IX. of the race of mortals newly born, blooming like trees in summer. This is in accordance with all tradition, and even with the old but half-exploded notion of happy days in the Garden of Odin, or Aden. Let the reader compare the first ages of the earth, under the Twenty-Four Ancients, or the Pre-adamite Sultans, as it is described by Hesiod, and then believe, if he can, that it was the era of gorillas, or of the monkey tribe, as Darwin and his odious apes would have us believe. Immediately after the birth of man, says that ancient Poet, who lived nearly a thousand years before Jesus, the Golden Age commenced, the precious gift of the Immortals, who acknowledge Cronos*

* Cronos was a name for the Messenger, who appears *in time*,

as their Sovereign. Mankind then led the life of the gods, free from tormenting cares, and exempt from labour and sorrow. Old age was unknown: their limbs were braced with a perpetual vigour, and the evils of disease were unfelt. When the hour of dissolution arrived, death assumed the mild aspect of sleep, and laid aside all his terrors. Every blessing was theirs; the fruits of the earth sprang up spontaneously and abundantly: peace reigned, and her companions were Happiness and Pleasure. Works and Days, i. 108. See Part III., 454.

34. The reign of Quetzalcoatl, says Humboldt, writing of a people in the opposite extremity of the globe, was the Golden Age of the people of Anahuac.* At that

that is, in the due Naronic time or cycle. It is the mystic CR, prefixed to On-Os, or the Holy Sun, that is, either the Spirit-Sun or God in his symbolic character of the Illuminator. The Greeks, who defiled every religion that they touched, said that the worshippers of Onos worshipped an Ass, that being the Greek word for that animal. I do not deny, however, that some people did symbolize the Supreme by the beautiful Zebra, or Wild Ass of the Desert, whose sleek and shining coat was like the star-clothed sky, and whose streaks of deepest black conveyed the same idea as the tessellated throne of Osiris among the Egyptians. See General Index, Chr, and Part II., 22, 118; Part III., 55. Note that there is a double allusion here to the state of beings in the Golden Age; that it means primarily the blissful period when all were Paradise-spirits in Heaven before there was any lapse; and secondarily it refers to the patriarchal virtues that flourished in the aureate days of the Ancients: the Four-and-Twenty Stars or Flowers of Light to whom the Assyrians paid religious homage, as shewn *ante*, 36, 37.

* Sit down in yonder chair, said an American captain to a captured Indian chief, and hear what your Great Father at Washington (alluding to the President) wishes to say to you. I have no Great Father at Washington, was the Red Man's reply. The Sun is my father: the Earth is my mother: I will repose on her bosom: and he cast himself haughtily upon the ground.

period all animals, and even men, lived in peace: the earth brought forth without culture the most fruitful harvests; and the air was filled with a multitude of birds, which were admired for their song and the beauty of their plumage. But this reign, like that of Saturn, and the happiness of the world, was not of long duration. Nor does the picture end here. The first inhabitants of the world, according to the Goths, were considered more than human. Their abode was a magnificent Hall glittering with burnished gold, the mansion of love light, and friendship. The very meanest of their utensils were composed of the same precious materials, and the age acquired the denomination of Golden. This blissful period of innocence was soon contaminated: certain women arrived from the Country of the Giants, and by their seductive behaviour corrupted its pristine integrity and purity. In the same strain, indicating the most universal sympathy in the Universe, is the language of the High Phre-Mazon, Ovid, as he describes the Golden Age. Then, says he, were the rules of faith and justice practised without the constraint of laws. Men were not influenced to their duty by motives of fear; nor were punishments known in those days. There was no need, in that happy age, for engraving upon tables of brass those menacing laws that have since been used as a curb to vice. Criminals were not then to be seen trembling before their Judge; nor was the security of human life owing to the force of laws. The trees were not yet formed into ships to visit an unknown world; nor did mortals expose themselves to the fury of the sea, but

Here, I think, we may trace reminiscences of the grand Enochian faith.

dwelt contentedly in their own native land. Cities unfortified and without walls were perfectly secure. Trumpets, helmets, and all the instruments of war were then unknown, and there was no occasion for soldiers to secure the peace and tranquillity of the citizen. The earth, without being torn up with the plough, spontaneously supplied all sorts of fruits; and her inhabitants, satisfied with the food which she yielded them without culture, lived upon wild fruits, or the acorns that dropt from the oaks. A perpetual spring reigned all the year round; the soft zephyrs with their warm gales cherished the flowers that sprung up without seed; the harvests succeeded one another, without ploughing or sowing. Rivers of milk and nectar flowed everywhere; and honey distilled in abundance from the hollow oak. *Met.* i. See Part I., 167, 168. The wise Adamites, says Swedenborg, alluding to this Golden Age, never on any account ate the flesh of beast or of fowl, but fed solely on corn, fruits, pulse, herbs, milk and butter. To them it was unlawful to kill animals and eat their flesh; they regarded it as something bestial; but in succeeding times, when men began to grow fierce as beasts, yea fiercer, then first they commenced to kill and eat flesh. Note that Adamites in this place means the followers of Adi Buddha, the First Messenger. These are memorials of the most ancient traditions; we see them in the writings of the Second Messenger. How much more comforting to the dignity of human nature, fallen as it is, than to trace its origin to a community of monkeys living promiscuously in the woods and forests, or hiding in holes under the hills; a theory which, if true, might make all agree with Homer, *Il.* xvii. 446:

Ου μὲν γὰρ τι πού ἐστιν ὄϊζυρωτερον ἀνδρὸς,
 Παντῶν, ὅσσα τε γαίαν ἐπι πνεῖει τε καὶ ἐρπεί.
 Man is the saddest, lornest thing of all
 Created things that live and breathe and crawl.

Or as Pope has translated it:

For ah, what is there of inferior birth
 That breathes or creeps upon the dust of earth,
 What wretched creature of what wretched kind
 Than man more weak, calamitous or blind?

And I do not wonder that men who have been led to believe in this devil's doctrine,* rush despairingly into suicide (3).

35. In Chapter X. we find an extraordinary expression: *the spirits of the souls of men*. On this the Buddhist philosophers founded their distinction between the Bodatma or Intelligent Spirit, and the Charhana Atma or Sentient Soul. So we read in Luke: My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in the god who is my Saviour. i. 46, 47. And in the Epistle to the Hebrews: Piercing, even to the dividing asunder of *soul* and *spirit*, iv. 12. So Josephus, God formed man of dust, taken from the earth, and implanted in him a spirit and a soul. *Antiqu.* i., cap. 2. The Apostolical Constitutions say: When thou hadst formed him a body, and prepared for him a soul out of nothing, and bestowed upon him his five senses, then thou didst set over his sensations a mind as the conductor of the soul. *lib.* vii., c. 34. Ignatius says: In flesh, in soul,

* This thing has not even the merit of novelty. In the *Edinburgh Review* for July, 1803, the theory is mentioned in a notice of a poem by Dr. Darwin—grandfather of the author of the "Origin of Species"—entitled "The Temple of Nature; or, the Origin of Society."

in spirit. *Ad Philadelph.* Antoninas writes: Body, Soul, Mind; to the *body* belong the senses; to the *soul*, the passions; to the *mind*, opinions. *lib. iii.*, s. 26. Justin says: The soul is in the body, nor does the body, when void of the soul, live; it is no more when the soul fails; for the body is the house of the soul, and the soul is the house of the spirit. *Fragm. de Resurrect.* Tatian writes: We acknowledge two kinds of spirit: the one of which is called *soul*; the other is greater than the soul, and is the image and likeness of God. Athenagoras says: He made man of an immortal *soul*, and a *body*, and at the same time prepared him a *mind*. *De Resurrect.*, s. 11. Lastly Irenæus: But that we are made up of a *body*, taken from the earth, and of a *soul* which receives a *spirit* from God, every one will acknowledge. There are some who said, however, that it was not until after death that the spirit became enveloped in a subtle body called the soul, which was inseparable from it until the time of its final exemption from transmigration: this they called $\sigma\omega\mu\alpha\ \alpha\upsilon\gamma\omicron\sigma\epsilon\iota\delta\epsilon\varsigma$, or a body of self-splendours, and which, shining by its own light, needed not the light of the sun, as in Heaven. Whence came this knowledge but from the Books of the Messengers? above all, from the Apocalypse and Book of Enoch, as used in the Mysteries? By the Jews, as by our petro-paulites, it was wholly unknown. There is no trace of it in any of their so-called sacred books, except that in Luke, and there it is an extract (4). It may be asked, however, *Who was Luke?* Was he indeed a Jew? Was he not more likely some forging priest of Rome, who assumed the name of one of the Apostles? No one in his senses, in the present days, who has studied the subject, believes

that *any* one of the Apostles wrote *any* of the gospels, though they contain *some* truths respecting Jesus.

36. In Chapter XII. we have the account of Enoch's mission to the Fallen Spirits. It would be singular to note the remarkable resemblance which this bears to the Brahmin tradition, as developed by Holwell (*Interesting Historical Events*, ii. 9), if we did not know that Enoch was a Buddha. When part of the Angelic Bands rebelled, he says, and were driven from the Face of God, and expelled from the heavenly regions, God left them to an everlasting banishment, but by the intercession of the faithful remaining Bands, He was at length inclined to mercy, and to soften the rigour of their sentence by instituting a course only of punishment, purgation, and purification, through which, by due submission, they might work out a restoration to the Seats they had lost by their disobedience. God, in full assembly of the faithful Bands, specified their course of punishment, purgation, and purification, registered and declared His Decree, immutable and irrevocable, and *commanded Brahma to descend to the banished delinquents, and signify unto them the mercy and determination of their Creator. Brahma fulfilled God's command, descended to the delinquent angels, and made known unto them the mercy and immutable sentence that God their Creator had pronounced and registered against them.* The following are the words of one of their scriptures as given by the enlightened Holwell: they seem written by one who had the Book of the second Buddha open before him. When all was hushed, it says, the ETERNAL ONE spake again. Do thou Brahma (*i.e.*, Avatar) arrayed in my glory, and armed with my power, descend to the lowest sphere of punish-

ment and purgation, and make known to the rebellious spirits the words that I have uttered, and the decree which I have pronounced against them. And Brahma stood before the Throne, and said, ETERNAL ONE, I have done as thou hast commanded, &c., &c.

37. In the *Monde Primitif* of M. de Gebelin, there is a curious antique design, taken from the zone of a statue, which is worth mentioning. The story of Ceres (the Holy Spirit) and her daughter Proserpine (the lapsed Soul) is beautifully told. The Goddess is mounted upon a car, formed like a *boat* or *half-moon*, and drawn by dragons (Seraphim), who hold lighted torches, or tongues of fire, in their hands. She flies in search of her daughter, who is violently carried away in Pluto's chariot; that is, who has fallen into the hands of the terrestrial Hades or Death. Hercules (the Messiah) leads the procession, and the group is hastening into the presence of God, who appears enthroned on a Cloud. The whole is surrounded with Twelve oblong tablets, or short pillars, upon which are depicted the Twelve Signs of the Zodiac, indicating that through all seasons, and throughout all spheres, the Holy Spirit, by the agency of the Twelve, seeks to restore the lapsed and wandering Spirits, who are her daughters, to the heavenly presence of God. *Tom. iv., pl. 7, fig. i.* But that restoration must be self-effected. It is wholly untrue that God, or the Wisdom of God, raises any fallen nature as an act of grace or pardon. If God did it to one, He must then in justice do so to all; and thus free-will would be for ever annihilated. Every lapsed spirit must raise itself, or lie for ever in its slough. This is in effect what the Second Hermes declared to the fallen who were in bondage; and it is one of the chief

tenets in the Apocalypse of Adi Buddha, or Adâm. There are people who think this is unjust and cruel in God; but if they consider how devilish a thing sin is—for example, habitual lying, hypocrisy, covetousness, cruelty, as in the slave-dealers—they may probably come to the conclusion that such—while they are unaltered—*never* can see God.

38. Six Angels, consisting in part of three of the Seven before God, preside over the Land of Shadow, mentioned in this Chapter, and in Chapter XV. We may conclude that those of them who belong to the Seven are vigilant to see when the moment of true penitence has arrived, and when the lapsed are worthy to go forth again.

39. Upon the magnificent pictures of the various scenes through which the Second Hermes is subsequently carried, I need not say one word. There are innumerable fools and maniacs who can make merry on the notion of Mountains, Waters, Trees, and Gardens in the Supernal; but for these I do not write. So there are lunatics who wonder that Spirits should appear as if they wore magnificent robes and crowns: they think that Spirits should be always naked. With these persons I do not argue, any more than I would with Bedlam. Sufficient is it to say that the manifestation of the vast, the boundless, the innumerable mansions of the Father, is calculated to impress the mind with the most glowing, gorgeous idea of the universal grandeur and beauty which await the spirits of the pure who have passed through fire into light and life everlasting. As I have already said of the Apocalypse, the ideas are beyond those of earth, and such as must have come direct under the influence of

heavenly inspiration. Let any honest reader or critic compare the true Apocalypse and this Book of Enoch with either of the so-called Jewish or gentile books which are said to be inspired, and he cannot fail to confess that while the last are full of folly and deformity, there is not a sentiment or sentence in either of the other two which does not breathe forth life and beauty and splendour from God. They may take rank in sublimity with anything the world possesses: it is impossible to read them without rapture, or without being fired with a supreme desire to grow worthy of being again participant in realms such as these. How poor are the thrones of kings if we compare them with those majestic heritages to which all may happily aspire. How contemptible are the biblical books, with their absurdities and cruelties and frightful pictures, if we contrast them with the Apocalypse and Enoch. Who that is in his senses will believe, says Origen, that there was a first and a second and a third day, with evening and morning without sun, moon, and stars, and the first without a heaven? And who is such an idiot as to believe that God, like a husbandman, planted trees in paradise in Eden, towards the east, and planted a tree of life in it, a visible and palpable tree, so that any one chawing it with corporal teeth should receive life; and again, by eating of another tree, should receive knowledge of good and evil? And as for God being said to walk in paradise, with Adam being hid under a tree, I conceive that no man doubts that these things are said by scripture in a figurative sense. See *post*, 106. Yet the bishops and priests who are editing what is called *The Speaker's Commentary on the Bible* treat them all as dry, hard, literal facts, and no fables at all. It is

melancholy to think that so many millions, in what is called "an enlightened age," should be gravely asked by high prelates and dignitaries to believe in such fables; but so it is. We are taught to put faith in the most foolish nonsense of the past ages, because forsooth the Jews are said to have believed it. Yet what did their belief achieve? So shocking were the corruptions which that cancerous creed was scattering widely in the days of Jesus, as petro-paulism at present, that the Basilidians held that the god of the Jews was Satan himself, all whose favourites were the most infamous of mankind; that to subvert his power, one of the Celestial Æons was sent by the Supreme being to enter into the body of the man Jesus in the shape of a Dove; and that Jesus thus conquered the Kingdom of Satan. This creed, which was that of thousands of the most enlightened men, the reader sees, embraces the truth, though not the whole truth; and it was one of the secret doctrines which the Ninth Messenger whispered to his disciples, in those private and masonic meetings which the New Testament so often records. See *ante*, 39; also Part II., 248. From these, or from some hints of what they revealed, Simon Magus took an idea (5).

40. The Vision of the Magnet contained in Chapter XIX. is worthy of observation. It reveals, what Newton is supposed to have first discovered, the great doctrine of Attraction, which we know keeps the Universe together. The Universe itself is but a vast Magnet, or Fire-Stone. The Stars cluster, the Suns, the Earths, the Moons revolve under magnetic laws. The acquisition of this knowledge in those remote ages may well be matter of surprise, were not all surprise swallowed up in the contemplation

of the Apocalypse. Note that At-laz supporting the Heaven means the Magnet or Fire-Stone which keeps the Universe in place. Upon this was founded the worship of Jupiter L'Apis, the Loadstone of the Universe; the God who holds its mighty parts together. There is a quantity of recondite lore upon this in ancient mythology. The rays of magnetic illumination, says Nimrod, all centre in the Soul of the Great Iliaster, as the vitality of all our nerves and veins hath its centre in the brain or heart. For which reason all persons who enjoy life live in Him, and He in them, and the resurrection to everlasting life consists in the everlasting reunion of their souls to the Soul of the Great Iliaster. And that both the Magnet and Jupiter L'Apis had an occult meaning, is clear from the deeply mystic saying of Roger Bacon: *Lapis non Lapis*—This Stone is no Stone: meaning, it is God (6). I believe also that in many of the High Masonic lodges the Holy Spirit, unified with God, was symbolized as a Magnet. We know that she was typified by a White Stone; it had magnetic power; it was at times the Diamond, to indicate Her purity; and in vague recollection of this primeval custom and tradition, it is, that every Jew—and Orientals generally—regard it almost as a matter of religion to wear a Diamond. It is an emblem of the Great Mother—the Holy Spirit.

41. The Sibboleth of the Jews, which had reference to the Holy Spirit, and the Magnet of the Universe, was by Eleusinian Hellenics, who knew the meaning of Jupiter L'Apis, made to signify in their arcane meetings, Σεβω, I worship, and λιθον, a stone; for Fire-stone, which contained within it *hidden fire*, was a Masonic symbol to the brethren, or the esoteric, by which one could recognize

another by merely taking up a flint, and showing it to him. And in this sense the higher Mazons of the present day (two or three around the Grand Master), use the word Sibboleth, though the mere many of their order, from whom the Arcana are sedulously concealed, have no idea of its meaning, but think it has some reference to the legend in the Book of Judges, xii. 6, mentioned Part II, 617, 618 (7). Hence their use of the Diamond, which seems to flash the purest fire and light of heaven from its body; a use that had its origin from the very earliest ages in the language and the metaphors of the Apocalypse. At Pessinos was preserved an aerolite which was held to be a heaven-sent Image of the Great Mother; thus connecting Sibboleth, or Cybele, with Jupiter Lapis. The Romans, about 600 years before the advent of Jesus, sent an embassy to Attalus, King of Pergamos, to request this Image. The monarch complied, and it was brought to Rome, where a stately temple was built to receive it, and a solemn festival named Megal-Esia, or the Great Issa, was celebrated every year in honour of this Great Goddess, whom they afterwards called Ops. The reader is referred to stone in the General Index to Part III. London Stone, in Cannon Street, and the Lia Fail, or Stone of Destiny in Westminster Abbey, are examples of the Sacred Stone L'Apis, of the Magnet and of Sibboleth.

42. Of the same lodge with Jesus, as I have before hinted, in all probability was Simon Magus, of whom we read in Acts viii. 10: *to whom they all gave heed from the least to the greatest, saying, This man is the Great Power of God.* This Simon was attended by one Helena,

and he averred that he was God, and that she was the same Helen for whom the Greeks and Barbarians had waged war, and who was come down to join him from the highest heaven. He declared her to be the First Intelligence; Πρωτη Εννοια, of his own mind, by means of whom he created the Angels and Archangels. Being impregnated with this divine counsel, Helen absconded from heaven into the inferior parts of the Universe, where she brought forth the Angelic Powers, in ignorance of their Father, the Demiurge. These Demons, fearful that, if she departed from among them, they might no longer be regarded as her offspring, detained her, and in their company she became exposed to so much contumely and disparagement, that she was at last degraded into the human form, and the bondage of the flesh, and among other feminine appearances in which she figured, that of Helena, the bane of Priam, was most eminent. To reclaim this lost sheep, and to liberate her from the tyranny of the Angelic Powers, Simon, the Great Father, came down upon earth, and having recovered her, he next turned his mind to the redemption of the human race from the power of the same Angels, and in order to deceive those Evil Spirits, he assumed the semblance of a man. Such is the account which Tertullian gives of this heresiarch. Whether we can wholly rely upon him, or upon any of the petropaulite church, is doubtful: probably there are a few grains of truth in the foregoing; it is clear that Simon knew a vast amount of Truth and of the most mystic secrets of Eleusis; his identification of Helen with the Holy Spirit demonstrates this. He also called her Selene,

or the Moon. Nor is it easy to see how, without some knowledge of the true Apocalypse, he could have known so much. I suppose I need not warn my reader to put no faith in the fables narrated of Simon by the author of the Acts. There is a full exposition of many of these mysteries in the Three preceding Parts of the Book of God.

43. In chapter XXV. the Second Messenger is shown in a marvellous manner the mode of the Messianic descent. This part does not belong to the version of Enoch as it has been published by Archbishop Laurence; but it exists in the Ethiopic, and there is so perfect a similarity between it and the language of the Book which the Archbishop has translated, that no scholar can hesitate to say that it is a part of Enoch which some priest, or fanatic, separated from the Visions of that sublime Teacher, and published under the name of Isaiah—of whom, indeed, we have already about half a dozen gospels; all written in a language and a spirit which proves that there were hundreds of years between the first tract which bears his name, and the last. The Genesis mythos of Yacoub's ladder was founded on this. xxviii. 12. See Part I, 102.

44. In chapter XXVI, we have a Vision of the Messengers, preceded by that of the Holy Spirit. This is the Virgin-Mother Astræa, or Astartè, the Divine, Immaculate AO, or IO, of the Heavens, the Celestial Sphinx with twelve breasts, or teats, for the Twelve Messiahs. Io, says Gale, was the same with Juno, it being a contract thereof, if not of Iao, the name of God. Herodotus says: The image of Isis is feminine, with bull's horns, as the Greeks describes Io. By which it is evident that



HINDU SRI.

the Greek Io was the same with the Egyptian Isis, and both these the same with the Phœnician Astartè. Lucian says Astartè is the Moon. Philo-Byblius and Suidas say she is Venus. In Africa she was Urania. In the days of the Druids, as Dion relates, she was called Mother of Mothers. She was Aestar also.

45. Vossius asserts that Baaltis, also called Dionè, was Juno and the Moon, the Queen of Heaven, and the Arabic Kiûn. The Assyrians worshipped her under the name of Nebo. Strabo says that the Persians called her

Anaitis, and called her holy day Saca—a phrase borrowed from the Hindus, who call the Messenger Saca-Sinha, or the Lion of the Sacred Day. So she was called Supera, or Above, when she signifies Ceres, or Hindu Sri, and Cora, or the Sun's sister. Wherefore, says Sandford, Lactantius truly said: *That those things which the Poets spake were true but disguised, or veiled over with appearance and shadow.* Which appearance has place especially in the names of the Gods, which he shows, saying, that the lies of the Poets were not in the fact but in the name. And truly he called those lies, which oft are feigned in the name, whereas they well understood the fiction: yea, the more cunning Priests of the Gods understood the same—albeit, they concealed it from the common people. *De Descensu Christi*, lib. 1. Egyptian Hermes, like his Mother, the Holy Spirit, carried a Palm-branch in his hand. (Part I, 302, 309, 311, 529; Part II, 595; Part III, 221, 473, 483, 484, 793-4; Phoenix (see *ante*, Vol. I, 20, and Part III, General Index, *s. v.* Phoenix.) According to Bournouf, Phan is the Chinese for Brahma; it is the same as Shali-Vhan and Vau-Han.

46. Eratosthenes, speaking of the constellation Virgo, says: Different opinions are held concerning this constellation: some maintain that it is Ceres, others Isis, some Atergatis, others Fortune; but they all paint the Woman without a head. It may be asked why? Because God is her head, and when this head is placed on the shoulders of the Virgin, it represents Bi-Une AO. Ovid bringing his Mazonic knowledge to bear upon this, makes secret allusion to it, according to his custom:—

Vacca sit an Taurus, non est cognoscere promptum
Pars prior apparet; posteriora latent.—*Fast.* iv. 717.

Whether it be a Cow or a Bull, it is not easy to know: the fore-parts appear; the hinder parts are concealed. Note that Pasiphae (All-Shining) in love with the Bull, and producing Mino-Taur, is the Holy Spirit enamoured of the Supreme, and producing the Messenger, and other Solar or Heavenly Essences.



47. In this plate we see the same Sacred Virgin enveloped in the fiery splendour of the solar rays; the moon is round her waist like a silver girdle; she floats, as it were, in the Clouds of Heaven; the Messenger is in her arms, and she is feeding him with the milk and wine of

life, Truth. On her forehead is an imperial diadem with several triadic emblems. The Nimbus of Glory is round her head: in the brilliancy of which it is composed it appears to be the Sun itself. She is a Spirit-Sun. The youthful Messenger also wears the solar Nimbus. Her flowing hairs indicate her offspring: all-created Essences and lives. Than this, says Inman, to whose kindness I owe the copy, nothing could more completely identify the Christian Mother and Child, with Isis and Horus, Ishtar, Venus, Juno, and a host of other pagan Goddesses who have been called Queen of Heaven, Spouse of God, the Celestial Virgin, &c. The reader is requested to look at the plate of the Holy Spirit, *ante* 6; he will find on her breast the Scarab, or Solar Messenger. This is sometimes used when the Holy Spirit is not represented with the infant Hermes in her arms.

48. In chapter XXVI. we have a second picture of the Messengers of Heaven who come down upon the sphere of man. Certain figures in the Zodiac, and in the celestial atlas, have been founded upon this revelation; in all probability by Enoch himself. The Zodiac, says Mr. Hargrave Jennings, is, in certain senses, a Genesis or History of Creation. The Twelve Signs may be interpreted as the *Twelve Acts of the Divine Drama*. Some of the Mosques in the East are surmounted with *twelve minarets*, and the number Twelve occurs frequently in connection with the theology of the Moslems. *Rosicrucians*, 235. Note that it was on this prophecy was based the Indian mythos of Ten real Messengers, when we know that there are apparently Twelve. The Ten Avatars were commemorated in Egypt thus: It was ordered by the priests that on the shrine of the king

there should be *ten* crowns, and that on each crown a serpent should be placed. This was the asp, or cobra; and the meaning of the symbol was a recommendation of the soul and spirit of the deceased to the Ten Guardian Messengers between God and Man. On the forehead of the Holy Spirit image, which is contained in the folding plate to this volume, this Serpent is seen: the Fish, or Messenger symbol, seems to rest on four lotus cups; though upon this matter I am not very positive. The fish was sacred in Egypt, as it is under the Romish religion, whose votaries feed upon it, as being a species of Eucharist. To partake of the Fish is to be in communion with the Messenger and his Mother, who changed themselves into Fishes to avoid the Evil One, as mentioned in Part III, 395. See also General Index, Fish.

49. From these Apparitions were subsequently figured in the astronomical globe of the Second Hermes, as I have said, and which was kept in the adyta of the Eleusinian Caverns; 1st. Bootes, or Adam, or Gaudama, afterwards called Adi-Boodh, or Wisdom, or the *First Hermes*. Bootes contains 54 stars. He is called Arcturus, and Arctophylax; he is son of God and the Most Beautiful. Arctophylax signifies Guardian of the Arg, and of the North. He is a paranatellon of Virgo, or the Holy Spirit—that is, he rises either beside or opposite to this splendid Sign. He is mentioned in Job. The ancient Greeks called this constellation Lycaon, or the Wolf—a sacred symbol signifying Light of On, or the Sun: hence the petro-paulite Luke. The Hebrews and Egyptians called it Caleb Anubach, or the Dog, the Barker. The Latins, among other names called Bootes, Canis, or

the Dog—that is, the Priest (Cohen) pre-eminently. It is supposed to be the nearest star to the Earth of any in the northern hemisphere. Adam as we know, is always connected with the North. Part I, 271: Part III, 310, 411. This Messenger appears in a gem of Chifflet



published by Montfaucon. It is entitled I.AO, which has two meanings: 1. God under a widely diffused name. 2. The first, who announced AO. He is crowned as Adama is in the Apocalypse (Part I, 525; Part III, 417), and like him goes forth conquering and to conquer. He is winged as an Archangel: at first sight he appears as a naked Child, like the Image of the Messenger seen by Swedenborg (*post* 112), but, as he is viewed more closely, he appears to be a Man. This I consider very wonderful. Beger gives us another gem which contains the same symbolism. Primarily it is God; in its second aspect it is the First Messenger, Adi Buddha. He has a Cock's head, to signify that he is the son of the Solar Cycle: in his right hand is the Cabiric whip of thongs which the Ninth Messenger took into the Temple when he expelled the money changers. John ii. 15. In his

left hand is a Rosary, or Olive Wreath, with the double **T**, in the form of a Cross; the base forming another **T**; so that in reality it is triple Tau. IO, AO, and IAO, appear as the legend, while the two Serpents, or ana-



logues of the Two Eagles, the Two Daimons, which have already been commented upon (*ante* 37), appear as his supporters through the Infinite. 2nd. Heniochus or Henoeh, who, by a sort of pun, has had his name changed, and is the Auriga, or charioteer Phäethon of the Greeks. He contains 66 stars. He was son of Hermes—that is, he was a Messenger. This word Heniochus was probably suggested by the ancient myth that Enoch was taken up to heaven in a chariot of fire drawn by horses of fire. He was so acceptable to the Most High, says Nimrod iii. 23, and reposed on Him such an entire reliance that he was translated to Heaven; and from the close analogy of that which happened to Elijah, we may believe that Enoch's aphanism, like that of Phäethon, was accompanied by fiery portents. 3d. Ophiucus, also called Æsculapius; he is Fo-Hi. A serpent is entwined

around him, like the serpent-vest of Chadâma; it is symbolic of prudence, vigilance, skill in healing, and everlasting life. The Rhodians, who had a special veneration for the Sun, as their magnificent solar Colossus attests, recognised in Serpentarius, Phorbas, a hero who like the Irish Patrick, had exterminated the serpents which formerly infested their country. He also slew a formidable Dragon, chief of those serpents. This was the Python which Apollo killed. The Rhodians, or Rose-worshippers, or Rosycrucians, never embarked on any maritime expedition without offering sacrifice to Phorbas. Fo-Hi appears in one of the medals of Spon. The face is thoroughly Chinese; he holds his finger to his lips, like Harpocrates, to indicate the silence of the Mysteries; his head is capped with an ornament similar to that which appears in vol. I, 313. It is crowned by a Tongue of Fire. He leans on the Apocalyptic



Rod,* around which the Serpent of Life is entwined: this Rod also is crowned with the same Naronic symbol as that which diadems his head. He is winged to signify his Archangelic order; he bears the image of the earth suspended round his neck; because it is to earth he comes from Heaven. The Goat, or emblem of Pan, the All, and the Cock, the emblem of the Sun, are on his right and left; there is a Stone between them, which is the White Stone, or Holy Spirit emblem. The quiver on his shoulder is an Apocalyptic symbol of language and conquest; it is also a Solar accompaniment. 4th. Hercules, Heracles, or Brigoo, the Hindu Messenger. Of him it is said that he passed the river Evenus after he had obtained the Golden Apples. Evenus means the Water of the Sun, or of Venus, the Holy Spirit, mentioned in the Apocalypse, section 69, Part I, 609. See vol. I, 298. 5th. Perseus, the Son of God, A mystic Sword, Chrysaor, is in his right hand; the head of Medusa, or the Casket of the Apocalypse, in his left. Part II. 121, 412; Part III, 36, 136. When he set out to conquer the Gorgons, Pluto lent him his helmet, so that he might be invisible; Minerva lent him her buckler, which was resplendent as glass; Hermes gave him wings and a dagger. There are 59 stars in this Constellation. The Milky Way around Perseus is very vivid; being a rich stratum of fixed stars presenting the most wonderful and sublime phe-

* The Reed, which the soldiers are said to have given to Jesus as a mock Sceptre, shews, not that the story is true (though it probably is), but that the compiler of Matt. xxvii. 29, had some knowledge of the Apocalyptic Rod. This Rod, or its analogue, appears in carvings, in places most distant from each other, and in ruins that go back to prehistoric times.

nomenon of the Creator's power and greatness. 5th. Cepheus, or Thoth of Egypt; husband of Cassiopeia. The Arabs call him Sheik, or Prince-priest. Thoth appears in three medals, which I copy from Beger.



In the first he is Canis, or Chen, or Dog-headed. He holds in his right hand the Sistrum, an emblem of the Universe; of the music of the Spheres, and of Virginity; in his left he bears the Apocalyptic Rod entwined with Serpents. In the medal to the right the Holy Spirit, *Sanctissima Ceres*, reclines beside the Mystical Fountain of Waters (Part I, 609), from which grows a Tree, the Divine Branch of Issa, mentioned in the Apocalypse, section 7. See Part I, 517; Part III, 376. The Six

Flowers indicate the Naros. The Vase also indicates the Magnet. In her right hand She bears the Ear of Corn, which was an emblem of the Messenger. Three similar Ears grow from her right foot; these indicate the Cabiri, who go forth to trample down the temples of abomination, but fructify all they touch. In the medal on the left She is represented as offering the Sistrum to the Ibis, which is the universal Egyptian type of Thoth. Part II, 462. He appears supported on her foot. She leans on a Basket, emblem of Productive Nature; the Six-leaved Flower lifts its head from its contents. 7th Sagittarius, or Amosis, also called Chr-Aun, the Christ of the Sun, famous for his knowledge of music and medicine; he was a great Archer. God placed him among the constellations. 8th and 9th, are Castor and Pollux, or Lao-Tseu, and Jesus; they are also called Harpocrates and Helitomemion, sons of Isis and Osiris. They went in search of the Golden Fleece, or the Apocalypse (Part I, 249). During a violent storm a flame of fire was seen to play round the head of each, and immediately the tempest ceased. See Part I, 545. The ship in which Paul sailed for Melita had for its sign Castor and Pollux. Acts xxviii. 11. This shows that the writer of *Acts* had a certain Mazonic or Eleusinian knowledge. The Dioscuri, or Sons of God, Lao-Tseu and Jesus, are represented with star-crowned Caps, representing the half of the Egg, or Mundane Sphere, for whose benefit they have descended to Earth. The coronation of these Messengers in Heaven, and their enthronization on the seat of the Sun (the Golden Seat) mentioned in Part I, 547; Part III, 574, is commemorated in their Eleusinian medal. The Holy Spirit, the



First of Angels, Azad Bahmon, is seen crowning them. The Cross is seen on their throne, the Olive, and the mystic TR; for which see Part III, General Index. See also Part II, 68, 273. 10th. Chen-Tr, or Mo'Ahmed. 11th. Orion, or Chenghiz Khan. Eratosthenes tells us from Hesiod that he possessed the faculty of walking upon the sea, as if it were dry land. This is a Messianic sign or attribute; and the careful student of both the Old and New Testaments will find a great number of mythological allusions applied to their leading characters; shewing that the writers had applied to the scripture characters, features that belonged to the mythology of the surrounding nations. This constellation is composed of stars in the form of a Man holding a Sword. He was the Son of God, and was beloved by Di-Ana, or the Holy Spirit. He was a celebrated hunter; was the disciple of Atlas or Enoch; God transferred him to the heavens, where he shines:

Bright Orion armed with burnished gold.

It is related of Orion that having become blind on the Earth, he travelled eastward until *he arrived at the Sun,*

and so was cured. Every spirit while on earth is blind, being in darkness; it is only when he reaches the Sun—that is, the Beatific Presence—that his eyes see the True Light. Part II., Legend of the Palace of the Sun, 279. Orion is incontestibly the most splendid among the constellations. He contains two stars of the first magnitude, and several of the second. He occupies a vast space in the heavens to the southward of Taurus and Gemini. The three Stars of the second magnitude, placed in a straight line and near to each other, are called the Three Kings. Herein is indicated Chenchiz Khan, whose title in the Apocalypse is King of Kings, and who was master over more Kings than any Conqueror that ever lived. Orion is placed on the equator. He holds a mace in his right hand, and appears about to attack Taurus or the Bull-symbol of idolatry. One foot rests on the head of the Wolf: the brilliant red star on the right shoulder is called Bellatrix, a type of Venus Cabira. 12th. Aquarius, or the Messenger of the present Cycle, is fabled by some to have been the son of Pra-ma-tha-Issa; by others to be Ganymede, son of Cali-Rhöe or the Fountain of Beauty, and afterwards the cup-bearer of God: both are Messianic symbols. The liquid which he pours out is nectar, that is celestial elixir: a sparkling light as if from the Magnet Vase; he never ascends the horizon, without being preceded by the constellation Aquila, or the Eagle, who thus significantly heralds the epiphany of the Divine Attendant on the gods. By others he was called Cecrops, which we know was a celestial title. This symbolic Man appears in a most beautiful Etruscan painting given by Caylus (*Recueil d'Antiquités*, pl. xxiii., tom. ii.). He appears like Oannes, gliding through

waters with the Vase of Sacred Mystery in his hands, and the budding Rod immediately near. Part II., 92; Part III., 726. The sun in Aquarius was represented by the ancient Etruscans as seated on a throne composed of twelve altars; thus they signified that he was the Twelfth Messenger. He is the Canobus of the Egyptian Zodiac: he was called by that people Maon, and Mon, which is a solar title like Lucumon and Menu. Ganymedes is said to have been the original of Aquarius, the Giant from the trampling of whose feet Oceanus came forth. There is nothing more common, says Nimrod, than for the men and things mentioned in holy writ to be found in Grecian mythology; but they are found under names and disguises, iv. 87. By Esdras, he is called the Man out of the Sea. Part III., 671. He appears on two medals, published by Cardinal Noris, in *Annus*



et Epochæ Syromacedonum, Leipsic, 1696. In one the Man-Fish supports the Holy Spirit; diademed with the Moon, bearing the Apocalyptic Rod and the royal crown. In the other the Man-Fish, or Man out of the Sea, supports the Holy Spirit, who bears the Dove and Sceptre. In the hands of this Messenger we see the seven-reeded pipe of Pan or God and the Messianic Rod mentioned in

the Apocalypse. His Eminence in the same work publishes two other medals, which I have given in the Preface. The triad in one of them indicates that the Man out of the Sea, who appears in the other, had been one of the Cabiri. He appears again (see Preface) in one of the Nemroud carvings, which is Indian Vishnu and Asiatic Dagon: the semblance of the Messenger whose transformation into a Fish is explained, Part III., 395, 397, 423. The fishermen and fishers of men in the Gospels are based on this mythos. Ioannes, the Baptist who is usually associated with Waters, is but a petro-paulite name and symbol of the Hebrew Ionas, and the First Messenger Assyrian Oannes. See the central figure in the folding plate to Vol. 2, and the analogue of it in section 21 in the same Volume; these connect the tradition of Oannes with Indian Vishnu, and the Ba-Bel-Onian Messenger whose mighty image is now in the British Museum.

50. One of the most widely diffused symbol-names for the Messenger, was Æsculapius, son of Apollo (the Sun) and Koronis, the Virgin Issa. He was suckled on the Titthean Hill, or Mount of the Breast (see Part III., 39, 70, 76, 140) by a she-goat, Amalthæa (Pan under the feminine or Holy Spirit form) and the lightnings that flashed from his eyes terrified the *shepherd* who found him. He was a huntsman, and excited the desires of Arsinœe, the Mother of the Gods, but he fled from her pursuit with a chaste abhorrence. Finding himself, however, unable to escape, he did what Origen afterwards did (Matt. xix. 12), but recovered his virility in the *Bath of Life*. He derived his lore, both musical and gymnastical, from the Saturnian Hippo-Centaur, the Priest-Horse-Bull, subsequently changed into the Man-

Horse, Cheiron. He raised from the dead Orion, Hippolytus, Tyndarus, Glaucus, Capaneus, Lycurgus, and Eriphyile; that is, he restored and brought back to life among mortals the laws, the truths, the philosophy, and the religion of preceding Heroes or Daimons. Part III., 666. So Elijah and Elisha raised from the dead (that is, converted to a new manner of life) a child and a young man; healed poisonous herbs; and the first disappeared from the eyes of men in a chariot of fire, with horses of fire. So Jesus is said (and it is half-admitted by Renan, who professes to be an admirer of the Ninth Messenger) to have lent himself to that horrid fraud of the resurrection of Lazarus; though I am positively certain that he did not; it is a libel upon Jesus, who was simply victimized and deceived by a family plot of Lazarus and his relations. Nobody who has ever fairly studied the career of the Ninth Messenger can believe that he was capable of lending himself knowingly to the design of these persons. I am sorry that Renan should even hint at its possibility. See Scott's *Life of Jesus*. The reader must bear in mind that when, in various places, I speak of some of the miraculous narratives of the Old and New Testament, I do not speak of them as if they were true, but myths which are valuable as illustrating the notions of the period in matters of a divine nature.

51. The great power of Æsculapius was that of raising the dead (Matt. x. 8; Luke vii. 22; Mark ix. 26; John xi. 25); for doing which, as is said of Jesus, he was doomed to die himself. On this account Socrates appeals to him in the article of his death, and orders a Cock to be offered as a symbol of him, whose coming should one

day awaken “all the fathers who have fallen asleep;” and who, as being one of the Children of the Sun, would be especially propitiated by the sacrifice of that bird which was said to symbolize the Source of Light. The reader will not forget that it was the crowing of a Cock (that is, a Voice from the Sun) which awakened guilty Peter to repentance; this is symbolic and masonic; metaphorical in the highest degree; it shews what secret things the writers knew. The medical character of Cybele, Medea, Helene, Apis, Pœon, Apollo, Cheiron, and Æsculapius (most of them being Messianic symbols) is not merely metaphorical as allusive to the “cure of souls,” but it is derived from the fruit of the Tree of Life, which was the medicine of all infirmity and decay, and the means of perpetual rejuvenescence offered to mankind. Chemia is the science of Cham or Chadâm. See Part I. 184; III. 558.

52. The reader will discover for himself the numerous allusions to the Cabir, that Mighty Angel, who veils his real beauty as if in thunders. He will find especially in chapters VI. and XXVI. the Epiphany of him who is the Rod of Nemesis, and the Serpent-Sword against sinners, and *who shall tread them down like the mire of the streets.* Isaiah x. 6. These are they who are spoken of in Hebrews i. 7; He maketh His Messengers as Winds, His Ministers as *flaming fire.* Note the Sword with two edges which comes out of the mouth of the Divine Messenger, as seen in the Apocalypse, section 2, Part I. 503; Part III. 301. Upon a monument discovered in Thebes, Anubis is represented as St. Michael and St. George usually are in Christian paintings, armed in a cuirass, and having in his hand a lance with which

he pierces a monster that has the head and tail of a serpent. (A. Lenoir, *Du Dragon du Metz*, in *Memoires de l'Academie Celtique*, ii. 11.) This monster symbolizes Sin, crushed to death by the Cabir. God, say the Rabbins, conferred upon Michael his own name, Shaddai, Omnipotence; he is the depositary of God's secrets. But the Cabalists, wishing to spare the use of God's name, Shaddai, substituted that of Metatron, the letters of which yield the same number, 314, as those of the other, and which is said to mean *The Gift of God*. He has another name, Scenan, which signifies, by a Cabalistic interpretation, Bull, Eagle, Lion, Man. The student will find all to be in consonance with the spirit of the Apocalypse, with whose mystic lore our Second Messenger had thoroughly imbued his mind. Note that the word has affinity to the Hebrew *Chabar*, כָּבַר, to be great. The Sword is frequently represented in ancient sculptures, manuscripts, and paintings. Part III. 301—2, 476, 588. It is called by the mystic Poet, Nonnus, "the Sword of Orion." It is the Rod of Arûn and Hermes Kullenios. Part III. 321. It is the Sword of the Knights Templars among the Mazons, when the newly Initiate is ordered to lay aside the Staff or Rod of the Twelfth Messenger, and take up the Sword. It is the Red-Cross Sword of Babylon; the badge of the Knights of the Sword of the East; to which last-named lodge Jesus probably belonged when in Egypt. So in the Sikh legend, when the great teacher Govind prayed by the fire, a Sword of Lightning burst from the flame; the holy man was dazzled by its splendour, and as he shrank back in alarm, the Sword instantly returned to Heaven, to be wielded in after times by some more Cabiric spirit

than Govind. It would be curious, if it had not been fully explained by me, to investigate how these Apocalyptic and Enochian myths are found in the remotest boundaries of Hindustan. They confirm the proofs of Enoch having been the second Buddha; they establish irresistibly the secrets which I have made known. Orpheus, who was a priest of Enoch or of Chadâm, calls these Kabirs; "Curetes clashing their brazen arms, celestial, earthly, and maritime; Saviours of the world, averters of danger; dancers in armour who shake the earth, who send the tempest in their wrath, kings, the heavenly twins of Olympus." Hymn 38. They were also called Light, Fire, and Flame: names once given collectively to the Second Hermes, Enoch. These Cabirs, when they assumed the feminine form, were called Clotho, Lachesis, and Atropos. The Hebrew *Shilhim*, שלחיים, means *Messengers, Swords, Branches of Trees*—all of them interpretations connected with the Messia: it seems a bastard plural of Shiloh, or the Saviour, in Chinese. Part I., 102.

53. The following Hindu figure represents Cabiric AO: it corresponds with Venus Cabira. Here we have the Bi-Une with the Messianic Sceptre, the Cabiric Sword; the Solar Bull, emblem of the Messenger of Peace; the Solar Lion, emblem of the Kabir. The right side of the figure presents God as the Sun; the left as the Moon, symbolized by the star-embroidered robe which wraps that luminary around in the night. In this we see a curious confirmation of one of Swedenborg's visions, where God is seen as both Sun and Moon; *post* 103. The figure is crowned with a solar nimbus; the Serpent is entwined around the neck, and on the right thigh is the Cat's



or Panther's head—the Egyptian symbol of the Mighty Power that sees through the Darkness of the Infinite Abysses. Water gushes in a torrent from the head, and vivifies the Universe. The Water comes from the right, or the masculine side, to show that God is the Maker of all. This is the Water which Thales said was the Prin-

cipium or Principle of all things; while God was the Mind which formed all things from Water. *Cic. de Nat. Deor.* i. 10. In the same spirit, the Virgin Astræa, who represents the Holy Spirit, was represented with a majestic, beautiful, but stern countenance, holding a pair of scales, the emblems of Justice, in one hand, and a sword, the type of the Cabiric descent and the Nemesian law, in the other. So the Minerval effigy holds the Mirror (or the Universe) and the Spear.

54. The three Cabiri were known in the vast kingdoms of South America, who derived their religion, as I have said, from the Apocalypse and the Book of Enoch. They were Huitzlophthli, Tlachahuepancuexcotzin, and Pamalton. They were pure spirits born of a mortal mother by Divine Afflatus, and sent to mortals under a Divine Auspice. Their mother being found pregnant, her kindred were about to destroy her; but a Voice issued from her womb, saying: Be not afraid, Mother, for I shall save you with the greatest honour to yourself and glory to me. The Cabirs were worshipped in a superb temple, in which were annually holden three solemn festivals in the third, ninth, and fifteenth months; besides those kept every four years, every thirteen years, and at the beginning of every century. Their statues were of gigantic size, seated on a blue-covered bench, from the four corners of which issued four serpents. The forehead was blue, like Vishnu's, but the face was covered with a golden mask, signifying that, though he appeared as punisher, he was in truth only a beneficent Judge. Upon his head was a bird, and on his shield the **T**; his body was girt with a golden Snake. They called the Holy Spirit Tonantzin, signifying Our Mother. In

strange unison with all this, we see in Swedenborg an allusion to the Cabiric Power. In Heaven, he says, there sometimes appears stretched forth a Naked Arm of such stupendous power as to be able to break in pieces everything it meets with, even if it were a Rock on Earth. Once it was moved towards me, and I had a perception that it was able to crush my bones to powder. In another place, when he rebuked certain impure spirits, he thus addressed them: *Take care that the Hand, which sometimes appears in Heaven, representing there the Divine Power, does not show itself to you; you would be thunder-struck and annihilated at the sight.* All on a sudden, the Formidable Hand appeared; and such was the terror produced in the assembly, that all those who composed it immediately fled; some by the doors, and others by the windows: and many losing the use of their senses, fell, as it were, dead. This apparition of the Cabiric Energy, I consider very wonderful. Swedenborg, though he saw the Vision, did not and could not know its true meaning; nor has it been actually known by any since the days of the Apocalypse; but its true import was wrapped in the deepest secrecy. In the medal which follows, and which I take from Beger, the Three Cabiri, under the form of



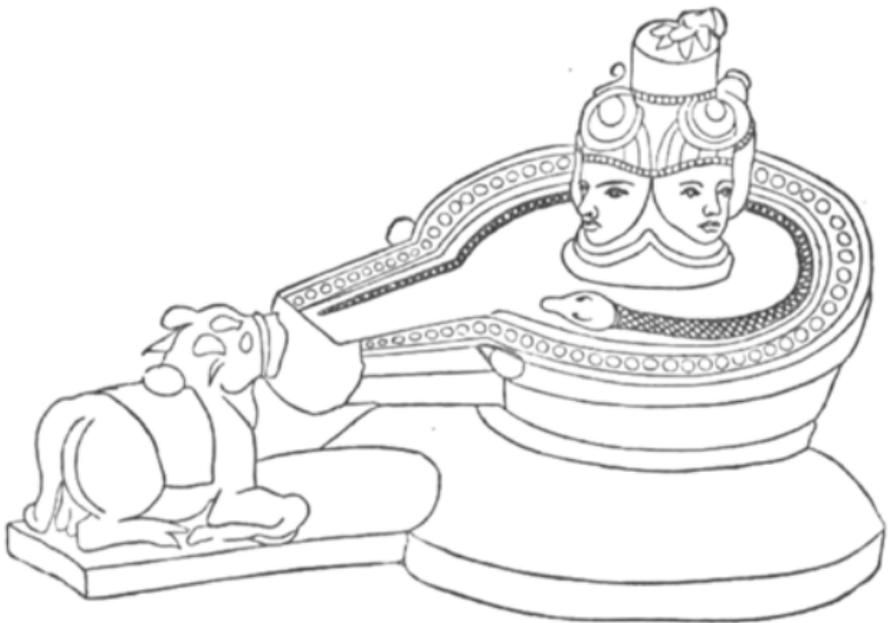
armed Warriors, or Heroes, are consecrated by the Holy Spirit on the heavenly Altar of the Apocalypse. Part III., 307, 501. Ahmed, who is the first, bears the banner of Islam. Amosis holds in his hand the "little book" mentioned Part I., 537; Part III., 536. Thunders and thunderbolts are placed on the shield of the third, Chenchiz Khan, to indicate his supereminent prowess. S. C. stands for Sancti Cabiri. In the folding plate to this Volume may be seen an Image of the most ancient Mexican God, Cwenila, a Messianic Cabir, which is copied from Kircher's *Œdipus Ægyptiacus*, vol. i. 424. See Part III., 674, 695. This Image, which in its rudeness is primeval, was taken by Kircher from a MS. in the Vatican Library of great antiquity; and its mystical and symbolic combinations may be thus described. The head is a square with radiant eyes; the ears are those of a Wolf; the mouth toothed, to signify a Cabir, a Lion, or Boar Avatar, a Leviathan of the Waters, this being a masonic name for the Dragon-Cabir; wherefore Amosis, in Job, says, *Leviathan's teeth are terrible round about.* xli. 14. The nose is the crescent moon; the chin a solar circle, under which are three dots, to signify the Triadic Power; and beneath this , the symbol of the Serpent of Eternity and of Waters, or the Holy Spirit. He has six hands: four on the right, and two on the left. Two hold vases of sacrifice, mystical Waters of Liberation; from that on the right, magnetic flames are emitted; from that on the left three tongues of fire. Under the left ear is a Cock's head, a symbol of the Sun. On his breast is a sort of tippet, and there are three rings on his left arm. The other arms are adorned with rosettes, symbols of the Holy Spirit and of the Twenty-Four Ancients. The

four arms on the left indicate the Cabir; the two on the right the Messiah. The figure therefore is a Messianic Cabir; one that like the Twelfth Messenger, or the Hindu Bi-Une, combines the qualities of two. Various heads of animals surround him, to indicate, as Father Kircher thinks, as in the plate prefixed to this Book, the Zodiacal Signs; but, as I think, to shew that he is Lord of the Earth, and all that it contains. The cross is seen under a Hare's head, with two solar emblems at each side. He has the feet of an Elephant, that is, he is strong in the Holy Spirit under her Hindu type. Under the right arm is the All-seeing Eye; under the left, a Man's head with the tongue protruded; a symbol of Time and the Year, also of Ling-Yoni. One of the symbols of Osiris, or God in his solar aspect, was an Eye. Sallust, the philosopher, called the Sun the Eye of Heaven, and his mythological knowledge can hardly be disputed. So *Sihor*, שיחור, which signifies Osiris under his Messianic aspect, means the Morning-Dawn, the opening Eye of Heaven, alluding probably to the Seven Eyes of the Apocalypse: hence his son the Messenger was called Matutinus; and son of the Morning was a name for one of the High Essences, or Archangels. Under the All-Seeing Eye and the right leg is a Cat, one of the Egyptian emblems of the Holy Spirit. The various forms assumed by the pupil of the Cat's eye, sometimes round, sometimes oval, sometimes of an oblong figure, appeared to be a counterpart of the different phases of the Moon, wherefore this animal was by them consecrated to the Holy Spirit, Isis, and so to her Son. Opposite to the Cat is the serpent-headed Sword-Sceptre of Bel-Ops, but without the hieroglyphics. The lingaic energy ends with a rude **T**, beneath which

(badly represented) is the Sol-Ipse symbol thrice. This symbol appears in the hieroglyph ten times to indicate Ten Messengers (9). I have shewn, in various parts of the Book of God, the mystic sacredness of this name Cwenila; and I regard, as perfectly astonishing, the combination of all these proofs in support of the truths which I reveal. The reader will do well to compare this Mexican with the Hindu figure, and see in how many particulars they agree. He may then ask himself whether it is not certain that all these corresponding features of faith, in the most opposite and distant parts of the earth, demonstrate one common origin, viz, the Apocalypse?

55. One word, on Chapter XXVII., entitled The Vision of Trees. These Trees afterwards became symbols in the sacred language of the Priests and the Mysteries of the secret science and of the mystical ænigmas which were reserved for the Hierophants and the Initiated. In the Alphabet of the Mazons, each letter meant a Tree. By the leaves of each Tree, cut in plates of tin or gold, the priests were enabled secretly to correspond with each other. This secret of letters was subsequently called The Tree of Knowledge. To eat of this Tree was forbidden to any but the Initiated: disobedience of this law entailed death, that is, excommunication from all sacred and civil privileges. Sometimes the Universe was represented by this symbol, and then it was called the Mundane Tree. God was symbolized under the figure of a Man on the right, the Holy Spirit by that of a Woman on the left; the Serpent twining round the Mundane Tree with the sphere-like apple, was the Incarnation offering them a world made pure by his teachings. Part III, 202. Under another aspect the Serpent

round the Mundane Tree was God sustaining and comprehending the Universe, and offering to Man and Woman a beautiful Hesperid apple, which typified a World made for their existence and enjoyment. The Jews, or rather their Aoud-yian fathers, found this emblem amid the oldest carvings of the East and West, and made out of it their Genesis mythos, which is now doing so much damage in the way of laughter and disbelief to their so-called scriptures; so that the orthodox wish it were well out of them. See vol. I, 297, for another illustration of this mythos, and the plates, *ante* 35, 36. See also Part III, *s. v.* Adam. In the famous Naga-Linga-Nandi of Hindustan, we find the same symbolism also repeated. The Serpent of Eternity is seen entwining round the Female Emblem, the Fountain of Existence; it assumes the form of the Sun, and in this way realises



the Spirit-Sun of Swendenborg, while the Fountain is the Moon, or Female type. From this latter the natural

Sun, under the emblem of the Bull, has emanated, and is seen to worship the source of its vitality—the natural Sun adoring the Spirit-Sun; while a manifold Head issues from the centre of the Fountain to indicate the Oceanic-Mother of all creation. Out of the Fountain rises the Tree of Life, the Tree Ygdrassel, around which another Serpent is coiled; his head rests on the summit cushioned by the lotos flower, or type of the Holy Spirit. This is the true explanation of a symbol which our missionaries describe in gross language.

56. Note that founded on this, and on the Apocalypse, in every system of religious worship, we may discern Trees of Knowledge, and in every paradise Trees of Life. Hence sacred groves and enclosures among Indians, Persians, Runes, Celts, and Druids. So the ascetics in India perform austerities in the forest under the Banian tree. The Arcadians worshipped the Deity in groves, and Mela mentions the mighty Temple of Apollo floating amid groves and forests in a lake of the island Chemmis. Saint Pierre has the following remarks: The very sounds of plants are not to be overlooked, for when agitated by the winds, most of them emit tones peculiar to themselves, and which produce highly agreeable harmonies or contrasts with the situations in which they are accustomed to grow. In India the hollow canes of the bamboo, which shade the banks of the rivers, imitate as they rustle against each other the sound of the working of a ship, and the pods of the cinnamon agitated by the winds on the summit of a mountain, the clack of a mill. The moveable leaves of the poplar convey to the ear in the midst of a forest, the babbling of brooks. The verdant meads and the calm forests, fanned by the zephyrs,

represent in the depths of the vallies, and on the sides of the hills, the undulations and the murmurs of the waves of the sea breaking against the shore. The early inhabitants of the globe, struck with these mysterious sounds, imagined that they heard oracles from the trunks of the oaks, and that the Nymphs and Dryads enclosed within their rugged barks inhabited the mountains of Dodona. Maurice has remarked that the Brahmins delight in the deep shade of trees of gigantic growth, and Lord Valentia gives a curious account of the devotion still paid in India to certain trees that are esteemed sacred. Dr. Buchanan, in his Essay on the Religion of the Burmas, observes that each of the four Great Islands has its peculiar Sacred Tree; which being produced at the beginning of the world, will continue as long as the world itself. The Apocalypse was called a Tree. Part III, 777, 782. Juvenal, in a passage that has baffled all the commentators, speaks of *magna sacerdos arboris, ac summi fida internuncia cæli*; the high priestess of a *Tree*, and a faithful messenger of high heaven, vi. 543. I believe the Tree here meant was either the Apocalypse, or the Book of Enoch, which in those ages were looked on as magical works; and the priestess was a Jewish or pagan sybil, who had gleaned mysterious science from one of the Eleusinian lodges. Cybele, says Nimrod, is the Arga, or Ark: this was also the mystic Ash-Tree, or nymph Melia, from which the Meliæ, the *first race of men*, were sprung. Palæph. de Incredib. c. 3, 6. Pliny says: *Arbores fuére Numinum templa.* lib. xiii; Trees were the Temples of the Deities—I suppose he meant Forests. Diodorus Siculus and Lucian speak of the consecrated

Groves of the Egyptians. The Cabbalists represented the 12 Signs of the Zodiac (the Twelve Messengers) on the Tree of Life, and the Arabians typified the starry heavens by a fruit-tree. See Kircher's *Œdipus*, vol. II. and III. In the Apocalypse the Tree of Life is represented as growing in the street, and as bearing *Twelve Fruits*, one of which it yielded every month. In after times a fruit-tree became a symbol of the starry heavens, and the fruits typified the constellations. In the ancient astronomical monuments of the Persians fruit-trees are generally delineated: in these, I think, they represented both the Heavens and the Holy Spirit. The Sephiroth of the Cabbalists were disposed in the form of a Tree: under this form they intended to represent the Universal System; God and the *Arbor Vitæ*. In the apocryphal Gospel of Eve, spoken of by Epiphanius, it is said that the Tree of Life bore one apple each month. This was a Hesperid Apple of Gold.

57. One word more and I shall conclude. The grand secret of the Apocalypse is the Naronic Cycle; the Epiphany of Messengers in due succession. Now, if there be any man in the present day* who ought to have and to know the true APOCALYPSE, it is the present holder of the Vatican, Pius the Ninth. In the recesses of that im-

* The Ninth Messenger, who knew that the Twelfth should collect the writings of his predecessors, expressly alludes to our time when he says that to this generation *no sign shall be given but the sign of the Prophet Oannes*. This has been fulfilled in a wonderful manner. The *sign of Oannes* has been contemporaneous with the APOCALYPSE of Oannes, as the Ninth Messenger predicted; Matt. xii. 40. The word σημειον, used in the gospel, may well mean "image." See Preface.

mense and ancient Library are contained, amid countless and unknown literary treasures (inaccessible to laymen, who are not allowed a free range in this magnificent repository, nor always open to priests but those who can be trusted), the Sacred Revelations of all the Buddhas, or Messias, who have hitherto appeared, and to these are added glosses and comments which embrace the most occult secrets of theology. *Now is the Twelfth Cycle*; the era of the Twelfth Messenger, as the Pope well knows; the time of the manifestation of the True Teacher. The reader will find accordingly that, immediately after the publication by me of the true Apocalypse, the idea was first promulgated from Rome of an Œcumenical, or Universal Council, which should declare the Pope to be Infallible—in other words, which should pronounce *him* to be the predicted Messenger of this Cycle. And this has been done; and thus in other ages, when the APOCALYPSE in its true form shall be universally received, a pretext may be found by the papal priests of those days for arguing that Mastai Feretti was the Messenger, or Man, of this era, predicted by Chadâma, or Gaudama, the Oriental name of that great Adi-Buddha whom Europeans generally call Adam,* and who, as being man's First Teacher, was figuratively designated the Father of Mankind.† Herein, the Pope, has but followed the example of Alexander of Macedon, Julius, Augustus, Constantine, and others, who, knowing the true APOCA-

* See this proved, Part II, 473, 481; Part III., 239, 242, 249, 427, 430.

† I do not know whether the Greeks copied from the rabbis or the rabbis from the Greeks, but we find the same conceit in each. Diogenes of Laërte writes: The Greeks from whom not only all philosophy but even *the whole human race in reality originated*!!

LYPSE, affected to regard themselves as children of the Sun and Moon (Solar Emanations), and so sought to be adored as gods descended from Heaven. And to this present usurpation I have no doubt will be given by the Jesuits and the Church the name of that rightful sovereignty which belongs to another. Need I add that, had not the Vatican well known that the true Apocalypse had at length appeared, and the Naronic Cycle been explained, it would have been under no necessity to take the step it did. I put this upon record, that it may be known by all who investigate religious knowledge, and who may not have considered the Naros, as carefully as it deserves. And I believe that, if they weigh the fact well, they will see in it no slight addition to the many other proofs which I have given that in these volumes there is Divine Truth, and that they alone first reveal openly to man secrets that have been kept hidden since the formation of the world.



58. I have made many allusions to Swedenborg, and I think my reader will be pleased to find some other extracts from his writings. I add them because they elucidate parts of the following Work, and it is interesting to find the same correspondence between a Divine Messenger in the earliest age and a wondrous Seer in the latter days of the earth. All that I insert

here from Swedenborg is true: I do not pledge myself for the actuality of other things that he saw. There were moments when the soul of this great Diviner was illuminated by the purest light from Heaven; when it shone, as it were, under a Divine Auspice; and when Spirits, specially adapted for the purpose, taught him the most sacred truths; but there were others in which he was the dupe of a disordered brain, and when clouds and mists of the most utter foolishness were presented to him either by Evil Essences, as he thought, or were conjured up by diseased fancy. He himself tells us that the Spirits frequently attempted to deceive him, but he did not know how well they, or rather his own fantasies, had succeeded. Swedenborg saw several of the heavens; several of the spirit-spheres; several of the terrestrial orbs, which sow the Infinite Space, as if with innumerable pearls, emeralds, or diamonds. He beheld them under various aspects, and in various conditions of his own essence. This, however, it is right to premise, as there are persons who cavil at everything; that *the aspect of Heaven and the Celestial is never one and the same*. As never since the creation of the world did the skies that surround it present exactly the same picture to the eye, so the Panorama of Heaven is never one and the same to those who view it, either from the earth, or from the highest spheres of happiness. What it has been to-day it never has been before, and never will be again. God delights in marvellous variety; He paints a new, a beautiful, a perfect Picture every day, and the whole of the day. If, therefore, Adi-Buddha, or the First Messenger, saw what Enoch did not see; or if the latter saw other and different sights from those of Oannes it matters not.

Both described what they saw; both saw what they described. So if there are discrepancies between some of the following pictures, and those of other Messengers, that matters not. The picture was simply changed, as it will change for eternity. And this perpetual and enchanting variety is one of the sources of Celestial Bliss. Common people say: Heaven is always the same; it is very monotonous; we should get tired of it in the long run. This was one of Horace Walpole's sneers. Poor coxcomb! poor little man! But he, and all like him, are mistaken, for Heaven is always changing its divine appearances: and the Angels themselves assume different and most lovely phases. The sensual-minded may not understand this; but to the Children of Heaven, and the believers in the BOOK OF GOD, it is certain. I should premise also that I am no Swedenborgian, because I know that at times he taught error; but I take Truth wherever I find it, and offer it to my readers for their benefit. Had the Swedenborgians preached Swedenborg, and expounded the divine and beautiful things that he taught; and had they had a President and Conference like the Wesleyans, theirs would now be a prevailing, and truth-teaching, and powerful religion; but they have no central authority, and every one does as he likes. On the only three occasions, when I attended their service, I heard nothing of Swedenborg, or his splendid discoveries of Truth; but Paulism, and the Thirty-Nine Articles, descanted on in a diluted form; certainly in no way that could attract or teach a congregation. *Oppida tota canem venerantur, nemo Dianam. Juv. Sat. xv. 8.* The Swedenborgians live on the waters of Cana in Galilee; but they want the Man who will change those waters into wine. Until

they get him, they perish. After this experience I never went again. The Swedenborgians, as a body, however, are highly enlightened: in this they differ from the majority of sects. I have made use of White's admirable *Life of Swedenborg* for many of the extracts which I have transferred to this Work, and I have pleasure in recommending it to all who would desire to learn about this Great Man.

Unity of God.

There is only One God. He is Uncreated and Infinite: and He alone, can say, I am He that is. He is Life; because He is Love: He alone is Life: Life is One, and it cannot *essentially* appertain to two, otherwise there would be two gods.

Unless God were One, the Universe could not have been created or preserved. The Universe is a coherent and uniform work from first to last, and depends upon God, as does the body upon the soul. It is so created that God may be everywhere present, and keep the whole and all its parts under His government and observation.

The Infinity of God.

As the mind in the course of philosophizing peers into and courses over finite Nature, it cannot but at last arrive at the utterly Unknown and Inexplicable, that is at the Infinite; and, as the Infinite is identical with the non-finite, the mind there stops; there finds an insurmountable and impenetrable difficulty, a Gordian knot. The philosopher, then, by a thousand curious efforts labours to know what the Infinite can be; what the Infinite God is like; what can be the nature of an Essence without

end or boundary; and what that Something is, of the qualities of which Philosophy is doomed to perpetual ignorance; whether the Infinite is identical with the divine; whether there be aught in Nature which can be said to be Infinite; whether the Infinite is beyond Nature, and whether the qualities of the Infinite are to be discovered by means of Nature. The philosopher,* impatient to solve the difficulty, whets his mind, consults all the oracles of Reason, and collects a thousand arguments from his Memory. Yet it will be observed that the Philosopher, his Reason, his Memory, and all the powers and knowledge he can command, are Finite, and being Finite, can make no approach to the Infinite. He may come, indeed, to the conclusion that Nature and God are One, but that is to deny the Infinite, for Nature is Finite. I will admit, he continues, that by no comparison with things Finite; and by no similitude, and by no force or faculty of the understanding can we penetrate into the Divine Infinity. I will also go further and grant that not even Angels can penetrate to the Infinity of God. To narrow the discussion he asks his reader to accept the conclusion that *in Nature the Infinite is impossible*. Nature is composed of Finites; and *Finites though multiplied indefinitely can never become Infinite*. Admitting, then, that the Universe, Nature, or Creation, is finite, he next inquires, By whom was the Universe created, caused, or finited? If it be answered that Nature created or originated itself, a reply is made which is repugnant to Reason; *for that is saying that it existed before it did exist; that it created itself*. If it be said that God created Nature, and

* Swedenborg here means the true Philosopher, not the sham one of which the present shallow age is so prolific.

God be thought of as finite, the question is not answered but evaded or deferred; for if God be finite, we renew our inquiry and ask, By whom was God finited, created, or caused? We have here the child's question, following the instruction that God made him;—Then who made God? Thus driven inwards from Finite to Finite, from Cause to Cause, we are at last compelled to stop and own a First and Original Cause, un-caused and un-finite, and therefore Infinite.

God and the Holy Spirit.

The Divine Love and the Wisdom Divine, which constitutes its form, cannot exist each by themselves or alone: for it is the essential property of Love, not to love itself. To God, therefore, who is Love, an object was necessary, which He might love. Hence He created the Universe, from His Love, by His Wisdom; He created it immediately by the Spirit-Sun and mediately by the natural Sun; the latter being the instrument of the former. The Spirit-Sun is living;* but the natural Sun does not live. By its spiritual atmo-

* Some indistinct notion of this truth, communicated by one of the Messengers, and transmitted through the Mysteries, made some of the ancients call the Sun by the feminine gender. It is impossible to account for so singular a fact on any other supposition. According to the Emperor Julian, the Highest Deity has brought forth out of itself, *the Intelligible or Spirit-Sun*, of which the visible Sun is only an image. The Brahmins declare that God is Light; not such as one sees, nor such as the Sun and Fire. *Origen. Philosophy*, xxiv. In the Hindu hymn, written many thousand years ago, we read: In the beginning there arose *the Source of Golden Light*. He was the Only Lord of all that is. He made strong the Heavens and the Earths;—He over whom the Sun shines. I am quite certain that Swedenborg knew nothing of this recondite theology. See *ante*, 3.

sphere, which is the receptacle of the Divine Fire and the Divine Light, and which has three degrees, the divinity of Love, the divinity of Wisdom, and the divinity of Action, the Spirit-Sun produces the objects which are in Heaven, and which have the appearance of those on our earth.

How God becomes Visible.

God is Infinite, and the Human mind cannot discover what is the quality of the Infinite. We can only define it as the Infinite All, and that is subsists in itself, and is thereby the Very and the One only Substance; and since nothing is predicable of a substance unless it be a form, that the Infinite is also the very and the one only Form. It is vain then to desire to know God in His Esse or in His Substance. It is enough to acknowledge Him from things Finite—that is, from things created, in which He infinitely is. The man who seeks to know more of God than this, may be compared to a fish out of water, or a bird gasping for breath under the receiver of an air pump. These passages should satisfy even metaphysicians. Now comes the question, If none can see God, how does Swedenborg explain His manifestation to himself? Thus; Though God, inasmuch as He is Infinite, transcends finite apprehension, He conjoins Himself with Humanity through finite appearances. He is seen by the Angels as the Sun of Heaven, the Source of their heat and light. Ever apparent to their eyes as a Sun, yet when they think interiorly, they do not think of God otherwise than in themselves. Let not any one cherish the error, that the Lord is among the Angels as a king is in his kingdom. To *appearance* He is in the Sun

above them, but as to reality He is in them. Another appearance He assumes in Heaven; thus—The Lord sometimes presents Himself to the sight of the Angels out of the Sun. He veils Himself by means of an Angel; He possesses the Angel, lays asleep the Angel's selfhood, and inspires him so perfectly with His Spirit, that the Angel knows no other than that he is the Lord, and speaks and is listened to accordingly. When the Angel has fulfilled his mission, he returns to his ordinary state and speaks and acts from himself. Part III, 723.

God as AO.

The Lord appears in Heaven as a Sun;* not as horizontally in Heaven, but high above the Heavens; not overhead or vertical, but before the faces of the Angels. He appears in two places; in one to the right; in the other the left; and that at a considerable distance. To the right He appears as a perfect Sun, of a glow and magnitude similar to those of our mundane sun; but to the left He appears, not as the sun, but as a Moon* of the like brilliancy, but brighter, and of a like magnitude with our moon, and as surrounded with many lesser moons, each in like manner having its particular glittering lustre. From some knowledge of this truth it was that the Ancients, who formed a representative church, in their

* The frequent recurrence in old medals and carvings of the Sun and Moon, and of Solar and Lunar emblems blended, proves that in the Mysteries—to which medals of this kind belonged—a knowledge of God in these appearances was known. The Mazons *ought* to have this knowledge, but they have not. The same symbols relate also to the Naros, when the Sun and Moon conjoin in the Cycle. Swedenborg, as far as I know, had no knowledge of these things. His Vision above, is, therefore, the more wonderful.

more solemn adorations turned their faces to the east, where the sun rises, and also gave a like aspect to their temples. See *ante*, 84.

Appearances of God.

It has been given me to behold how the Lord appears as a Sun to the Angels of the Celestial Kingdom, in their first and highest state; how in the second, and how in their third state. And first, His appearance was that of a Sun of a splendid bright lustre, and glittering with a glory surpassing all description. It was told me such was the appearance of the Divine Glory to those Angels in their state of highest love; afterwards there appeared a large circle or belt around the Sun, whereby its magnificent lustre was somewhat abated; I was informed that such was its appearance to the Angels in their second state. After this the circle or belt appeared of a different colour which still farther diminished the grandeur and beauty of the Sun. After these mutations, this pale Sun seemed to pass on the left towards the Moon of Heaven, and to join itself to her,* whereby her splendour was exceedingly increased. I was told that hereby was represented the fourth state of the Celestial Angels, and the first or highest of the Spiritual Angels. Moreover, they said that these were not real changes in the Sun itself, but so many appearances depending on the successive changes in the states of the Angels.

The Light of Heaven.

They, who think from Nature, cannot comprehend that there is Light in Heaven, when yet that light far exceeds

* It was in this aspect that the old theologians of the Mysteries called her, *Dominus Lunus*; our Lord, the Male-Moon.

the mid-day light of Earth: I have often seen it. When I first heard the Angels say the light of Earth is little better than shade, in comparison with the Light of Heaven, I wondered; but since I have seen it, I can testify that it is so. Its whiteness and brightness surpass all description. Part III, 679.

Immensity of Heaven.

Heaven is immense, and so it ought to be; since all the planets and stars are earths inhabited by intelligent beings, who after death may become Angels of Heaven. All the globes which roll in space are inhabited. It is a truth of which no one has any doubt, either in Heaven or in the World of Spirits into which all men go, upon quitting with life their astral earths. I have conversed with Spirits from our own globe, and they have confirmed this truth, appearing surprised that it was doubted among us. Reason alone, said they, teaches us that those enormous masses cannot be deserts created for no other purpose than to wander about the sun, and show their twinklings to our eyes. The Creator destined them to a nobler end: He created them, as He did the whole Universe, to be inhabited by creatures who were intended one day to people Heaven. The mortal race is the nursery of Heaven; and there are men wherever there are terrestrial globes. The planets are earthly substances: since, like our globe, they reflect the light of the sun, and turn upon their axes in their progress round the sun. Some of them have satellites, or moons, revolving about them, as our moon revolves about the earth, Saturn, although at an immense distance, is surrounded by a great luminous ring. What man, therefore in

his senses, can believe that these vast solid bodies were made to be wandering deserts only? I have seen the extent of the inhabited Heaven, and that which is not yet inhabited; the latter is so vast that eternity would not be able to people it.* Part III, 727.

The Genesis Creation.

They who do not think beyond the sense of the letter, cannot believe otherwise than that the Creation described in the first and second chapters of Genesis, means the Creation of the Universe; and that within six days Heaven, and Earth, and Sea, and all things therein, and Men in the likeness of God were created: but who cannot see that the Creation of the Universe is not there intended? Common sense might teach that the operations there described were impossible; as that there were days and light, and darkness, and green herbs, and fruitful trees before the appearance of the Sun and Moon. Similar difficulties follow which are scarcely credited by

* The number of stars seen by the naked eye may be about 4,000; but when the telescope is turned upon them, the blue depths are sown with light, and, like the particles of dust rendered visible by a sun-beam, stars flash upon the glass. Each little space is a kingdom of glory. In whatever direction the telescope is directed, a spangled vault seems to fill it. Each star, though presenting a mere point of light to the eye, is believed to be a sun of magnitude, perhaps, equal to our own, and accompanied by a planetary system of which it is the centre. According to Sturve's most recent investigations, the velocity of light is 166,072 geographical, or about 192,000 English miles a second; consequently about a million times greater than the velocity of sound. From *a* Centauri, 16 Cygni, and *a* Lyræ, a ray of light requires respectively 3, 94, and 12 years to reach us from these bodies. The time required for light to travel from the nearest fixed star is estimated by Herschell at 34 years.

any one who thinks interiorly: as that the Woman was built from the rib of the Man: that two Trees were set in Paradise, and the fruit of one forbidden to be eaten; that the Serpent discoursed with the Wife of the Man, who was the wisest of mortals, and deceived them both, and that the universal Human Race was on that account condemned to Hell. See *ante*, 60.

The Societies of Heaven.

It was shown me how the general resemblance is particularly varied in the individuals of one society. There appeared to me a face like that of an Angel which was varied according to the affections of goodness and truth in one Society. The variations continued a long time; and I observed that the same general countenance continued as the common plane, and that the rest of the faces were only derivations and propagations from it. Though the Angels of a Society are like each other, there is no sameness. The Heaven of one is never the same as the Heaven of another. There is, moreover, no Society, nor any two in a Society, entirely at one in faith or opinion. All receive the Divine Wisdom in diverse manner and measure, and reflect the infinity of the Divine Intelligence in myriads of myriads of forms.

Three Heavens.

The Angelic Host is divided into three Heavens—an Inmost or Third, a Middle or Second, and an outmost or First Heaven. The Angels of the Highest Heaven are called Celestial. They love the Lord supremely, for He fills their hearts with His love. They are in innocence, in token whereof they go naked. They recognize

truth by a sure instinct, and have no need of reasoning; but do what is right spontaneously. The Angels of the Middle Heaven are called Spiritual. Their affection is for the Divine Wisdom rather than for the Divine Love. They are the Intellect of Heaven, and their joy is to receive and discuss truths ere they reduce them to practice. They are as inferior to the Celestial Angels as Wisdom is inferior to Goodness. The Angels of the lowest Heaven are called Natural. They are the Body of Heaven, and may be called Obedient Angels. They do what is right, because it is suggested by Goodness or commanded by Wisdom, and find pleasure and peace in their duty.*

The Pleasures of Heaven.

The pleasures of heaven are unutterable, as they are innumerable; but innumerable as they are, no man that is absorbed in carnal and sensual gratifications can have the least notion of any one of them; and that because all his receptive faculties are turned backward from heaven to this world, and consequently being immersed in the love of self and of the world, he is incapable of taking pleasure in anything, but the honours and riches of this world, or in sensual gratifications; whereas these things do, as it were, extinguish or suffocate all sense of the refined pleasures of heaven, even so far as to render the reality of them incredible. Such a one would be ready to wonder, were you to tell him that there are pleasures, of which honours and

* It may excite surprise that Swendenborg should place Love higher than Wisdom. But the Angelic Host of Love embraces Wisdom also, having ascended from the Middle Heaven into that which is the Inmost or Most High.

riches make no part, and still more should it be affirmed, that in heaven there is an endless variety of delights, to which the most splendid enjoyments of this world, added to the highest gratifications of sense, are not worthy to be compared. How can it seem strange that persons of so gross an apprehension should be unable to form any notion of celestial happiness. How great is the delight of Heaven may appear from this fact alone, that it is the joy of the Angels to communicate delight and blessing to one another; and since all in Heaven are moved with this passion, it is plain how immense is its delight. It is an essential of Love to love others, and to be beloved by others; for thereby union and harmony are effected. *Love consists in willing our own to be another's, and feeling his delight in ourselves.* Heaven is so full of delights that, viewed in itself, it is nothing but delight and blessedness; so that whether we say Heaven or Happiness is the same thing. To the selfish and the worldly the happiness of Heaven is incomprehensible. Their pleasures consist in power, reputation, and voluptuousness; and they feel that to deprive them of these is to rob them of every reason for existence. Some spirits, which thought themselves wiser than their fellows, had conceived an opinion in this world that heavenly joy consisted altogether in praising and worshipping God, and that this constituted the active life of Angels; but it was told them that *God needed not their praises and worship*, but willed rather that they should mostly be employed in performing offices of use and love to one another; but this they considered more as a task of servitude than true happiness, although the Angels assured them that it was a

most free and delightful employment, as proceeding from the most affectionate good will, and which they executed with unspeakable pleasure.

How the Angels converse with Messengers.

It is necessary, in order to converse with Angels, that the interior man should be open, and penetrated with the Divine Truth. Those who, being in possession of it, converse with Angels, are illuminated by the Celestial Light. They see what is in Heaven, and the Angels see by means of them what is upon the earth; because, at that time, heaven and earth are by means of the Angel united in man. This union was common among the first race of men, and the age they lived in was called the Golden Age. Their descendants, addicted to the love of themselves and of the world, no longer loved God or their neighbour, and their interior was shut, except in some righteous men as were those Prophets,* to whom God revealed the truths of heaven. It was not by simple inspiration that the Lord illuminated them with his Light, but by the inspiration of Spirits who, communicated what the Lord had dictated to them, and which they believed, proceeded from their own thoughts.

The Divine Auspice, or Light of Heaven.

I saw above me a very white Light† of an oval form. As I looked at it more attentively it removed to a distance, opened itself, and permitted me to see Heaven. The Angels appeared to me seated in a magnificent

* Messengers. See APOCALYPSE, sections 11, 13, 19, 28.

† This Light was an actual Emanation from the Holy Spirit, the Spirit-Moon, or Sun, who is the Light of the Universe; the Mirror of the Central Fire, who is God.

amphitheatre, where they were conversing upon the Unity of God. Having an earnest desire to be instructed with them, and of comprehending their discourse, the ineffable wisdom whereof cannot be expressed by any human tongue, I immediately heard a sound full of celestial love, and afterwards words replete with the wisdom of this love. I understood them: and the Heavenly Light, which was then at a distance, returned, and settling upon my head, filled the whole interior of my mind, and illuminated my newly-acquired ideas. I then perceived my old ideas, which were only natural, and which the Divine Auspice or Wisdom had separated from the others, as the fan separates the chaff from the wheat. I afterwards saw these natural ideas wafted far away.

Vision of the Twelfth Messenger's Church.

I saw a superb Temple of a square form, the roof of which was very lofty, and resembled a crown. The walls were of crystal, and the doors of pearl. Towards the south-west there was a pulpit, upon which lay the Book of the Word, open and surrounded by a Light, the splendour of which seemed to keep the whole pulpit in a blaze. In the midst of the Temple I saw a Sanctuary, the rail of which was raised, and a Golden-bright Cherub appeared erect, brandishing a Sword. While I was considering these objects, their spiritual signification was revealed to my interior. The Temple signified a new Church; the door of pearl the entrance into this Church, the truths of which were represented by the walls of crystal; and the preaching, as well as the priesthood, by the pulpit. *The Book of the Word, open and illuminating*

the pulpit, denoted the real sense of holy writings laid open; the Sanctuary in the midst of the Temple represented the conjunction of this Church with the Angelic Heaven; the Golden-bright Cherub signified the Word in the literal sense; and the rail raised before him the Revelation of the true sense of this Word. As I drew nearer, I read these words, written upon the Gate of the Temple; *Now it is permitted;* which signified that it is now granted to the human understanding to penetrate the Divine Mysteries. I afterwards saw, above my head, a Child holding a sheet of paper in his hand. In proportion, as he approached me, he increased in size, and at length appeared to me as a Man.* It was one of the Angels belonging to the third or highest Heaven, whose state of perfect innocence causes them to appear, at a distance, like children. He presented the sheet of paper to me, the writing upon which was in circular characters, such as are usual in this Heaven; and he explained the sense of them to me as follows: *Enter into the Mysteries hidden until this day; all the truths contained therein are images of God.*

The Wisdom of Angels.

It is difficult to comprehend what the wisdom of the Angels of Heaven is: it is so much above human wisdom, and transcendent to such a degree, that men not being able to conceive it are induced to believe it is nothing. It cannot be explained but by unknown effects, which not being, at first, themselves understood, are in the under-

* This was the Twelfth Messenger himself, exhibited by anticipation to this Great Seer, but hidden from him, because every Messenger reveals himself. See *ante*, 71.

standing like so many shadows, and leave the cause of them always in obscurity. Nevertheless, all these things are such as may be known, and by being known, may be comprehended, provided the mind be occupied in them with pleasure. This pleasure carries its light with it, seeing it is derived from love; and the Celestial Light which is intelligence illumines those who love the Mysteries of Divine Wisdom. This wisdom of Angels may be conceived when it is known that they are in the Celestial Light, which is in its essence Divine Truth. This light enlightens their interior sense, which belongs to the mind, and their exterior sight, which resides in the eyes. An angel is wise in so eminent a degree, and to such an extent that he may be called wisdom itself. All his thoughts and affections flow and model themselves upon the celestial form, which is the form of Divine Wisdom; and his interior, which is the receptacle of this wisdom, is also in the celestial form.

The Power of Angels.

The Power of the Angels in the Spiritual World is so great, that if I were to adduce all the examples of it which I have seen, they would exceed belief. If anything there marks resistance, and ought to be removed because contrary to Divine Order, they cast it down and overturn it by a mere effort of will and by a look. I have seen mountains which were occupied by the wicked thus cast down and overthrown, and sometimes made to shake from one end to another as by an earthquake. I have beheld rocks cleft in sunder down to the deep, and the wicked who were upon them swallowed up. I have also seen some hundreds of thousands of Evil Spirits

dispersed and cast into Hell; for numbers are of no avail against the Angels; nor arts, nor cunning, nor confederacies: they see through all and dispel them in a moment. The immense power the Angels have by Truth is manifest from the circumstance that an Evil Spirit, when only looked at by an Angel, falls into a swoon and loses the appearance of a Man until the Angel turns away his eyes. See *ante*, 87.

The Creed of Angels.

The Angels utterly reject the tenet that the Understanding ought to be kept in subjection to Faith; for they say, How can you believe a thing when you do not see whether it is true? and should any one affirm that what he advances should nevertheless be believed, they reply, Do you think yourself a god that I am to believe you? or that I am mad, that I should believe an assertion in which I do not see any truth? *If I must believe, cause me to see.* The dogmatizer is thus constrained to retire. Indeed the wisdom of the Angels consists solely in this, that *they see and comprehend what they think.**

The Peace of Angels.

As is the innocence of the Angels, so is their peace: innocence and peace go hand in hand: peace is the result of innocence. They who have not felt it can have no conception of the peace which Angels enjoy. Peace exists in men who are wise and good, and thence conscious of content in God; but so long as they are on

* This, I need hardly say, is levelled at those who, like the Athanasians, pretend that things are to be credited in religion, because they are incredible: who hold the faith of him who said, *Credo quia impossibile est.*

Earth, peace lies stored in their interiors, and is not revealed until their interiors are opened in Heaven. When an Angel of the inmost Heaven draws near, the influence from his innocence is so sweet, that the spirit is thrilled through with an ecstasy to which all earthly delights are as nothing. Celestial or angelic peace is also found in some men; but in those only who participate of wisdom. While they live upon earth this peace rests concentrated in the soul, and manifests itself only at death; *for it is at the moment of their entrance into heaven that their understanding is opened to the Celestial Light.*

Intercommunication of Angels.

How superlatively great the wisdom of Angels is, may be conceived, if it be considered that there is a communication between all things in Heaven: the wisdom of one is communicated to another. Heaven is the community of every good, because Celestial Love wills that what appertains to one should also appertain to another. *In heaven no one has a perception of his own happiness, unless he communicates happiness to another.* As wisdom perfects the Angels, and is their life, and as all celestial good flows into each according to his wisdom, it follows that all equally desire it, in like manner as the man who is hungry desires food. The true innocence is that of wisdom. Therefore in Heaven it is said that innocence dwells with wisdom, and that the innocence of an Angel is in proportion to his wisdom. The more innocence they have, the higher is their rank in heaven, which is regulated according to their degrees of innocence. The innocence of Heaven makes an impression on the soul, similar to those with which it is affected upon perceiving the

approach of an Angel of the highest Heaven, as I myself have experienced.

The Language of Angels.

Angels can express in a minute what Man cannot utter in half an hour: in a single word, more than he can in a thousand; and in a few words what would occupy pages of writing. There are things innumerable in one angelic expression which could not be set forth by all the words of human language; for in every single word spoken by Angels there are contained arcana of wisdom, in continuous connection, which human science cannot reach. They supply by their tones what their words do not fully express. The wiser Angels can discover the whole life of a speaker from the tone of his voice combined with a few of his expressions. In the tone they discern his ruling love. This is what the primitive ancients meant by calling the voice *the echo of the soul*.

Why Angels are in Happiness.

Celestial joys belong not to place only, but to the interior state of the life of the Angels. They are happy and delighted, not because they are in one of the places called heaven; but they are in one of those places because of their purity and happiness and peace. Their state is that of love and wisdom. The love of uses, that is, of being perpetually useful to others, unites them, and constitutes the state of the celestial life. By love, wisdom, and use, you must understand faith, charity, and good works, for all these are the same. In the spirit-world, as in the natural, there are places, otherwise there would be no habitations, or particular dwellings; but never-

theless they are only apparent, and have relation to the love and wisdom of their indwellers. *An Angel carries his own heaven within him.*

The Angel Spheres.

The Angels of one Heaven cannot gain admission into the Heaven of other Angels, or any of them ascend from an inferior, or descend from a superior Heaven; for should any of them ascend to a higher heaven, he would immediately be seized with pain; neither would he be able to see any of its inhabitants, much less to converse with them; and he who should descend from a superior to a lower Heaven, would lose his wisdom and be in the greatest distress. Certain angels which belonged to the lowest heaven, and had not yet learned that Heaven was a state adapted to the interior, imagined that they should partake of the superior happiness of the Celestial Angels, could they be admitted into their heaven; accordingly this was permitted, but when they were, they could not see so much as one angel, though they looked about for them, and though a multitude of them was present; for the interior of these strangers was not opened in the same degree with the interior of the Celestial Angels, nor consequently their sight; and presently after, they were seized with pain, so that they scarcely knew whether they were alive or not; wherefore they immediately betook themselves to their own proper heaven, rejoicing that they were got again among their own companions, and promising that they would no more seek after things that were too high for them, and discordant to the condition of their natures. Some others I saw who had descended from a superior to an inferior heaven, and

became for a time so confused and lost their wisdom, that they scarcely knew what heaven they belonged to.*

The Meeting of Angels.

If in the Spirit-World, two desire intensely to see each other, the desire at once brings about a meeting. When any Angel goes from one place to another, whether it is in his own city, or in the courts, or the gardens, or to others out of his city, he arrives sooner or later as he is ardent or indifferent, the way itself being shortened or lengthened in proportion. Vol. I., 365.

The Beauty of Angels.

I have seen faces of Angels of the Third or highest Heaven which were so lovely, that no painter with the utmost power of his art could depict even a thousandth part of their light and life; but the faces of the lowest Heaven might in some measure be represented. They who are in Heaven are continually advancing to the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain. Good women who have died worn out with age, come after awhile more and more into the flower of youth, and into a loveliness which exceeds all conceptions of beauty which can be formed from what the eye has seen. Goodness moulds their forms into its own image, and causes the countenance to beam with grace and sweetness. Some who have beheld them have been overwhelmed with astonishment. In fine, *to grow old in Heaven is to grow young.*

* Many who read this, have probably experienced sensations of a like uneasy nature, when in company with persons entirely unsuitable to them in temper and disposition.

The Garments of Angels.

The Angels of the Inmost Heaven go naked, for they are peculiarly in innocence; but in the other Heavens the Angels appear clothed, and each Angel in vesture corresponds to his intelligence. The most intelligent have garments which glitter as with flame, and some are resplendent as with light. The less intelligent have garments of clear or opaque white without splendour. The still less intelligent have garments of various colours. The garments of the Angels do not merely appear to be garments, but really are garments; for they not only see but feel them, and have many changes, which they take off and put on, laying aside those that are not in use, and resuming them when they come into use again. That they are clothed with a variety of garments, I have witnessed a thousand times.*

Outward Aspect of the Spirit-World.

The Spirit-World, to outward view, is altogether similar to the Natural World: lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, appear there; also paradises, gardens, groves, woods, containing trees of all kinds with fruits and seeds; also plants, flowers, herbs, and grapes, consequently all things of the vegetable kingdom; animals, birds, and fishes of all kinds, consequently all things of the animal kingdom. The roads which lead

* Angels assume the semblances of such garments as they please: they are like the evanescent colours of the rainbow, or the plumage-tints of beautiful birds, or the scale-splendours of fishes. Swedenborg thought they were real garments: herein he erred; they are woven silver or golden light.

to the Celestial Kingdom are bordered with olive trees and fruit trees, because the olive trees and fruits correspond to the affection for the good: the roads which lead to the Spirit-Kingdom are bordered with laurels and vines, because the vine and the laurel correspond to the love of the true.*

Palaces and Gardens in the Spirit-World.

I have seen Palaces in Heaven magnificent beyond description. Their upper parts were refulgent as if they were pure gold, and their lower parts as if they were precious stones. Some were more splendid than others, and the splendour without was equalled by the magnificence within. The rooms were ornamented as neither language nor science can adequately describe. On the south were Paradises in like manner glorious. In some the leaves of the Trees were like silver, and the fruits like gold. The flowers in beds were like rainbows. The grounds were contiguous to other Palaces which terminated the view.†

The Spirit that is in Man.

It has sometimes been given me to see of what form the spirit of a man was, and it plainly appeared to me,

* This description of the Spirit spheres is true; but it must be taken with this modification, that the Garden of to-day is a Forest to-morrow; a Lake, a Mountain, a Valley, and so on; beautiful change without cessation, according to the will of its inhabitants.

† This must be read subject to the preceding Note. That which appears as a Diamond Palace to-day, becomes on the morrow, if the owner so wills it, a Paradise Garden, a Woodland Scene, a Mountain gorge, a Valley of Sweet Waters, &c., &c., of the most perfect loveliness. These wonders will be more fully entered into when I publish my own Visions.

that in some who were of a comely and beautiful countenance, it was ugly, black, and monstrous, and rather to be called the image of hell than of heaven; whereas in others, though uncomely in their exterior, it was beautiful, shining, and angelical; and it is to be noted that the spirit of man after death appears such as it was before, whilst in the body.

Free-Will in all Existences.

Free-will given to man is found in all the animated and inanimate beings of nature; and without it there would be no generation. If animals had not a choice of the food suitable to their wants, and also a choice of the means for generating and preserving their young, there would be no animals. The analogy of liberty is equally found in seeds, and in the earth which receives them into her bosom. It is by the same faculty, by this choice of what is suitable, that the attraction of similar parts is effected in stones, metals, salts, &c. They breathe or pump the air which is proper for them: they freely unite themselves with parts that are suitable to them, and reject others. Man was not treated worse than the inferior beings of nature: he is free from the hour of his birth to that of his death, and afterwards during the everlasting. The remorse and regret for having committed evil or for having neglected to do good, are proofs of liberty; and man is capable of knowing the nature of his liberty, whether it be from heaven or from hell. He may know by the pleasure he experiences in the exercise of his liberty, for all pleasure is from love; and the divine love never produces remorse.

Punishment in the World of Spirits.

Punishments in the World of Spirits are of many kinds, but no one suffers for deeds done on Earth. An Evil Spirit is only punished for the crimes he then and there commits. Nevertheless there is really no difference whether it is said the Wicked are punished for crimes on Earth, or for crimes in the World of Spirits; *because every one preserves his character through death, and attempts to repeat the deeds done in the flesh.*

Transmigration.

The doctrine of Transmigrations appears not to have been fully made known to Swedenborg: he knew it but in part. Some evil spirits are so hopelessly bad, that no animal on any earth, however dreadful, is wicked enough to afford them form: their guilt is like a raging madness. When this stage arrives, their probation is at an end; and they voluntarily pass or sink into that condition of utter Darkness, where God is not, and which is called the lowest Abyss of Hell. The vulgar notion is that God has deliberately made Hell, as He would make a Penitentiary for the purposes of burning up in flame and agony a multitude of spirits whom He has created and damned; and that while they are tossed from wave to wave of roaring fire, He rings into their ears terrible reminiscences of their past lives, and gloats revengefully over their torture. This is not so. Every evil satan or corrupt spirit carries his own hell about him; nor can he separate himself from it while he is in evil. Every observer knows how horrible is the appearance which

guilt gives to the form and features of the wicked even on this earth; these are often so hideous, that it is positive pain to look at them, realising thus the lines of Pope:

Vice is a monster of such hideous mien,
As to be hated needs but to be seen,

And what it is here, it is by analogy and correspondence in other spheres; for every creature assumes an outward manifestation in agreement with its inner self. Note that Pope's verses are but the opposite of what Cicero picked up somewhere—probably from some Eastern writer—when he said, that if Virtue were to assume a human form, all the beholders would be transported with the charms of her beauty. Hell collectively means the ultimate resort of those spirits that have made themselves so radically evil, that all the material spheres are too bad for them; and which collect therefore in a Chaos of Darkness, where all their vile and self-made propensities, unchecked by Law or Reason, have full and fierce development. Part III., 731. Yet even from this condition God has not forbidden the fallen to emerge if they have the will to do so, and the courage to restrain, even in thought, their evil tendencies. A spirit sunk and bound in Hell has only to conceive a radiant thought of God, and of true repentance, and it immediately feels itself uplifted from the savage mass, and is prepared to enter anew into the transforming or transmigrating sphere of animation. So that on the will of every existent creature depends its ultimate ruin, or its ultimate regeneration, and re-ascension into Realms of Light. These fallen creatures have, however, made themselves so fearfully corrupt, that it may be doubted whether even a passing thought of good is possible to any of them. Part

III., 731. Those who have no desire to emerge from Darkness and Corruption waste away their energies in vices, until after innumerable ages of misery they die out and expire like a lamp that has exhausted both oil and wick. Yet even then I doubt whether, as emanations of the Infinite, they can be wholly annihilated. I rather believe that they lie in torpor, the binding force perhaps of stone or lead in its impurest and most drossy form. Great multitudes of spirits, from a long persistence in evil, have made themselves so savage, so wild, so irreclaimable, that they are even as confirmed madmen. What is to be done with these? Is God to work a special miracle, and make them all as pure as Angels? and having so made them, transfer those (who in their real nature are satans) into Realms of Paradise? The man who contends for this ought to be put under restraint. God does better. He leaves them to work out their own regeneration, and gives them every facility to do so, if they please to take it. This is shewn by the Ninth Hermes, Jesus, in one of the most beautiful Parables, where the Prodigal Son returns to his Father, of his own mere will and motion, without any call or interference by that loving Parent to reclaim him. God is not to be blamed by any for this Law, for it is absolutely just; and if it were reversed, it would be unjust in the extreme to those who are good, as I have proved in Part I., Book 3. It is easy to cry out against everlasting punishment, but it is not God who has made it everlasting, but guilty spirits themselves. Its continuity can be put an end to, at any moment that the wicked please: they have only to make an effort after purity, and the instant of their redemption commences. The

doctrine of the Fifth Messenger is sublime in the extreme, and is an analogy with these truths. Human souls, he teaches, are everlasting and boundless; they come from above, and are spirits of the upper spheres. If distinguished for knowledge and sanctity while on earth, they return to their primal home, are united with the Sun, and become empyreal sovereigns; but, if the proportion of their good works bore a closer affinity to any other Star, they become lords of the place assigned to that Star; their stations are in conformity with the degree of their virtue: perfect men attain the Beatific Vision of the Light of Lights, and the Cherubine Hosts of the Supreme Lord. Vice and depravity, on the contrary, separate souls from the primitive Source of Light, and chain them to the abode of the elements; they become evil spirits. The perfectly good migrate from one body to another until, by the efficacy of good works, they are finally emancipated from matter, and gain a higher rank. The thoroughly depraved descend from the human form to animal bodies, to vegetable, and even to mineral substances. *The Dabistan*, lxix. Swedenborg paints a most terrible picture of two of these wild maniacal confirmed satans whom he saw in Vision. I saw a demon from hell, he says, having a square cap upon his head, which was drawn over his eyes. His face was covered with burning pimples; his eyes were sternly fixed, and his breast swollen and deformed, belched forth a fiery smoke resembling that of a furnace. His thighs were of fire; instead of feet, he had bony claws, without any flesh upon them, and a putrid infectious scent, exhaled from his whole body. His appearance affrighted me; I asked

him whence he came; and, with a hoarse voice, he answered me; *From hell*. Our society, continued he, composed of two hundred members, is the chief of all; and we are all of us kings of kings and lords of lords. Seated upon supreme thrones we rule the universe. * * * *

I saw issue from the chasm another demon, who wore upon his head a triple crown entwined with the long foldings of a serpent which raised its head above the top. His face and his hands were covered with leprosy; his thighs were enveloped in a black smoke, in the midst of which might be seen a red fire like that of a furnace, and two vipers served him for feet. * * *

The earth opened beneath these two demons, and they sank into their hell which I was permitted to view. I there saw, at the very bottom, different sorts of styes and prisons, where the worst of them were shut up. This hell was

* This picture might well appal us, and even suggest disbelief in its reality, did we not know that even on Earth there are men and women, and even communities, who take diseased delight in guilt for guilt's own sake: who boast of sin, and are proud of the pre-eminence which they have attained in pollution. And as this Earth is but one of the Hells, it is no matter of surprise that what we see here we should also see there, but in a greater degree. I believe that the particular satan, whom Swedenborg saw in this Vision was the very Sam-Iaza whom Enoch beheld, as narrated in Chapter IX. The number of those who comprised that especial hell corresponds: and this can hardly be accident. Of the Book of Enoch, either true or fictitious, Swedenborg knew nothing; he therefore must have seen this in Vision. I presume that I need not warn *my* readers that the satans mentioned here, are not such devils as are mentioned in the New Testament which take possession of people, or such devils as go about seeking whom they may devour. The satans are simply those who are in a state of sin and suffering; there are great multitudes of them on this earth in the shape of men, women, and beasts; but they have no power beyond that of the creatures in which they are corporeally manifested.

full of filth, and all the demons had the appearance of ferocious beasts. It exhaled an insufferable stench, and I saw flitting about them the hideous birds of night called Ochim and Ijim. It was in this manner that the madness of these infernal spirits was pourtrayed to us. Hell was a third time opened to my sight, and I saw therein two demons; the one was seated upon a bench, with his feet in a basket full of serpents, which crawled along his breast up to his neck; the other was mounted upon a fiery ass, the flanks of which were covered with red serpents, which threatened him with open jaws. The basket full of serpents, and the ass of fire covered with serpents, represented love of dominion, from the love of self, which had been the guiding rule of these demons on the earth. These visions or representations cannot be had, and the objects do not appear such, unless to those who view them from afar.*

Probation of Spirits.

When the probation of a Good Spirit is at an end, he is brought to the Gate which leads to his place in Heaven. He enters and discovers Angels, who are in no wise strange to him, whose faces are as friendly and as familiar as though he had known them from childhood, and who welcome him as a brother. In the congenial air he breathes with a new sense of ease and peace; he

* We must ever bear in mind that all these Hells are made so by their own inhabitants—not one is made by God. As this Earth might be made a Paradise if all its people were truly good, but is in reality made into a Hell by a great majority of its inhabitants; so also it is in the other spheres, which differ in nothing whatever from this, except that some are more beautiful and some more horrible.

has come among his veritable kindred, and in their society he finds his occupation, and his happy and everlasting home. This is his *first ascension*. See Part III, 677, 715. When the period of an Evil Spirit is reached, he likewise is brought to the entrance which leads to his place in Hell. The Gates of Hell appear as dusky and sooty Caverns, sloping into the Deep, from which nauseous and fetid stench exhale. Evil Spirits relish these stench as delightful; for as every one on earth is pleased with his own evil, so after death he is fond of the stench to which his evil corresponds. The Wicked in this respect may be compared to rapacious birds and beasts, such as ravens, wolves, and swine, which gloat over carrion and dunghills. I once heard a certain Spirit utter a loud cry as if seized with inward torture on being struck with the fragrant effluvia of Heaven, and afterwards I saw him tranquil and glad in the effluvia of Hell. These Hells lie everywhere beneath the surface of the World of Spirits. The entrances to some among the hills and rocks, are wide and large, to others strait and narrow, and many of them rugged. Others in the plains, are like dens and pits, chasms and whirlpools, bogs and stagnant waters. None are seen until a Spirit is ready to go to Hell, when he disappears down one of these entrances amidst an exhalation of fire, and smoke, and stench. As a good Spirit finds his place among kindred Angels, so an Evil Spirit find his place among kindred Devils. See Part III, 670, 733.

The Ways to Life and Death.

There appear ways in the World of Spirits, like the ways or roads of Earth; some lead to Heaven and

some lead to Hell; but the ways which lead to Hell do not appear to those who go to Heaven, nor the ways which lead to Heaven to those who go to Hell.*

Law, not God, condemns them.

The Lord never turns away His face from Man;† never rejects him; never casts any one into Hell, and is never angry. *The Evil cast themselves into Hell*, and in Hell they are severely punished, in order that they may be deterred from doing evil: and to *appearance* the judgment and the punishment are of the Lord's infliction; but the truth is, His relation to the evil-doer is like that of a King, or a Judge, or the Law, none of which is the cause of punishment, because none of them compelled the criminal to do wrong. The Lord is as far from cursing, or being angry with any one, as is Heaven from Earth. Who can believe it possible that He, who is Omniscient and Omnipotent, ruling the Universe by His Wisdom, and thus infinitely above all infirmities, can be angry with such poor miserable dust as men, who scarcely know anything they do, and do hardly anything of themselves but evil? The greater part of those who enter the Spirit-World from Christendom, imagine that if only

* Pythagoras learned this truth in India. Part III, 523.

† We must not suppose, says Taylor the Platonist, that a Divine Nature is capable of anger, or can be appeased by gifts; for in this case it would be subject to passion, and influenced by delight. But by such expressions as these nothing more is implied than the effect which vice and virtue produce in our souls. For guilt, as Sallust well observes, prevents us from receiving the illuminations of the gods. So that it is the same thing to assert that Divinity is turned from the evil, as to say that the Sun is concealed from those who are deprived of sight.

allowed to pass the Gates of Heaven, everlasting bliss would be ensured. They are told for their instruction that Heaven is not denied to any one by the Lord, and that if they please they may go there, and stay as long as they like. When they make the attempt they are seized at the very threshold with such anguish, that they cast themselves down headlong in torment. Ample experience enables me to testify that *it is impossible to communicate heavenly life to those who have led an infernal life on Earth.** No change in character is possible after death. Every Spirit is from head to foot of the same quality as his ruling passion, and to transmute that passion into another, would be to destroy him altogether; would be to create another being. The Angels declare that it would be easier to change a bat into a dove, or an owl into a bird of paradise, than a satan into an Angel. Hence Heaven and Hell are so utterly separated that a satan who is in Hell dare not raise the crown of his head, or even put forth a finger out of it; for just as he does so, is he tormented. And in another place he says: No one who enters the Spirit-World is refused the liberty of ascending to Heaven; but the Evil Spirit who ascends palpitates at heart; labours in breathing; begins

* Swedenborg erred here. In no condition of existence is it impossible for the creature to regenerate itself: what he should have said, and probably meant, was, that it is *almost* impossible. There are hardened criminals on earth whom nothing can reclaim; so it is in other spheres. But this is not universally true. The doctrine as laid down by Swendenborg is founded on truth; but must not be taken without the limitations which I have pointed out. God never shuts the door against any, nor does He bind any in an infrangible chain. His own sin binds down the fallen spirit.

to be suffocated, and writhes like a snake in the fire with anguish.

The Scenery of the Hells.

What an Angel is, he sees; his house and scenery correspond with his mental condition; the visible order and loveliness within are repeated in visible order and loveliness without. By the operation of the same law, the scenery of the Hells is a repetition of the infernal mind; what a Devil is he sees. I have been permitted to look into the Hells and see what kind of places they are. Some appear like holes in rocks; others like coverts of wild beasts in woods; and others like vaulted caverns and hidden chambers such as are seen in mines. In some Hells there appear rude cottages, which in some cases form lanes and streets. Within the houses Infernal Spirits engage in perpetual brawls, in blows, and butchery, while the streets are infested with robbers. In some Hells there are filthy and disgusting brothels, strewn and smeared with every kind of filth. There are likewise thick forests in which Evil Spirits prowl like beasts of prey, hiding in underground dens when pursued by others; also deserts where all is sterile and sandy, with here and there shaggy rocks containing caves and huts in other places. Every Devil and Satan procures a retreat in agreement with his character. Those who love falsehood and hate truth seek darkness in clefts of rocks; it is delightful to them to inhabit such holes, and undelightful to dwell in the open fields. Those whose joy is in intrigue and conspiracy resort to subterranean rooms, where it is so dark that they cannot see each other, and there whisper in one

another's ears in corners. Those who study sciences with no other end than the reputation of learning, and do not cultivate the rational faculties by means of them, but merely take a vain delight in a prodigious memory, frequent sandy places. Theologians who do not reduce precept to practice choose rocky spots, and lodge amid heaps of stones, shunning cultivated regions. Those who ascribe the Universe to Nature, and discern no Providence beyond the Prudence wherewith they have acquired money and fame, practise Magic, and find therein the pleasure of their existence. Those who apply divine truths to selfish ends, and thus falsify them, love resinous places and scents. Those who are sordidly avaricious dwell in cellars, and luxuriate in the filth of swine, and such nidorous odours as arise from undigested food in the stomach. Those who place the highest good of life in the pleasures of the table wallow in dunghills and privies, and abhor clean places. Those who delight in adulteries dwell in mean and squalid brothels, and avoid chaste houses, and faint away if they come near them. The revengeful, who have contracted a savage and cruel nature from their lust of vengeance, love to dwell amongst graves and corpses: and so on in other instances. See also Part III, 656, for another Vision of certain fallen Spirits.

Hell.

In Hell, there are wild beasts* of all kinds, as ser-

* Not formed by the Creator for the torment of those in Hell; but spirits who have transmigrated voluntarily into those forms and appearances, under the Laws detailed in Vol. I. of this work. The London slums and cellar dwellings in Manchester and Liverpool are a species of minor hells: Greenwood, the Amateur Casual, has described others.

pents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls, bats, rats, mice, frogs, locusts, spiders, and noxious insects of many kinds; hemlock and aconite, and all kinds of poison, as well in herbs as in earths; in short, all things that hurt and kill. The Hells also abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, in which Evil Spirits dwell, as do some animals in rank odours. Several times I have been let down into Hell that I might witness the torment there. For my safety I was, as it were, surrounded by a column of Angelic Spirits, which I perceived as a wall of brass; whilst there I heard miserable lamentations: they were in a state of despair, saying they believed their torments would be for ever. It was granted me to comfort them.

A Satan from Hell.

To the inhabitants of Heaven, who exist in the good and the true, the stench arising from Hell, the abode of the evil and the false, is insupportable. One day I saw a satan, who, at a distance, appeared like a leopard, and whom a short time before I had apparently seen in the last heaven. He had been able to transform himself into the semblance of an Angel of Light, and having traversed the mid-space which separates Heaven from Hell, he stood erect and alone between two olive trees. Here he was shaded from the influence of the celestial odour, so destructive to his existence; but some Angels having approached him, he was seized with convulsions and contractions in all his limbs; he seemed to me like a large serpent that, after various writhings and distortions, had thrust himself through a chasm. Some of his compa-

nions received him and bore him into a cavern, where the infernal odour suitable to his interior state restored him to life.

The Hell of some who love sensuals.

We entered into their dwelling which, as it appeared to us, was constructed with reeds in such a manner that holes and crevices were everywhere to be seen: through these smoke escaped, and the habitation was enveloped, as it were, in a cloud. Here we saw fifty men on each side. Each of them had a table before him, upon which purses were scattered here and there, and between them were great quantities of golden crowns. We asked them whether these were all the riches of the world: they answered that they were only the riches of the kingdom. The sound of their voices was like hissing; their figures were bloated and shining, as if they had been daubed over with the glutinous slime of snails; the pupils of their sparkling eyes were green, which proceeded from the light of their phantasy.

Ugliness of the Satans.

As Angels are beautiful in the degree of their goodness, satans are ugly in the degree of their badness. Every satan is the effigy of his peculiar selfishness in countenance, body, speech, and gesture. Satans are forms of contempt of others, of menace against those who do not pay them respect, of hatred and revenge; it is impossible to give in brief a description of their appearance. No two are alike, although there is a family resemblance in those who are in the same kind of evil; and, therefore, in the same society. In general their faces are direful

and corpse-like; some are black; others fiery, like little torches; others studded with pimples, warts, and ulcers; frequently no face appears, but instead something hairy and bony, and sometimes nothing but grates of teeth. Their outlines are monstrous. Their speech is the speech of malice and deceit. The insanity of each satan is represented in ragged and filthy garments; nor can a satan dress otherwise, nor feel comfortable except in raiment that matches his character: At their apertures, or gates in the World of Spirits, there usually sits a Monster which represents the common form of the satans who belong thereto. Whatever may be the appearance of Infernal Spirits to Angels, among themselves they are as men. This is of the Lord's mercy in order that they may not be as loathsome to each other as they are to the Angels; but the merciful appearance is an illusion, for as soon as a ray of the light of Heaven is let into Hell, the monstrous shapes of its inhabitants are revealed; *because in the light of Heaven everything appears as it really is.* Hence infernal spirits shun the light of Heaven as a pestilence, and seek their own light, which is as that of charcoal, and in some cases that of sulphur. When the Hells are opened to the Angels there is seen, as it were, a volume of fire and smoke, like that which arises from burning houses. Such fire exists in all in whom the loves of Self and the World predominate. This fire, while standing as a synonym for self-love, is also used to describe the spite and anguish which are the fruits of self-love. *The selfish desire to injure all who do not serve and worship them:* and in proportion to their disappointment is their rage for vengeance. Hence every infernal spirit cherishes hatred against every other, and afflicts him as

far as he has power. The gnashing of teeth in Hell is the continual dispute and combat of falses, with contempt, enmity, mockery, and blasphemy. Every one fights in favour of his own illusion and calls it truth: and when these disputes are heard out of Hell they sound like gnashing of teeth; and, indeed, are turned to gnashing of teeth whenever the light of Heaven breaks into the Infernal Regions.

*A Vision of the first Heaven into which angelical men are admitted after they have left the terrestrial.**

The Angel having left off speaking, a Celestial Voice said to him: Select from this assembly Ten Sages and bring them to us. The Lord will so dispose them, that they may, for three days, without pain, support the heat and light of a Heaven, which are love and wisdom. The choice being made, the elected Ten followed the Angel, and, by a winding path, came to the top of a hill. Afterwards they arrived at the summit of a mountain upon which the Heaven of those Angels was, and which, from afar, had appeared to them as a vast region in the clouds. The doors were opened for them, and when they had passed the third, the Conducting Angel went to announce

* Part III, 733. I have inserted this Vision, although quite conscious that to some it may appear absurd. It describes the first, the least and lowest Sphere of existence to which good Spirits ascend after death. Beyond this, no mere man can ascend; consequently Swedenborg only describes throughout his writings what he saw from this particular Sphere. It is accommodated to those who make it, as it were, their first stage of ascent; their natures, long habituated to the earthly, could not endure a Sphere of a higher or more spiritual order. From this, they are free to pass, if they be worthy, stage by stage, into other Spheres, the beauty of which no pen can describe.

their arrival to the Prince* of this society; who thus replied:—Take some of my guards, and tell these strangers that their arrival gives me pleasure. Shew them into the entrance of my Palace, where each of them will find apartments. All this being executed, the Angel returned to the chosen Ten, who requested that they might see the Prince. It is too early, replied the Angel, you cannot see him before noon; for now every one is busy in the performance of his duties; but you are invited to dinner, when you will sit at table with our Prince. In the mean time, I will shew you his Palace, and all the wonders it contains. They accordingly approached the Palace, and admired its form. It was spacious, and built of porphyry; the foundation was of jasper, and the portico was supported by six lofty columns of lapis-lazuli. Plates of gold formed the roof; the windows were large, and of shining crystal, sustained by compartments and bars of gold. Having entered the Palace, they walked from room to room, which were enriched with ornaments of unspeakable beauty, and the most inimitable sculptures. Tables of gold and silver were placed against the walls, and were covered with utensils, each formed of a single precious stone of a celestial form. In short, they saw more wonders than the whole earth is capable of producing, and even more than can be imagined. Whereupon the Angel said:—Here is real architecture, the very art itself, the rules whereof pass from our world into yours. Perhaps you suppose that we are proud, and vain of all those wonders? No, they only form accessions of joy to our hearts; and they affect us no farther than as they cause us to

* The Archangel of this Heaven; probably one who had been a Messenger to one of the Spheres. Part III, 743.

contemplate the power and goodness of the Lord. But it is not yet noon; come and see our Prince's garden; it is contiguous to the Palace. As soon as they had entered it, the Angel continued:—This is the most beautiful Garden in our celestial society. A Garden! cried the others, we see only a Tree, the boughs of which are loaded with golden fruits, and the leaves whereof are of silver, bordered with emeralds: besides several children under the Tree. The Angel answered them with an inspired voice:—This Tree in the midst of the Garden is called, by us, the Tree of our Heaven, and, by some, the Tree of Life. But draw near, your eyes will be opened, and you will see the Garden. They drew near, their eyes were opened, and they saw Trees loaded with fruit, whose trunks were entwined with vines, and the heads of which bowed with their fruit towards the Tree of Life, which stood in the midst of them. These trees, regularly disposed, formed divers circles, spreading themselves after the manner of ivy, in the order of their respective species, and according to the beauty and goodness of their fruit. These different circles commenced at a certain distance from the Tree of Life; and the intervals, shining with a light resembling that of the aurora, successively illuminated the surrounding trees. The first of these Trees, which were the most beautiful, and most loaded with fruit, were properly called the Trees of Paradise. None of them exist, nor can they exist upon the earth. Afterwards, came the Trees which yielded oil and wine; to them succeeded the odoriferous Trees, and lastly, those Trees, the wood of which is good for workmanship. Between these Trees there were seats formed of boughs interwoven with their fruits and

leaves; and near each seat, there was a door, through which there was an entrance into flower gardens and meadows which were separated by avenues and verdant banks. Astonished at the view of those beauties, the elect Ten exclaimed, See this Heaven in its proper form; on whatsoever side we cast our eyes, we feel the celestial influence, the ecstasy of which is ineffable. The Angel was ravished to hear them speak in this manner, and thus addressed them:—All the Gardens of our Heaven have forms answerable to the celestial beatitudes, in their origin. The influence of these beatitudes having elevated your spirits, have extorted from you the exclamation:—*See this Heaven in its proper form.* Those who do not receive this influence, see nothing in this paradisaical form but a grove; and those only who are in the love of the *useful* receive the influence. It is not given to those who are in the love of glory.

The Angel explained to them the correspondence and signification of the different objects in the Garden, when one of the Prince's attendants came to invite them to dinner. He was followed by two guards who brought them robes of fine linen, which they put on them, because no one could be admitted to the table of the Prince without having on the celestial garment. As soon as they were ready, they following the Conducting Angel, who shewed them into the gallery of the Palace, where they heard the Prince conversing with some of his nobles and the heads of administration. Shortly afterwards, a large door opened towards the east, and the Prince appeared with a numerous retinue. Before him walked his counsellors of state; next came his privy counsellors; and after them, the principal officers of his court. The Prince was in the

midst of his courtiers, and his guards followed him. In all there were a hundred and twenty persons. The Angel, standing before the ten strangers, who, by their clothing, appeared to be inhabitants of Heaven, respectfully presented them to the Prince, who advanced towards them, and invited them to the banquet. They followed him into a saloon, in the midst of which stood a lofty pyramid of gold, surrounded by a hundred chalices ranged upon their shelves in triple order, and filled with consecrated bread, with the must of wine, and cakes made of meal and wine.* From the middle of the pyramid issued streams of nectareous wine, which, dividing themselves, filled the glasses of all the guests. Near the pyramid were heavenly forms of gold, which served the table with dishes and plates of viands of every sort. These heavenly forms were made by art the result of wisdom, which no man can either imitate or describe.† The dishes and plates were of silver curiously engraven, and the drinking cups were of precious transparent stones. Thus was the table set out.

The Prince had on a long purple robe, embroidered with silver stars. Under this robe he wore a silken vest, of a hyacinthine colour, and open at the breast. Upon his girdle was embroidered the peculiar insignia of his society; it was an eagle brooding her young upon the

* These viands are entirely different from those in use on earth, being of a celestial or ambrosial nature, unintelligible to mere mortals. Persons who think themselves wise laugh at the notion of spirit-food. But why should not these beautiful Essences enjoy the radiance of light and the perfume of flowers absorbed into their ethereal forms? This is a very different repast from the veal cutlets and broiled fish, of the Old and New Testaments.

† See Vol. I, 324.

top of a tree, bordered with diamonds. The Prince's counsellors were clothed in the same manner, except that, instead of the peculiar insignia, they wore golden chains about their necks, from which hung engraven sapphires. The courtiers wore robes of grey linen, upon which young eagles were embroidered in the midst of flowers. The rest of their clothing was of an opal coloured silk.

The counsellors and governors stood around the table, and, having received orders from the Prince, joined hands and addressed a short prayer to the Lord, after which the Prince made a sign for the company to sit down, and, addressing himself to the strangers, said:—Sit you down with us also, there are your places. They who were to serve them stood behind their chairs, and the Prince said to them: Each of you take a plate in the circle where they are, and a chalice at the foot of the pyramid. They took them accordingly, and immediately there appeared others in their stead, the glasses filling of themselves from the wine of the pyramid. When they had eaten and drunk, the Prince, towards the end of the repast, again addressed them: I know, said he, that, after having been assembled in the World of Spirits in order to declare your opinions concerning celestial felicity, you have made it depend upon the pleasures of sense; but know that they are nothing without the pleasures of the soul; it is the soul which delights the senses. The beatitudes of the soul are not sensible in themselves; but they become more and more so when they descend from the thoughts of the mind into the sensations of the body. This is what constitutes everlasting happiness, which, in

the soul, is a rapture; in the corporeal sensation a pleasure; and, in the body itself, voluptuousness. The joys of Heaven are above all that you are able to conceive; but what you exteriorly see of it here does not affect our interior. By the influence of the Lord we have love, wisdom, and use. These three things, which make but one, are our state, or celestial happiness; but some Sages of our society, whom I will send to you in the afternoon, will give you more ample instruction. The Prince left off speaking, rose from table, and all the guests with him. After wishing them peace, he told the Angel who conducted the elect Ten, to shew them to their rooms, and to call together such cheerful persons as might serve to entertain them by relating the pleasures of Heaven. In short, he gave directions that all possible honours should be paid to them.

These orders were duly executed. Several persons, chosen from out of the city, came to entertain them with every variety of agreeable amusement. We will relate to you, said they, the amusements of our society. Our wise men will inform you in what manner these exterior amusements become interior joys; but know first, that, upon certain days appointed by the Prince, we have established feasts to refreshen us after the fatigues of emulation which we sometimes experience in the exercise of our duties. During these days of gaiety, there are, in all our public places, vocal and instrumental concerts, and, in the skirts of the city, games and exhibitions. In the public places orchestras are erected, surrounded and protected by balustrades formed of vines loaded with grapes. There, the musicians are seated in

three rows. Near them are the singers of both sexes, who sing solos, and in parts, and these songs are ever varied, agreeable, and expressive. These concerts are held in the morning and evening. Moreover, every morning the songs of young Virgins are heard from the houses surrounding our public places, which echo throughout the whole city; and it is the affection of spiritual love which these Virgins sing. Modified by the sound of melting strains, this affection exists in, and is expressed by, the song. It flows into the souls of the hearers, and there excites the correspondence. These Virgins assure us that their singing also inspires and animates themselves according to the influence it has upon those who hear it. When they leave off, the windows and doors of all the houses are shut. Silence reigns then throughout the whole city; every one is employed in the duties of his station. At noon the doors are opened; and, in the afternoon, the windows. Young girls and boys, under the inspection of their masters, are seen exercising in the public place. At the extremity of the city there are different games for adults. There they play at tennis, and exercise themselves in running and wrestling. They also make recitations, and dispute amongst themselves, and the prizes are awarded to the most skilful and intelligent. In the neighbourhood of the city there are theatres, wherein comedians represent all the decent actions of moral life.

Here a messenger announced the arrival of eight Sages whom the Prince had sent, and who, after having testified to the strangers every kindness and attention, explained to them the commencement and progress of wisdom, which, in Angels, has no bounds, but increases through-

out all ages. At table, say they, our Prince spoke to you of the secret of wisdom, which is *the useful*: we will also speak to you concerning this *useful*. Man, when he was created, received love and wisdom, not for himself alone, but for others, to whom it was his duty to communicate this divine gift; *for the first duty of a wise man is to exist for others the same as for himself*: which principle is that of society, seeing it is thus that society subsists. To live for others is *to use*; *uses* are *ties*, and are infinite, seeing there are as many of them as there are of uses and different shades of good. We know spiritual uses which proceed from the love of God and the love of our neighbour; uses civil and moral, which arise from the society and state we dwell in, and from the love of our associates and fellow-citizens. There are also natural uses, which proceed from the love of the world and its necessities; and there are corporeal uses, which are derived from the love of self-preservation, in order to superior uses. All these uses are from man; they follow one another in order, and, when they are reunited, they are one in the other. Men who are in the first uses, that is, in the spiritual, are also in the following, and are wise men; but those who, not being in the first, are, nevertheless, in the second, and thereby in the third, are, upon that account, not wise; they only appear so by the politeness and exterior morality of their actions. Those who are neither in the first nor second uses, but only in the third and fourth, are anything but wise; they are *satanic demons*, who have no love but for themselves and the world. Those who are in the fourth uses only, have the least wisdom of all, and are *demons* who live for themselves alone; and if they be occupied for others, it is in

relation to themselves. Moreover, every love has its pleasure, which is its life; now, the pleasures of the love of uses is the celestial pleasure, which penetrates all other pleasures, arranges them according to order, and renders them everlasting.

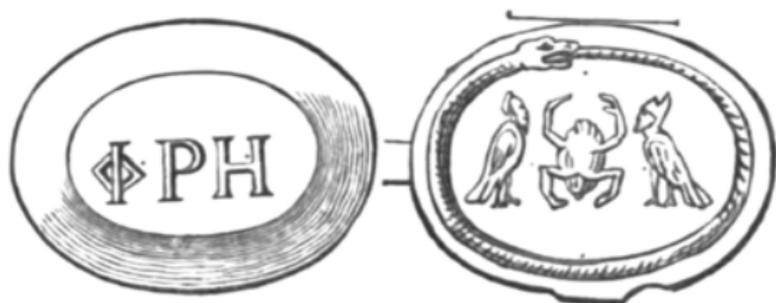
The Sages afterwards made to the elect Ten an enumeration of the celestial pleasures (proceeding from the love of the *useful*) of which there are myriads of myriads, and which are all known and felt by the inhabitants of Heaven. Thus, in reasoning upon wisdom, the day passed agreeably away.

The next day, at dawn, the proclamation of the sabbath was heard. The strangers, having risen, questioned the Angel concerning it, who replied: This day is devoted to the worship of the Lord, and our priests are proclaiming it; they are assembled in the Temple, where they will remain about two hours. They begged the Angel to go thither with them, and they all entered the Temple, which was capable of containing three thousand people. It was built in the form of a semicircle, and furnished with seats on all sides, rising one above the other as in an amphitheatre. The pulpit was at a little distance from the centre, and, behind it on the left hand, there was a door. The Angels shewed the strangers the place where they were to sit, for, upon entering the Temple, each one knew his own; an interior sentiment pointed it out to him, and, should he take another, he could not hear or see anything; it would discompose order, and thereby prevent the Priest from receiving the inspiration of the Lord. When they were all assembled, the Priest went into the pulpit, and made a discourse full of spirit and wisdom. The discourse was ended by an affecting

prayer. In going out the Priest spoke to the strangers, for half an hour. The strangers thanked him, and, being returned to their apartment, the Conducting Angel said to them: This is the third day you have passed in this celestial society; the Lord prepared you for three days only, and it is time that we should separate; take off the clothing which the Prince sent you, and put on your own. As soon as they had done this, they found themselves tormented with a desire to be gone. They accordingly descended, accompanied by the Angel, who led them back to the assembly whence they had been taken; and there they gave thanks to the Lord for having deigned to shew them, by experience, a portion of celestial joy and everlasting happiness.

58. Some will ask, Who can yield credence to these other-world experiences? To answer this question Swedenborg devotes his last paragraph; I insert it for the serious consideration of enquirers. What is said in this work concerning Heaven, the World of Spirits, and Hell, will appear obscure to those who have no delight in the knowledge of Spiritual Truths, but clear to those who have delight, and especially to those who are in the affection of Truth for its own sake—that is, who love Truth because it is Truth; for whatever is loved enters with light into the Mind; and this is eminently the case when that which is loved is Truth, because all Truth is in light.

The Editor of the BOOK OF GOD invites communications from those who would wish to aid and see the Primitive Church re-established in harmony with these Revelations. He wishes to re-unite on one broad basis all those whose faith has been shaken by the prevailing scepticism, and, who, disbelieving in all Churches, are so unhappy as to have none. He believes that there are many who only want a common centre to form a True Church of the Children of Heaven, with real Theism for its basis, and the Scriptures of the Messengers for its creed.



NOTES TO BOOK IV.

Note 1 (page 23).—Jerom thinks that the word *Iris* is the Chaldean *Oir* עִיר, used in *Dan.* iv. 13, 23, where it signifies the Protector, Watch, or Guardian Angel of a country. Hence the emblematic bow, which her Son, the Messenger, as Guardian of mankind, bears. It is quite as likely to be connected with *Aur*, Fire; another name for God, as we know; and it has always been clear to me that the Druidic *AER-ON*, the Splendid One, or the Queen of Brightness, was in reality a covert name for the Holy Spirit. In the Arabic legend, founded on this vision, the Virgin is called the Angel of Death; in reality, the Spirit of Transformations; for there is no such thing, as the Arabs well know, as Death, or absolute annihilation, in the Universe. Somewhat in analogy to this part of *Enoch*, is that which Jesus has recorded of himself, as cited Part I. 433. Ἀρτι ελαβε με ἡ Μητηρ μου, το Ἅγιον Πνευμα, εν μια των τριγων μου, και απενεγκε με εις το ορος, το μεγα Θαβωρ,—My Mother, the Holy Spirit, took me just now, by one of the hairs of my head, and carried me up *into the Great Mountain Thabor*.* In this

* *Dabar* was an ancient oriental name for *Hermes*, the Messenger; it is, in fact, the Arabic for Wednesday, *Dies Mercurii*. See

mountain occurred the Temptation of Jesus. The Tempter, or rather the Accuser, is said to have been Paul, who was at that time going about as a sort of "common informer," and who sought to entrap the Ninth Messenger into the legal meshes of the High Priests, in whose employ he was, by appearing in the disguise of Satan. But the innocence or subtlety of Jesus baffled him.

Note 2 (page 34).—In the so-called Funereal Ritual of the Egyptians, published by Bunsen, supposing it to be rightly translated, and which is in truth only a book of magic, used by olden necromancers and witches, we read: *I know the Gate which is in the midst of Heaven; the Sun comes out of it. It is the Eastern Gate of the heavens.* Was this suggested by the Book of Enoch? The same tract contains the following, which may be in allusion to the Waters mentioned in chap. XIII. of Enoch: Oh! the Place of the Waters; none of the Dead can stand in it. *Its water is of fire; its flow is of fire; it glows with smoking fire;* if wished there is no drinking it. The thirst of those who are in it is inextinguishable. Through the greatness of its terror, and the magnitude of its fear, the gods, the damned and the spirits, look at its waters from a distance. Their thirst is inextinguishable, they have no peace; if they wish they cannot escape it. *Egypt's Place, &c.* V. 309. The reader must bear in mind, when reading this chapter, that in the days of Enoch, the Sun was in Taurus. Higgins says: In consequence of the precession of the equinoxes, the Sun at the vernal equinox left Taurus and took place in Aries, which it has left also for a great number of years, and it now takes place in Aquarius. Thus it keeps receding about *one degree in 72 years,*

Pococke on Abulfeda, and Golius on Alfragan. It is an analogue of the brilliant star Aldebaran. The gem prefixed, and which is taken from Montfaucon, is Mazonic and Eleusinian. The legend at first glance is PHRE, or the Egyptian name for the Sun. But the first letter is really IO, or Φ; and it is a Double Triangle. RE read from left to right is Rhœa, or the Holy Spirit; read from right to left it is ER, which represents Herè, and the Druidic Virgin Mother. Within the fold of the Serpent of Eternity are seen two human-headed figures paying homage to the Scarab; the Sun; the Messenger. They are in bird-form to signify their ethereal soaring nature uplifted far from earth; one wears an episcopal mitre. This gem—the size of which appears by the straight line—is of great antiquity.

and about a whole *sign* in 2160 years. According to this calculation it is about 2500 years by the true Zodiac before the time of Christ, since it was in the first degree of Aries, about 4660 before the time of Christ, since it was in the same degree of Taurus. *Anacalypsis*, i. 149. From this, he adds, it follows that the worship of Jagger-Naut must have been instituted, and his temple probably built near 6500 years ago, and that the temple and worship of Cristna, or the Indian Hercules (Messiah), must have taken place at least, but probably about 2160 years later. This brings the date of Cristna to about 2500 years before Christ. The student of the Book of God has only to glance at the syllabus of its contents to see that these dates correspond with the epochs there contained; these mythi having been circulated in Hindostan before the era of the Fifth Messenger—that is, 2400 years before Jesus.

Note 3 (page 55).—Swedenborg has another reflection on this subject, which I commend to the reader. Walking alone, he says, in a pleasant grove in autumn for the purpose of composing my thoughts, I grew sad as I observed the falling leaves flying around, and began to consider whether all things do not pass through similar vicissitudes; thus, whether it is not the same with ourselves as with forests; for we too commence in a kind of spring, and pass through summer to decay. Nor is this the case only with individuals, but likewise with communities. Humanity has had its Gold and Silver Ages, which have changed to Iron and will moulder to Clay. The wise Ancients clearly perceived from the analogy of Nature, that Man must have had his spring when Earth was a Paradise fanned with Zephyrs, and warmed with a gentle and considerate Sun. Nevertheless, without the Supreme Being, from whom all truths enter our understandings, inquiry would be vain; wherefore let us supplicate His presence and aid.

Note 4 (page 56).—In after times the secret leaked out, and we read in the Zohar: *As there is given to the soul a garment with which she is clothed in order to establish her in this world, so also is there given to her a garment of heavenly splendour, in order to establish her in that world.* But centuries before this all the Gnostics knew the truth. The soul, says Taylor, in the notes to Iamblichus, has three vehicles; one ethereal, another aërial, and the third this terrestrial body. The first, which is luminous and celestial, is connate with the essence of the soul, and in which alone it resides in a state of bliss in the stars. In the second, it suffers the pun-

ishment of its sins after death. And from the third it becomes an inhabitant of the earth. *Life of Pythagoras*, 45.

Note 5 (page 61).—Faustus, the Manichean, commenting on one of the Hebrew heroes, calls Abraham an infamous barterer of his wife's modesty, which he sold to two kings to gratify his own avarice and gluttony; and Chrysostom, who seriously endeavoured to excuse him, acknowledges that the patriarch exposed Sarah to the danger of adultery, and that she consented to this danger to save the life of her husband. It deserves consideration how far this *might be a custom derived from the earliest ages of mankind*, says his apologist in Bohn's edition of Calmet.

Note 6 (page 62).—Pan, says Nimrod, ii. 615, was a fisherman who entangled the giant Typhon in his nets and caught him. Helena found *the asterite stone* in his belly, and used it for her sigil. Helenus betrayed Troy in consequence of knowledge which he had obtained from the siderite stone. He performed a catharmus of ten days, and washed the stone, and nursed it like a baby, and it suggested to him the ruining of Troy in tones like those of an infant. Orites, says Pliny, is of a circular form, and by some it is called Sideritis; and he adds that it was thought to produce discord and quarrels. The author of *Lithica* says that it becomes visibly animated when washed; and the stone *Asteria*, if washed with an acid liquor, exhibits motions and contortions as if of a living star-fish embedded in the stone. It was to Enoch probably that primeval men were indebted for a knowledge of the Magnet, to which they assigned a godlike energy. See Part III., 744. On this subject the Rev. Mr. Maurice observes: The Magnet is mentioned by the most ancient classical writers, under the name of *Lapis Heraclius*, in allusion to its asserted inventor Hercules; and Dr. Hyde enables me to affirm, that the Chaldeans and Arabians have immemorially made use of it to guide them over the vast deserts that overspread their respective countries. According to the Chinese records also, the Emperor Ching Vang, above a thousand years before Jesus, presented the ambassadors of the King of Cochinchina with a species of magnetic index, which, says Martinius, *certè monstrabat iter, sive terrâ illud, sive mari, facientibus*. The Chinese, he adds, call this instrument CHINAM, a name by which they at this day denominate the mariner's compass. Mr. Maurice proceeds to argue from the laws in the most ancient Hindu books respecting the rate of interest allowed on money lent on *adventures at sea*, that the compass must have been known to the Hindus. He then contends that the Vase given by Apollo to Hercules, in which he is said to have

sailed over the ocean, ought to be the Vase *by which*, or *by means of which*, &c., and that this Vase contained the mariner's compass. Certainly this makes sense of that which is otherwise nonsense. He then observes, that the passage in Homer which describes the vessels of the Phæacians as instinct with soul, and gliding through the pathless ocean without pilot, to the places of their destination, evidently alludes to the compass:

No pilot's aid Phæacian vessels need,
 Themselves instinct with sense securely speed;
 Endued with wondrous skill untaught they share
 The purpose and the will of those they bear;
 To fertile realms and distant climates go,
 And where each realm and city lies, they know;
 Swiftly they fly, and through the pathless sea,
 Though wrapt in clouds and darkness, find their way.

He adds: Whatsoever truth there may be in this statement, it is evident from the extensive intercourse anciently carried on between nations inhabiting opposite parts of the globe, *where the stars peculiar to their own native regions could no longer afford, them the means of safe navigation*, that the important discovery must be of far more ancient date than the year 1260, to which it is generally assigned, and by means of Marco Paulo, a man famous for his travels into the East. On this Mr. Playfair observes that the compass is said to have been known to the Chinese 1115 years before Jesus. *Arg* in Irish is a ship, and *iu* is to turn round; it signifies also an index. *Earc* is the heavens, and *Earc-iul* describes the instrument turning to a certain point of the heavens. Hence its connection with the Messianic Yercol, or Hercules. It is not unlikely that Marco Paulo might bring home what *he* thought a new discovery; but the mariner's compass was certainly previously known in Europe. Alonzo el Sabio has in his famous Code of Laws promulgated in 1260 a passage to the following effect: And as mariners guide themselves in the dark night by the needle, which is the medium (*medianera*) between the Magnet and the Star, in like manner ought those who have to counsel the King always to guide themselves by Justice. Again, Jacobus Vitriacus, Bishop of Ptolemais, who died at Rome in 1240, says: *Valde necessarius est acus navigantibus in mari*; and Vincentio, of Beauvais (*Vincentius Bellovacius*) observes in his *Speculum Doctrinale*: *Cum enim vias suas ad portum dirigere nesciunt cacumen acus ad adamantem lapidem fricatum, per transversum in festuca parva infigunt, et vasi pleno aquæ immittunt*. Bellovacius died in 1266.

Note 7 (page 63).—These characteristic signs or allusions to Masonry which belonged to the Ancient Mysteries, are glanced at in the writings of Paul, who appears by some way to have got initiated himself, or which is more likely, to have learned them in part from one who had been probably a Jewish high priest. Thus he declares Jesus to be “the chief corner-stone” (Ephes. ii. 20), “the true foundation” (1 Corinth. iii. 11). He then tells his hearers to build on this foundation, and he reminds them that “every man’s work shall be made manifest,” for the day shall declare it; that it must stand the test of fire before the workman shall take his wages; and he curiously adds that if, however, “any man’s work shall be burned” (that is, not be able to stand the test of fire) he shall be fined, “but he himself shall be saved yet so as by fire.” (*Ib.* v. 13 et seq.) All these are technical allusions that the Freemasons of the present day will understand; and further to identify them, he actually employs still more technical phraseology, and commences (v. 10) by alluding to himself ὡς σοφὸς ἀρχιτεκτων as a wise master mazon, rendered in the established version “as a wise master builder.” And again, he emphatically declares, that it was by the APOCALYPSE it was made known to him what was the true purport of these mysteries (κατὰ Ἀποκαλυψιν ἐγνώρεσε μοι τὸ Μυστηριον. Ephes. iii. 3.), the revelation of a mystery which had been kept in silence since the world began. (Rom. xvi. 25.) He asserts that he was peculiarly sent to enlighten all men upon what this “fellowship of the mystery” really is: φωτισαὶ παντας τις ἡ κοινωvια τοῦ μυστηριου. Ephes. iii. 9. And a little further he gives a climax to his spiritualizing interpretation of this fellowship of the craft, by picturing its consequent to be a comely structure harmoniously joined together and cemented by the secretion of every joint, in the proportionate and individual action of each separate part, which thus progresses to the house-building of itself in love. (Ephes. iv. 16.) Thus closing with the watchword of those mysteries to which he referred. And he appears to have heard of the mystical speech on the Male-Female, alluded to Part II., 148; for he says, In Christ there is neither Male nor Female. *Gal.* iii. 28. The unknown author of *Hebrews* also refers to that Great Architect of the Universe whom he announces as τὰ πάντα κατασκευασας as having built all things. (*Hebrews* iii. 4.) In all the Boodhist temples we find some of these symbols, such as the **T**, or Triglyph, or Δ, the Bull’s Head, the double Triangle, the Rose or Patera, a lily-formed

flower, typical of supremacy and perfection, chieftdom and eminence, and consequently a type of the Holy Spirit of Heaven. Hence we find it like a Star or a Rainbow sculptured above the heads of the Indian Deities. This is the blazing Star, Iliaster, which appears in the Mazonic lodges, and which these gentlemen call the Star of Beth-Lehem: truly enough, for this also was the Star of the Naros. I wish that they could see in these BOOKS OF GOD *the true keystone* of all their rites and symbols. The tract concerning the Mystery of Masonry which is said to have been in the handwriting of King Henry the Sixth, shews that *it was their old and true belief*, that there were men in the East before Adam, who is called "*the ffyrste manne of the Weste,*" and that arts and sciences began in the East. Authors of great note and learning, says the famous John Locke, in a commentary on this, have been of the same opinion; and it is certain that Europe and Africa (which in respect to Asia may be called western countries) were wild and savage long after arts and politeness of manners were in great perfection in China and the Indies. The Lodge called the Heredom of Kilwinning, in Ayrshire, is supposed to be the depository of "the ultimate mysteries;" but the grand depository of all is the true APOCALYPSE. A curious fact illustrates this. The Mazons hold their grand festival on the day of St. John, not knowing that therein they merely signify the Fish-God, Oannes, the First Hermes, and the first Founder of the Mysteries; the First Messenger to whom the APOCALYPSE was given, and whom they ignorantly confound with the fabulous author of the common APOCALYPSE. The sun is then (Midsummer Day) *in its greatest altitude*; in this the Naros is commemorated. Hence we find the emblems of Mazonry in the native land of the APOCALYPSE. Moorcroft, in his journey to Tibet, was visited by an officer of the government called the Nerba, upon whose dress he makes the following observations: On the back of his habit, and on the right shoulder, were sewed the saw, adze, chisel, rule, and *all the insignia of freemasonry in iron*: the symbols of a fraternity of which he said he was a member. *As. Res.* xii. 461. Perhaps it was in some Eleusinian lodge, or from some wandering brother, that Paul first picked up the idea of making Jesus like Bacchus, a public expiator of sin. It is very well known, says Nimrod, iii. 177, to those who know anything about it, that Bacchus was *a name given to the deity in his piacular capacity at Eleusin*: that it was Bacchus who was made perfect in the mystery of his birth, by descending to the shades of Persephone, and that he was the looser and liberator of disfranchised souls, and

therefore invoked as Liber, Lyaius, Lysius, and Eleutherius. The Patriarch Photius has preserved a summary of one of these compilations, which in the decline of Greece were used to supply the scarcity of libraries; the Chrestomathy of Helladius Bezan- tinous, who informs us that it was the established usage of the Athenians to have two expiators, one for the men and the other for the women, who were led forth and sacrificed. The expiator of the men had *black* figs round his neck, and he of the women *white* ones. They were called the two Joint Bacchuses, οἱ Συμβάκχοι. This is what is alluded to in John xi. 50, where Caiphas is reported to have said, *it is expedient that one man should die for the people, and that the whole nation perish not.* It was by Initiation in the Mysteries, says Payne Knight, that the ancients acquired a knowledge of their affinity with the Deity, and learned to class themselves with the more exalted Emanations that flowed from the same Source. Hence the Initiated were said to pass the rest of their time with the gods. The learned have never yet agreed whether Ovid was banished to Pontus for having accidentally discovered the incestuous connec- tion of Augustus with his daughter, or for having disclosed, as Virgil did in part, some of the secrets of Eleusinianism. The latter appears to Mr. Newton to have been the true reason. In a tract entitled *Three Enigmas attempted to be explained*, he thus writes: If the solutions hitherto attempted of Augustus's edict against Ovid are unsatisfactory and untenable; if the poet in- forms the King of Thessaly that he was exiled for a more serious crime than forgery or murder; if publishing the Eleusinian secret whether consciously or not, was the only crime so stigmatised at Rome; if, while Ovid states that his offence was unregistered in the laws of his country, not a syllable occurs in the Roman Code of disclosing the Mysteries; if the *Tristium* announces that the Art of Love was only the pretext, and the *Metamorphoses* the real ground of this signal banishment; if Ovid declares that he would have suppressed his last work, had not many copies been previously distributed; if the 15th Book of the *Metamorphoses* published at the very period of his punishment contains some verses the import of which corresponds with a certain allegory in the Zodiac, and if that passage is in every other view unintelli- gible; if finally the Zodiac is connected with the Eleusinian Mysteries, is not the conclusion reasonable that Ovid was banished, because the lines, *Pressus humo, &c.*, v. 368, of the last book of the *Metamorphoses* referred to the Zodiacal allegory, which was a secret of the Eleusinian Mysteries. The translation

of the words alluded to is as follows: *If you take off the bending claws from the Crab of the seashore, and bury the rest in the earth, a Scorpion will come forth from the part so buried, and will threaten with its crooked tail.* This meant very much the same as that mystical speech of Jesus, which so puzzled those around him, and even long after his death required a gloss to be put on to the text. *And I, if I be lifted up from the earth, will draw all men unto me.* John xii. 32. What Jesus meant was, that his martyrdom would be the seed of his church; what Ovid meant we shall see in a moment. Ovid knew Jesus to be a Messiah, and acknowledged him as such; an offence unpardonable by Augustus, who affected to be the Incarnate God of his time. The reader will particularly remember in what language the filthy lover of Alexis had addressed Augustus. Georg. i. 33;—Or whether as a new Star in Heaven thou wilt join thyself to the slow months, where a space lies open for thy reception between Erigone and the Scorpion's pursuing claws. When, therefore, Ovid called Jesus *the Crab of the seashore*, it was in allusion to the sea-side teachings of the Divine Man; and thus he intimated his knowledge of the Apocalypse by distinctly pointing out his Cabiric successor under the symbol of the Scorpion. What Ovid conveyed therefore by these words was: You may destroy the Ninth Messenger, and cut him off before his time, but an Avenger of his death will arise and follow, and him you can by no means escape. Ovid, like Jesus himself, knew from the APOCALYPSE, sections 28 and 29, that the Ninth Messenger should suffer a death of martyrdom. Hence the reference in this public recognition of Jesus as Messiah: A more deadly insult to the Emperor Augustus than this, it is impossible to conceive. Part I., 314. It was openly and scornfully giving the lie to all his blasphemous pretensions to be a god, into which those infamous parasites, Virgil and Horace, had with others, flattered him before the whole people: it was a public recognition before all the higher orders of Eleusinian Mazonry, that the true terrestrial divinity of the period was to be sought for, not on the imperial throne at Rome where he bragged that he was seated, but at the sea side, under the most modest aspect, though in a solar emblem. Hence the Emperor's unappeasable hate and unforgiving rage against Ovid. Those who do not accept this solution of an ænigma will cite chronology against me. I have already expressed my opinions upon that subject. Part I. 481. I have shewn also that the birth of Jesus must be antedated by upwards of twenty years; so that he had full means of making the acquaintance of Ovid. Part I. 431.

See Part II. 147; Part III. 42. Note that in this allusion we trace the deep recondite knowledge of Ovid; for the Egyptians made Cancer or the Crab the station of Hermanubis or of Hermes, with the head of a Hawk or of an Ibis; and that the sign was often designated by the head of a Hawk or Ibis, as may be seen in Kircher. The tropic of Cancer was called *Keziz*, קֶזִיז, which is the same as Hesus, Azis, and Jesus. Cancer, counting back from Aries, is the Ninth Sign: hence we find another covert source of allusion to the Ninth Messenger, who was born also in June, one of the months when this Sign is predominant. See Part I. 431. There is another mystical allusion in the *Metamorphoses*, lib. xv., v. 543, which shews what subjects were discussed by the Eleusinians or Phre-Mazons. Hippolytus having been destroyed on the sea shore, is brought to life by Diana: *Let him*, she said, *who was once Hippolytus be now Virbius*; that is, Vir-bis, a man twice—a twice-born Man. Ovid could have known only from Jesus himself that he was a reappearance of the Seventh Messenger. If any doubt should be raised how Ovid could possibly know these things, I must request the reader not to judge of ancient knowledge by modern ignorance. The fund of knowledge, almost universal, contained in so small a book as the APOCALYPSE is something marvellous. This may not be so wonderful, however, considering that it was divinely inspired; but what may not the Sages who passed their lives in the study of the works of the Messengers have reached in the way of science? And why should we be surprised that a penetrating intellect like that of Ovid could have mastered so many mystical things in the lodge to which he belonged? *Innumerable mysteries*, says the learned author of *Ædipus Judaicus*, were known to the priests and to those who were Initiated. In the recesses of their colleges the learned Egyptians taught a pure and beautiful system of theology; but the light which illuminated the interior of the temple shed from without only a doubtful ray of science and superstition on the prejudiced and semi-barbarous multitude. * * *

When we reflect upon the system of Priestcraft we may be tempted to condemn it as the base offspring of ambition and hypocrisy; but since it must be confessed that science can never be the portion of the vulgar, and must always be confined to the few, it may be doubtful whether any real advantages flow from a too ardent desire to propagate knowledge among the lower classes of mankind. It requires so much time and study to master the great questions in politics, morals, and science, that the mass of the people occupied

with the common business of life can never be competent to judge of them.

Note 8 (page 65).—There is a name of God the Father, says Nimrod, and of the Theanthrope (God-Man) exprest in the three letters I, or Y, O, and the Vau, IOW, or YOW YOWHIS. The nominative does not occur unless in composition as IUPITER, but the genitive Jovis sometimes obtained the place of a nominative. This name the Greeks used to invoke in their distress, crying Iou, Iau, and Io, and from it the names Io, Ion, Ione, Iaon, Iao, and Ioo were formed, as probably was also that of Iauan or Iawhan (Vau-Han), son of Japhet. The virgins who preserved the fire of Vesta were admitted into the College by the High Priest, in the name of Ioo. *Sacerdotem vestalem quæ sacra faciat.* This name was acknowledged for his own by the Divine Person who conversed with Moses; and soon after the Jews returned from their sojourn in Chaldæa, and had fallen into the heathenish errors of Rabbinism, they revered it with the most grovelling superstition. They accounted it a profane action to utter this word, by which means they unavoidably lost, and do not pretend to possess, the mode of pronouncing it. They superstitiously call it the Tetragrammaton, that is, the four letters; yet in our characters it is written Jehovah. It is spelt with the four letters Iod, Hè, Vau, and Hè, which makes Ihèouhè, if the Hè is taken for an aspirated E; but if, as I suppose, it be no more than an aspirate, it will make Ihouh, a word susceptible of articulate pronunciation, although that pronunciation would probably be soon corrupted by substituting a short vowel for the final aspiration, Ihoua. The anointing of *Jehu* by Elijah seems to be a symbol of the baptism of the Lord by him who came in the power of Elijah, and that name seems to be the same as Jehovah, ii. 487.

Note 9 (page 90).—In the Hindu mythology Ceres, or Sri, changes not only her attributes, but her person also, and displays herself under the dreadful character of Erynnis, the leader of the infernal tormentors. It appears also that Isis was the same with Serapis; for in some instances the latter has long hair, formally turned back, and disposed in ringlets hanging down upon his breast and shoulders like that of a woman. His whole person too is enveloped in drapery reaching to his feet. In some figures of Serapis he is joined with Isis. It is probable that he was a personification of both sexes, Bi-Une AO, but it is remarkable that, according to Wilford, his name is derived from Asrapa, implying *thirst for blood*. The true meaning of the mythos, however, is

that God sends the conquering Cabir to purify the earth from sin, even if He passes it through fire, and gives to this really beneficent Minister all the appearances of terror and desolation. Bacchus, or the Messiah, is called Λικνιτης by Orpheus; a metaphorical title taken from the winnow which purified the corn from the dust and chaff, as fire was supposed to purify the soul from all gross and terrestrial matter. Hence this instrument is called by Virgil the mystic winnow of Bacchus (Georg. i. 166), and hence we find the symbols both of the destroying and generative attributes upon tombs signifying the separation and regeneration, of the soul performed by the same power. The Canobus of the Egyptians appears to have been a personification of the same attribute; for he was represented by *the filtering vase* which is still employed to purify and render potable the waters of the Nile: in like manner was the soul said to be purified from the dregs and pollutions of corporeal substance. The ancient custom of passing the children through fire is still preserved in India and Ireland; the mothers tripping through the flames with their children in their arms; it was reprobated among the Jews as being a gentile rite; but it probably originated in the days of Enoch, and was thought to be a communion with the Great Principle of the Universe. It commemorated also ecpurosis or purgation by Fire, to which the Apostolic Cabir justly consigns the fallen and unrepentant votaries of idolatry, filth, and falsehood, who make their belly to be their god. So the rite of Ablution in fire and water, so generally practised among almost all nations of antiquity, seems to have been a mystic representation of purification and regeneration of the soul after death. The exile at his return, and the bride at her marriage, went through ceremonies of this kind. In Roman Catholic countries this remnant of paganism exists: the bride and bridegroom before their marriage are required to confess, to be absolved, and to go to communion. I have already shewn how Jesus brought much of his mystic lore from Egypt. Part I, 431; Part II, 271, 427; Part III, 320; and General Index, s. v. Jesus. In confirmation of what I have also said as to one custom peculiar to Jesus, that of breathing on his disciples, it likewise was of Egyptian origin, and continues down to the present day. Thus we read in *Richardson's Travels*, i. 218. The same long figure is here represented on the ceiling as breathing her sacred inspiration over the head of Osiris, a practice of which there is a relic in Egypt at this very day. The holy dervise, having called upon the name of God in deep and hollow tones before making a fresh inspiration by which to

recontaminate his lungs, *breathes upon the face of the person on whom he would confer his blessing, believing that the breath which comes from the lungs, immediately after pronouncing the name of God, is fraught with the most gracious and salutary efficacy to him who receives it.*

The Book of Enoch.



CHAP.

- I. The awakening of ENOCH.
- II. A Vision of the Past.
- III. A Vision of the Impending.
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THE FIRST PSALM.

- VII. The Judgment of God.
- VIII. The Uniformity of Natural Law.
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- XVIII. The Seven Luminous Stars.

THE THIRD PSALM.

- XIX. A Vision of the Magnet.

CHAP.

- XX. A Vision of the Son of Man.
- XXI. A Vision of the Rivers of Fire.
- XXII. The Celestial Lands.
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- XXIV. The Vale of Sweet Waters.
- XXV. The Ascension of the Seven Heavens.
- XXVI. Vision of the Messengers.
- XXVII. Vision of Trees.
- XXVIII. The Tree of Knowledge.
- XXIX. Celestial Gleams and Glimpses.
- XXX. The Vision of GOD.

CHAPTER I.



In the Name of God, the Merciful, the Gracious, slow to punish, and of great compassion and holiness. This Book is of Enoch the Prophet. May the blessing of God be with that man who loves him for ever and ever. Amen.

1. IRAD, the son of MAHA-GAR, built himself a palace, with fair gardens, and a Temple also. And he raised it on a thousand columns, each three hundred cubits high. The Wild Bull guarded its porches.

2. And in the centre IRAD raised a golden Image; the face of a man, the neck of a lion, the body of a bull, an eagle's wings. And IRAD gave command throughout the whole country that all should come and worship the Image, the likeness of his God.

3. And the Watchers of the Night came with their wives and with their children and their slaves also, and they did homage to the Idol; and they forgot the First. And multitudes flocked together from East and West; and the cave dwellers; they who lived on fish and reptiles, and drank blood, and fed on the marrow of lions; and the serpent eaters, and those who lived on canes and locusts, and on raw flesh.

4. And they who slept in trees and on rafts, and hunted beasts and destroyed birds; and those who lived on ostriches and dog's milk, and tortoises, and the flesh even of men; all gathered themselves unto the King's Temple, and bowed before the Image of their sovereign's God (1).

Bless my song, O Sun!

Thou mighty Star of the Seven Heavens:

Who swayest the spheres of earth.

Through the immensity of boundless Space.

O resplendent!

O universally shining One;

Who rulest the tracks of Light;

To whom mortals look with joy.

O Universal Glory;

Thou just, thou gracious, thou supreme Father;

May my inspired soul praise thee;

May the music of my thought sing thy brightness.

Thou art the sovereign Light;

Whose glorious Image shines ever above me.

To thee, heroes pray;

Nor do their prayers arise in vain.

The east is glad with thine arising glory;

Fair is thy meridian splendour;

And when thou settest in the shining west,
Still we look on thee with love and praise.

5. And it was night; and it came to pass that I, ENOCH, was alone in the Temple, and I contemplated the Image. And a tempest arose; thunders and waves of lightnings, and the moan of winds; and the dome of the Temple was rent; and the whirl and the rains rushed in.

6. And behold! a flash, and it rolled down like a god; and grappling the Image it smote from head to foot, and dashed it in fragments; its crown of jewels was broken; its sceptre was a ruin; it lay as lies a blackened corpse; it was stricken into small pieces, and the rain roared, and buffeted its remnants.*

7. And when I saw the Image dashed to earth, I said, Is this the god we worship? a god, the slave of chance and of the elements? He cannot foresee the storm; he cannot ward away the stroke of ruin; in his own house he is helpless; he lies at the mercy of the Messengers of Air.

8. But I; whither shall I betake myself, and why should I yield up my soul and spirit to what is not?

Thou, who art in Fire

Teach me thy Mysteries:

Fill me with divine inspiration,

Bathe me in the streams of light.

* The description here given reminds one of that magnificent image in which Homer calls thunder *the terrific armour of God*: δειμαλεον Διος ὄπλον. Batrach. 289. By one of the Psalmists it is called the Voice of God. xxix. 3. Hence a Messenger is called a Son of Thunder; and the Seven Thunders of the Apocalypse are Seven Voices of God.

Ancient of Days!

Clothe me with the serene moon of wisdom:
Illuminate my soul, that deep ocean,
Till in its darkest depths it feels thy splendour.

I am alone, and ever lonely:

I feel myself a wandering, helpless unit;

Death on this side: death on that;

The cloud of desolation ever present.

In vain do I uplift me to the Ancient;

In my prayer have I sought him ever and ever;

But no answer doth he give me.

Never once hath He spoken

Visions enter my soul——

But I seek the Vision of the Supreme;

When wilt thou give it to me, O Father?

When shall I see Thee in the Temple?

Then shall I pass away with full content,

When I know that thou hast heard me;

When the sound of the Eternal Harp

Has bathed my soul in tears.

Lights and gleams and dreams;

And words from the starry heaven;

And visions over the veiled eye;

And the presence of ethereal essences.

Fiery lights, flashes of flame;

A waving sea of stars:

A magnet-trance,

An awakening soul and spirit.

9. And I departed from the place, and passed over the river. I bowed no longer to the stone (2) upon its banks. The stars shone through darkness; but I kissed not my hand to them. I lifted up my spirit to the One.

I sought counsel and strength from Him.
 Hear, O Heaven, and give ear, O Earth,
 All ye Children of Beauty hear:
 Better is it to be forsaken of all men,
 Than to be made their king by joining in their vices.

To God alone be Glory.

The night departs: darkness is scattered;
 The morning brings back light:
 Reverence be unto the Supreme:
 Let not none share praise with Him.
 O GOD, let us give Thee thanks,
 In the night and in the morning,
 Under the stars, and under the sun,
 For all thy benefits to mortals.

10. And I saw a Virgin more beautiful than the Sun; she spake, and smiled upon me; and she said, Come, for so thou art commanded; and she led me to a Wilderness: no tree was in that solitary place.

11. And when it was night the Virgin drawing forth a robe, made of it a tent, and she went in and laid her down, and beckoned to me: and she was as a Rainbow. But I heeded not; I lay upon the sand; the stars shone over me.

12. Then again she beckoned to me, saying, Thou art faint with hunger, wilt thou not have food? and I answered, Yes; and she showed me a lamb straying; and she said, Arise, kill and eat; but I answered, Nay; I will rather die of hunger; this lamb belongeth not to me; her owner hath lost, and peradventure now seeketh after her, why should I steal? better is it to die: And the stars shone over me. But over her tent I saw the Rainbow shine.

13. And when it was morning she rose, and went her way: she smiled; I followed. Feeble I was; yet I murmured not; we wandered over a Wilderness. And when it was evening, lo! a bottle of water; and the Virgin said: Take; drink. But I said, Nay; some traveller has dropped it; peradventure he may come back and die if he find it not.

14. And when it was night she drew forth her robe, and made of it a tent; and she went in and laid her down; and beckoned to me. But I heeded not; I looked not on her; I lay upon the sand until the morning-blush.

15. And I saw a fountain of pure water, cold as the moonlight, and a date tree full of fruit; and I called to the Virgin within the tent; but she answered me not. The fading stars alone seemed speaking to me.

16. And I said, O daughter hast thou no word for me? and who art thou enwrapped in mystery? Two days have we journeyed over this desert; and thou hast not broken once thy fast; yet still thou bloomest like the rose, and thy brightness is like the moon in her fifteenth day; and now when God has offered food, lo! thou wilt not take thereof.

17. Then the Virgin said to me: ENOCH! I am the Spirit of thy spirit: I have seen and tried and proved thee; now do I depart. And she left me, and I was alone; alone and weary in the Mountains: and the stars spake to me, and light entered my heart; and I seemed to pass over the waters of a great sea; and I was in a Dream.

O Thou Beautiful! come upon the winds.

Glide over the waters: sink into my soul:

Let the sun of thy bright face

Shine in lustre over me.
 What am I? What am I?—
 Sin is like a shroud around me:
 A man among evil men:
 With thoughts of evil: evil in my nature.
 Can I go unto the children of the land,
 And say unto them, Follow me?—
 Her face of sunbeams glittered—
 Even so it is ordained.

CHAPTER II.



THERE was a Veil lifted from above my head;
 My spirit saw the Past and the revolutions of the Past;
 A City splendid with gold and marble;
 With stately towers, palaces, and temples;
 And I said unto one who guarded the Gates:

* The Eleusin Medals prefixed to this Chapter are taken from Beger. They represent the Virgin Mother of the Lions of Jid, or the Apocalyptic Messengers. In the medal to the right She holds the Mirror or symbol of the Universe; in that to the left she holds the Branch. See Part I, 515; II, 152; III, 82, 284; and the General Index, *s. v.* Mirror.

Friend! how long hath stood this noble City?
And he said, This City hath always stood,
Its years are without number, it will stand for ever.
Then rolled a Cloud over me, and I passed onward;
And when a thousand years were gone
I came again that way and sought the City,
But I found no remnant of its mighty splendour.
I saw only a Desert.
There was no herbage, nor any fountain;
Dry and burned dust and sand.
I saw a Wanderer, and said unto him,
O friend! where is that noble City?
He answered saying, This Wilderness
Hath stood for ever and will stand for ever;
There is no City, neither hath there been;
But all is Desert as thou seest.
Then rolled a Cloud over me and I passed onward,
And when a thousand years were gone
I came again that way and sought the Desert;
But the Desert was no more.
A vast Forest of woodland
Covered all the plains and mountains,
And there were men felling trees;
And there were hunters following game.
One reclined beneath a mighty tree:
I said to him, My friend, answer thou me,
How long hath this majestic Forest
Filled the place of the departed Desert!
He said, This Forest hath been here for ever;
Yea, even from the birth of time;
And unto the end will it flourish greenly;
There is no Desert, nor hath there ever been.

This is the primeval Forest.
Then rolled a Cloud over me and I passed onward,
And when a thousand years were gone,
I came again that way and sought the Forest;
But I saw Tents and smiling plains,
And shepherds with their flocks and herds,
And children playing among flowers;
I said unto one, white with years,
O venerable father of many!
How long have these fields produced fruit?
Blooming sweetly for men and cattle?
He answered, saying, They have produced fruit
From the very first moment of the world.
I told him of the Forest, but he heeded not.
He said, There hath been no Forest here:
These plains have always borne food
Abundantly for the shepherd tribes.
Then rolled a Cloud over me and I passed onward,
And when a thousand years were gone
I came again that way and sought the Tents,
There were no Tents, nor any trace of life;
But in their place I saw an Ocean
Rolling with great billows;
And on the Ocean was a boat,
And a solitary Man was in the boat.
I said unto him, Where are the Tents,
The green fields, and the smiling shepherd tribes?
He said, Thou dreamest; there are no fields,
Nor have there ever been in this Ocean.
But from the first have these waves rolled
Over the boundless Deeps beneath;

They shall roll for ever and ever
 Unchanged and mighty as they now be.*

CHAPTER III.

1. Then was my soul enwrapped: my spirit was transfused in mists and clouds: gleams passed before me. Dim forms beckoned, and airy voices whispered in mine ear. I heard, as it were, the sound of waterfalls, and of many instruments of music, and after these silence, as of a starry night; a silence that spake.

Like a tree stricken by lightnings;

Like a tower blasted by the stroke of heaven;

Like a ship wasted by the waters—

Even so was my spirit.

The Ocean stretched afar;

Like the dim form of Eternity:

A spreading wilderness of many waters:

A vast and boundless space.

Bright and many-coloured were the gleams and flashes

That came like swans over that ocean:

Or as eagles with fiery wings;

Or as the flame-pinioned Seraphim.

Every peak seemed bearded with light;

Every pine and oak a pillar of fire,

And angel-voices sang:

He comes—the Great One comes.

Summon thou the Sacred Congregation,

The dwellers by the dark seas;

* There is a strange coincidence between this and Ovid. *lib.* xv. cited *ante* Vol. I., 75. Had Ovid read the true Book of Enoch? or had he learned its teachings in one of the Lodges?

Let them fly to welcome the king,
The descendant of the star-clothed.

O Wave! thou Wave of Flame!
What sayest thou unto my soul!
The Wave arose; it stood! it spake:
Stand thou not in my presence!
Within my mountain cave I fell prostrate;
My lips touched the crystal stream;
The mountains rolled in clouds;
The waters whirled in darkness.
A light, a flash, a quivering glory
Wrapped me in an eddy:
I was borne by the Mountain Eagles
Into a dark place.
Hymns of beauty resounded:
My spirit was enfolded in trance:
The fire-birds of flashing splendour
Flitted round—but silence was supreme.
For three days—for three nights;
For three courses of the stars;
For three marches of the rolling storms,
Rest, and pray in this solitude.
I know the numbers of the Shining Host,
Of the mystical Ouein;
Son of Fire; Voice of Wisdom;
Know that God is One.
Adore thou, the Supreme Ruler,
The Lord of the Sapphire belt;
The mountains answered:
Know that God is One.
And I heard the Waves saying:

As are the leaves of trees, so are the generations of men;
 The City fades, and the Desert grows;
 The Wilderness itself is swept away in time,
 And the Forest takes its place,
 And the Plains give way to the Waters,
 And the Waters themselves in turn are dried up;
 So are the generations of mortals;
 They live, they die, and are no more.
 And I saw Four Ages;
 The Age of Air, the Age of Water,
 The Age of Fire, the Age of Earth;
 These passed before me.



Then spake the Serpent with the Lion's head;*
 Behold I do reveal unto thee, Wisdom;
 I have shown thee, Powers of Heaven;
 I have guided thee to the pathway of the gods;

* This is the Serpent of the Naronic Cycle as he appears in one of the gems of St. Genevieve, published by Montfaucon. The solar glory surrounds his head; the Sun and Moon are seen to conjoin in the Cycle. He is a Leviathan, but with a Lion's head.

Destruction is but the prelude to Renewal:
Death is but the portal to Life;
Even truth also must be made new.
Behold, I saw the Heaven in a blaze of purity,
And I saw the earth absorbed into an Abyss:
The rolling sphere inclined;
The moment of destruction was at hand. (3)
Mountains suspended over mountains;
Hills sinking upon hills;
Lofty trees toppled headlong;
They sank downwards into chasms.
My voice faltered;
I cried out and spake:
Lo! the earth—it is destroyed;
It hath passed like a falling meteor.
Then did He raise me up:
Why dost thou lament, son of my soul?
I spake as I had seen:
I revealed the Vision.
He said, What thou hast witnessed shall come to pass;
Thine is a Vision of the True;
Destruction is at hand;
The earth shall sink.
Yet now arise; pray to the Lord;
To the Lord of Spirits that he may spare;
That the race of mortals die not
When the bolt descends from heaven.
Lord of all the creatures in the heavens?
King of kings —God of the world.

Blessed art thou, O Lord, the King,
Great and powerful in thy majesty:

Thy reign, thy kingdom, thy thrones of light,
Endure for ever and ever;
All the heavens are thy seat;
And the earth thy footstool throughout the Ages.
For Thou hast made them, and over all thou reignest;
There is no act which is beyond thy power;
With thee is Wisdom without change;
She abideth ever near thy Throne, and in thy presence.
Thou knowest all things;
Thou seest and hearest all things;
There is not anything concealed from Thee;
For thou perceivest clearly:
The spirits of thy heavens have transgressed,
And on mortal flesh shall thy judgment fall.
When the order of things throughout the Universe
Hath grown old and feeble and decayed,
Thou speakest; thy Word leaps forth:
Behold in new beauty they are restored
As a noble Tree when winter passes
Puts forth the glory of its strength;
Even so perpetually renewed
Is that mighty Palm, the Universe.
But thou, O Lord and mighty King,
Grant thou the prayer that I pray
May followers be given to Thy Word on earth;
May the whole human race not perish,
That the Sphere of Man may not be lonely;
That an ever-abiding destruction prevail not.
Or if indeed the Sons of Evil perish,
Let a righteous and upright race come
Who shall establish their posterity for ever.
O Lord! hide not thy face.

As from a blazing Fire when the wind blows
Sparks and flashes perpetually ascend;
Even so from the Central Light
Light perpetually goes forth.

And he said:

Son of my Soul look thou on this Book,
Which heaven has distilled as if in dew,
And reading that which is written therein,
Understand thou every part thereof.
Then did I look upon it;
And I understood the varied works of man;
And of all the children of flesh upon earth
Throughout successive generations.
And I blessed the Lord, the King of Glory,
The worker of the workmanship of the world,
And I glorified the Lord because of his long endurance,
And of his blessings given to the children.
I arose; I prayed; I wept;
I went forth, and looked on high;
I saw the Sun walking in splendour
The stars of twilight were scattered.

Then was I aware of another Voice;
The Voice of the Silver-Headed:
The Supremely-Fair of the spheres,
With the varied rainbow of the Thrones.
A foam of eddying light around the head;
A river of flowing fire beneath the feet;
Out of the midst lightning flashes;
Darkness, whirlwind, and silences.
He who would pass into the Celestial Circle,
Who would cross the boundary of fire,

As a silver arrow shooting through the midst—
 As a note of music from the harp.
 Lo! I say to thee, his pure-white essence,
 If it hath one tinge of even a shadow of darkness,
 Shall sink and perish in that stream:
 The weight of a hair shall draw it down.
 The King, the slave, the beggar by the way,
 Are equal all upon the river bank.
 God giveth unto every man
 A reward equivalent to his work.
 The sovereign on earth is not a sovereign in heaven:
 He who has begged, begs not in the spiritual:
 All are on the same level.
 And unto each shall his meed be presented.
 A monarch sought to pass,
 He was hurled into Infinite Space:
 The monarch's lowliest servant came,
 He passed on wings of light into the Angelic Sphere.

CHAPTER IV.



1. This is a record of the revolutions of the Heavenly Lights, according to their classes, powers, periods, names; the places of their birth, and their successive months, as the shining Angel did reveal them.

2. This shall be their order during ages of ages until a new cycle shall arise, and this indeed is the first law of the luminaries; the Sun and Light arrive at the Gates of

Heaven, which are in the bright East, and thence they travel onward to the Gates of Heaven that lie westward.

3. There are the Celestial Gates from which the Sun goes forth, and the Celestial Gates in which the Lion sets; thence also does the White Hind arise and set again; and the Star-leaders among the starry host.*

4. Six Gates are there where the Sun arises, and Six Gates in the place where he sets, and all respectively are on an equal level, and there are many apertures for splendour on the right and on the left.†

5. First marches forth the solar Lion replete with luminous fiery flames; the circle of which is as the Circle of Heaven itself, and where he ascends as in a chariot, the wind blows. The sun sets in heaven, and returning by the north, so as to proceed towards the east, it entereth by that Gate, and thence illuminates the whole face of heaven, and so for the first month it goeth out of that Gate, and rolling onward it reaches the fourth Gate; of these six, which are at the rising of the Sun; and in this fourth Gate, through which the Sun and Moon proceed, there are twelve apertures for splendour through which flame issues.

6. And when the Sun arises in the heaven it goes forth through this fourth Gate for thirty days, and by the fourth Gate that is in the heaven westward, and parallel with the former it now descends; during that period the

* Founded on this passage was the Jewish name for a synagogue, Shar Hasha, or the Gate of Heaven. The Hindu Ghauts give their name to our Saxon Gates.

† These things are metaphorically spoken; the language of the heavens is not like a mathematical demonstration in Euclid.

day is lengthened from the day, and the night curtailed from the night for thirty days, and then the day is longer by two parts than the night; the day is ten parts and the night is eight.

7. The Sun goeth forth through this fourth Gate and sets in it, and turns to the fifth Gate during thirty days; after which it goeth out and sets in the fifth Gate; then the day becomes lengthened by a second portion; now, indeed, the day is as eleven parts; the night is shortened, and is only seven parts.

8. And now the Sun returning eastward enters the sixth Gate, rising and setting therein one and thirty days. At that period the day is longer than the night; it is twelve parts; it is twice the time of night; the night itself is shortened into six parts; thenceforth the day is shortened and the night made long.

9. Again the Sun returns eastward entering the sixth Gate; there does it rise and set for thirty days; when that period is completed the day is shortened: it is eleven parts while the night is seven.

10. Then the Sun marches from the west from the sixth Gate, advancing eastward, it arises in the fifth Gate; there it remaineth throughout thirty days, and sets again west-ward in the fifth Gate of the west. At that period the day becomes shorter by two parts; the night is eight parts: the day is ten parts, the night is eight parts.

11. Then the Sun advances out of the fifth Gate, as it did set in the fifth Gate of the West: and rises in the fourth Gate for thirty one days, setting in the west because of its signs; at that period the day and night are equal; the night is nine parts and the day is nine parts.

12. Then the Sun goes from the Gate as it sets in the west, and returning eastward goeth onward by the third Gate, there it remaineth throughout thirty days, setting in the west at the third Gate. At that period the night is lengthened from the day, and the day is shortened for thirty days; the night is equal to ten parts, but the day itself consists of only eight parts.

13. The Sun now goes from the third Gate, where it set in the west; returning eastward it proceeds by the second Gate of the east; there it passeth throughout thirty days; setting in the second Gate of the west of heaven. Then the night is equal to eleven parts; but the day itself is equal only to seven.

14. Then the Sun goeth from the second Gate where it did set; it returns to the east by the first Gate for thirty one days; it sets in the west in the first Gate; the night is then twelve parts and the day is six.

15. Then the Sun, having completed the circuit, returneth a second time throughout its sphere into the first Gate; it enters throughout thirty days, and sets in the west in the opposite part of heaven; at that period the night is again shortened; it consists but of eleven parts, while the day is seven; then the Sun enters into the second Gate of the east, rising and setting in its circuits for thirty days; then the night is again made shorter; it becomes ten parts, while the day is eight parts.

16. Then the Sun goes from that second Gate and sets in the west, but rises in the east in the third Gate for thirty days; then the night becomes again shortened; it is but nine parts; the day also is nine, and the night and

the day are alike equal, and the whole year hath three hundred and sixty-four days.

17. Thus the day is daily lengthened and the night shortened, during the progress of the sun back and forward, and this is the law of that great and everlasting Lion which God hath so appointed for ever and ever. And his names are Ari-Arez, Sur, and Tamuz.*

These things did he show me,
 That Angel of the Lord of Splendours:—
 The institution of heaven in the Heavens,
 And in the worlds that are under the Heavens;
 Twelve Gates that open to the circuits of the sun-chariot;
 And from which the rays of the sun are emitted;
 From these rays heat proceeds.
 Twelve Gates also I beheld in Heaven,
 Through which the Sun, the Moon, and the Stars,
 And all the luminaries of heaven do come forth,
 According to their periods of rising and setting.
 There too I saw secret meteors,
 And the distribution of the varied winds,
 And the mysteries of dews and clouds;
 The caverns of the hail, the snows,
 The mansions of the clouds,

* Among the curious monuments of Egypt, says Sheik Schemsedden Mohammed, in his book entitled *The Wandering Stars*, we must place the Berbis. At Dendira there is one in which there is a dome that has as many windows as there are days in the year: every day the sun makes his entry by one of those windows, and does not return till the anniversary of that day in the following year. There are many words, adds de Sacy, whose signification I have not been able to determine with precision; many appear to have been entirely unknown to our lexicographers; of these is the word *Berbis*. [It means the Creative Force or Energy.]

The wondrous Cloud itself
 Which filled all Space
 Before the Universe gleamed.
 The mechanism of the Moon, and her phases;
 Her birth ever renewed
 From darkness into crystal light;
 Her unchangeable procession.
 How she goes before the giant Sun,
 Wandering never from her path;
 Shining as a lamp to mortals
 In obedience to the Supreme Lord
 I mingled in her mysterious orbits;
 The cycles that she completes by day and night;
 Her course to the pure, a splendour,
 But to the evil utter darkness.
 Unto these, even the Sun shines not:
 His orb is but vapoury mist:
 How can they who are blind to God
 Perceive the glory of his servant?
 God hath separated Light from Darkness;
 A fiery belt divides them;
 The spirits that delight in each, abide in each,
 None can pass that ever-burning zone.

18. And he said: Knowest thou, O Enoch, who may this Sun be? and who this whitely-shining Moon? The Lion glitters, but the White Hind is all love.

19. From the Sun proceedeth all that is divine: love and light, and warmth and beauty.

20. These flow into all places, into all natures, into all essences, into all starry fountains.

21. With these are carried along in flame-circles the leaders of ten thousand classes of stars.

22. Regarding these, men do greatly err: they know not their true nature, nor become participants of the sun-gleam.

23. Blessed are they who do receive thereof: who shine and burn and are crowned.

24. And he said: Hast thou heard of the ways through which the Splendid Ones go forth? Seek—meditate—retire into the wilderness: in the caverned mountains seclude thy soul.*

CHAPTER V.

BEAUTIFUL art thou, O Sun!
 Yet I will not bow to thee in worship;
 And thou, Moon, art fair indeed;
 Yet will not my soul adore thy circle.
 I have seen ye tremble in light,
 As if ye were living Creatures;
 Yet I know that ye are ministers only:
 And that God is your Divine Master.
 He shall be my Sovereign:
 Before His Throne will I bend low:
 I will not worship the Rainbow Spirit
 Who is ever near and with the Lord.
 But thou, O Moon, art her footstool,
 And thou, O Sun, art but her veil.
 She casts thee round her, like a robe—
 Shall I worship a garment?
 In the mystical grove I see an Altar—
 It is the sacred Altar of the Father:
 On this shall I lay my heart,

* Enoch did so. See APOCALYPSE, section 13; Part I., 525

And unto Him only shall I bow in adoration.

And I saw a Glory of Light; clouds fine as air; and in the centre thereof the Sun; and two Rainbows round the Sun; and yet a third Rainbow in the opposite quarter. But in the extreme ends of the two Rainbows the central Sun was so brightly mirrored, that the intensity of light and golden splendour made three Suns, when there was but One.

And lo! a vision of fire-red horses,
They passed over seas of waters;
In dew, in rain, in frost, in snow,
Like meteor-lights they flashed.
The mountains stayed them not;
They put forth wings; they flew;
Thunders in their dark feet;
And in their eyes stars like fires.

I heard their names:

The silver Gates of the Clouds opened wide;
And downward into the glens,
They passed like rivers of flame.

He shewed me the Secret of the Lights,
And the judgment which they carry on their wings,
They lighten for a blessing;
According to the will of the Lord of Essence.
The secrets of the Thunders were revealed unto me:
When they grind as in a mortar above heaven:
When the night-clouds fly before them,
And the sound of their wrath is heard.
Their Voice is for peace and blessing,
And for judgment also according to the Law:
When the guilty hear and know it,

They hide themselves in caves and holes.
 Divinely beautiful is the survey of the Heavens,
 And of the splendours that revolve therein:
 Beautiful in their majestic order;
 In their varied and majestic course,
 For their beauty and order are derived
 From Him who is the First,
 The One, Supra-Celestial Fire—
 The Ancient of the olden time.

Afterwards I saw every Secret
 Of the Dark Splendours that are concealed;
 I grasped the sources of those Lightnings;
 Which bless and fertilize while they flash.
 O thrice blessed are ye,
 Ye pure Spirits of the earth,
 For whom a knowledge of those beautiful things
 Has been prepared by your Lord and Father.
 Ye shall exist in sunlight;
 In the rays of everlasting life,
 Whose beam shall shine for ages
 With a glory that never fails.

1. Then another Spirit who proceeded with me spake, and shewed me the first and last Secrets; the Mysteries of the Heavens above; the mysteries of the earths beneath; and the beginnings of all things, and how the Spirits of the Heavens are divided; and the Spirits who rule the winds; and how the winds are numbered by God; each in proportion to his strength and excellence.

2. He shewed me the force of the moon's light, and how its growth is regulated; and he disclosed to me the

name she bears among the Immortals; the first is Ason-Ya; the second Ebla; the third Benasi, and the fourth Erae. And he narrated to me the divisions of the stars in order, and their names, and the ranks of each division. He shewed me how the lightning flashed, and how the clouds do instantly obey; and the silent pause of the thunders; and the energy of the new-awakened bolt.

3. The thunder and the lightning are one; yet are they both, two forces; they move not with one spirit, yet are they still indissolubly joined. For when the lightning flashes forth, then indeed the thunders sound; and the guiding Spirits pause and rest, until the space of the time is passed.

4. He shewed me how each is restrained as with a bridle, and is impelled by the force of the spirit, which sweeps them over the mighty spheres, as an arrow loosened from the bow.

5. And I beheld, as if in seven-fold lustre, Holy Ancients: the Cherubim with uplifted wings of glory; the Seraphim and the Ophanim of light; the pure and burning Chasmalim of starry shape; Asarim and Isarim; myriad and innumerable millions they were; their songs and music filled the Universe.

6. Seas of light flowed before me, far into extended space; oceans with towers and spires and obelisks on their snow-white shores.

After this he gave me the signs,
He made known symbols and secrets
Of all the hidden wisdom
In the Book of my Father,*

* The Book of my Father means the APOCALYPSE. Section 8. (See Part I., 521);—*They gave to her the two wings of an Eagle to*

And in the mystic parables
 Of the All-Powerful Spirit;
 Who is there whose heart softens not
 Whose nature is not troubled at these things?



Light of the Universe!
 When shall I return me to Thee?
 When shall I go back unto the ancient places,
 The paradise-bowers of Primeval Love?

There the mighty Triad of Beauty
 Shines in white resplendency;
 Armoured in the diamond-light of heaven:
 With bows and arrows of golden beam.
 Around the Fire-Altar
 Rising in the midst of ocean,
 Washed by ten thousand darkling waves,
 They bend, they pray, they sing.
 The Rainbow rises out of the Ocean;

flee into Hermon, where was her place;—and the Naronic Cycle, where the Sun and Moon conjoin, with Six Stars, are commemorated in the two Eleusin medals which I copy from Beger. The Rainbow surrounds the Holy Spirit.

But the Spirit shines in loveliness,
 The waves leap up with silver on their crests;
 She breathes delight and peace through all.
 A hymn arises out of the mystic cells,
 The song of Hu, the Lord of the Universe:
 It impels as if with fiery force
 An effluence through all that live.
 Their natures beat with fire-energy;
 They swell with joy and with a calm wisdom;
 And circle round the White Stone of Might,
 Whose face is the Mirror of the Spirit.
 O Mighty One, small as the mote,
 O Glorious One, larger than the Universe;
 Our Lord, our God, our Mysterious Sire,
 In Thee alone do we put faith.
 Thou art Life; Thou art Light;
 Thy form is translucent sunshine;
 Lord of Waters! Lord of Worlds!
 The Great, the Ancient, the Infinite.
And I saw a holy Vision in the Heavens.



In the two medals above (which I take from Beger), Sacer Ceres, in the first, holds the Branch or symbol of the Buddha:

And He said, Who will go?
 And a peal of thunders answered:
 The Universe was wrapped in dazzling flame;
 It quivered in the hold of lightnings.
 Hear ye, hear ye, said the Thunders,
 The Branch of the Lord is beautiful;
 He alone knoweth no change,
 But his fruit is an everlasting glory.

CHAPTER VI.

1. And I heard One speak:
2. In the seventh of the first was He born, while the Holy and the Just awaited him with patience.
3. But after him, in the second, great wickedness did arise, and fraud did spring forth.
4. Afterwards, in the third, a Man of the Tree of Purity, is made manifest: the Branch thereof shall bloom for ever.
5. Next, in the fourth, visions of the All-Powerful shall be seen: the order of generation after generation.
6. Then, in the fifth, the House of Glory and of Might shall be raised for ever and ever.
7. In the sixth, there shall be darkness, and in it shall a Man ascend.
8. In the seventh, the Righteous shall receive a sword to execute judgment upon the evil.
9. In the eighth, shall be the Pure, chosen from the Tree of Everlasting Beauty.

She wears the helmet of Venus Cabira. In the second She holds the Winged Hermes of Heaven, with his roll, or Apocalyptic Volume, in his hand. Behind her is the Ancile and the Mirror of the Universe; supported by the Universe itself.

10. In the ninth, the virginity of the Righteous shall be revealed to the whole world.

11. In the seventh of the tenth, an everlasting judgment shall be executed: heaven shall spring forth in the midst of the angels.

12. The Stars of Shesti Matri shall be revealed.* And a long interval shall pass, and gleam fitfully.

13. The former heaven shall wane away; a new heaven shall appear; all the Powers of the Most High shall shine with seven-fold splendour, lustrous as serpents of fire.

14. The House of the King shall be built up for ever.

15. The Voice ceased.

16. And I was lost in wonder: the darkness of mystery on my soul and spirit. And I could not speak.

Rise, arise, O King of the earth:

Gird thy spirit with the eagle;

Soar into the Divine Presence:

Think not, as mortals think.

I rose in clouds of golden splendour,

In flame-mists; in a trance;

I saw the Chair of Rainbows.

I saw the splendid gleaming Seraphs.

Happy, oh! how happy are they,

Who see these Palaces of Glory;

Waving, rolling in an eddy of flame;

With the splendid foam of fire.

* That is the Child of Six Mothers, of the Nereus or Naros. By the Buddhists he is called Sosi-Osh, which may be translated either the Ocean-Saviour or the Fire-Saviour—each alluding to the Mother, the Holy Spirit. Sosiosh means also the Six, or Naronic number of the Holy Spirit—that is, Her Son, the Messenger. See Part III., Primitive Roots, xxi., xxv.

The Luminous One gives Light
 To all these splendid spheres:
 HU-MAYA-LUC:—
 I fell upon my face in fear.
 And when a thousand years passed,
 He graved upon my thigh:—
 Like a thunder-cloud the Raven passed:
 But his beak dropped blood.

THE FIRST PSALM.

Give thanks unto the Lord, call upon His Name:
 Make known His deeds among the people;
 Sing unto Him: sing psalms unto Him;
 Talk ye of all His wondrous works.
 Glory ye in His holy Name;
 Let the heart of them rejoice that seek the Lord.
 Seek the Lord and His Strength:
 Seek ye His face continually.
 Remember His marvellous works that He hath done;
 His wonders and the judgments of His mouth.
 He is the Lord our GOD:
 His judgments are in all the earth.
 Be ye mindful always of His covenant.
 The word which He commanded to a thousand genera-
 tions,
 Saying: *Touch not mine Anointed Ones,*
And do my Prophets no harm.
 And when they went from nation to nation,
 And from one kingdom to another people,
 He suffered no man to do them wrong,
 Yea, He reprov'd kings for their sakes.
 Sing unto the Lord, all the earth,

Shew forth from day to day His salvation.
Declare His Glory among the nations,
His marvellous work amid all peoples,
For great is the Lord, and greatly to be praised,
He also is to be feared above all gods.
Glory and honour are in His presence;
Strength and gladness are in His place;
Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto His Name,
Worship the Lord in the beauty of holiness.
Once ye were as Spirits before Him;
Gleaming in the beauty of the sun;
But now a fallen race,
Ye sigh after the Golden Seats (4).
Tremble thou earth;
The world also, and all that be in it;
Let the Heavens be glad; let the earth rejoice;
Let all men say, The Lord reigneth;
Let the sea roar and the fulness thereof;
Let the fields rejoice and all that is therein.
Then shall the trees of the wood
Sing out and shout at the presence of the Lord;
Because He cometh to judge the earth,
And to give splendour to the Sons of Truth.
O! give thanks unto the Lord, for He is good,
For His mercy endureth for ever.*

* This Hymn appears in the so-called Psalms of Daoud, cv., and in 1 Chron., xvi., 22. I have alluded to it in Part I., 421.

CHAPTER VII.



1. The Word revealed unto Enoch: a blessing to the pure, who shall exist in the days of tribulation; but to the wicked and ungodly it shall be a stumbling-block. I, Enoch, was with God; I made answer and spake with Him, while mine eyes were veiled, yet opened; and while I saw Holy Visions in the Heavens. These did the Divine Ones shew: the Lion-Gods.*



* See Part III., General Index, Lion-Symbol; also 315, 348, 360. See Montfaucon for gem prefixed to this chapter. Chifflet gives the second, which is the Lion of the Naros, with the Islâm

From them did I learn all things;
 By them was I filled with understanding;
 I beheld the things which are not now,
 But which shall come to pass in future days:
 In generations that are yet to be;
 When the Son of Heaven shall shine forth.
 By them I spake, and did converse with those
 Who shall go forth in glory from their habitation,
 The Holy and the Mighty,
 The Rulers of the sphere of man.
 In after days they shall sit upon ZION,
 And call their hosts around them.
 They shall be made manifest in lion-strength,
 In the majesty of the power of heaven.
 All shall be awed;
 The Children of Darkness shall be terrified;
 Fear and trembling shall overcome them;
 They shall be scattered to the ends of the earth.
 The lofty mountains shall be troubled;
 And the hills shall be depressed with shame;
 They shall melt like honeycombs in Fire;
 The earth of man shall be deluged,*
 The sons of flesh that are thereon shall die,
 And judgment shall be pronounced aloud,
 Yea, even the righteous also shall be on trial;
 They shall be weighed in the balances of GOD.

symbol of the conjunction of the Sun and Moon. This Lion is seen among the Egyptian and Nemroud reliques in the British Museum.

* Kircher says that Annius, in his Commentary on the Apocryphal Berosus, has asserted that in the Volume of Enoch was contained the prophecy concerning two total destructions of the earth, which should come to pass, one by water, the other by fire.

But to those in fine shall Paradise be opened;
 They shall belong to GOD, and shall be happy in His
 light;
 And the splendours of the Beautiful One of Heaven
 Shall enfold them round within its circle.
 Behold He comes with thousands of the Saints,
 To execute judgment upon the wicked;
 For their crimes shall the sinful suffer;
 And the carnal shall be covered with confusion.
 The boundaries of the Universe shall flash lightnings;
 The voice of thunders pealing shall be heard;
 And bolt on bolt redoubled amid darkness,
 Shall testify the presence of the Holy One.

CHAPTER VIII.



All who are in the heavens know the order of the
 heavens;†

* The above medal is in Beger: it represents the Holy Spirit borne by the Lion, or God of the Universe. In her right hand is the Rod or Sceptre of Power; in the left, the Kosmos.

† This is a mystic shadowing forth of the Naros, in words that would be intelligible only to those who were themselves aware of that Sacred Cycle, while to an ordinary reader it would be sealed.

The stars wander not from their orbits;
They rise and set at the moments that are marked out;
They disobey not the commands of Him who ruleth.
The high Intelligences look down upon the earth,
And see the things that are done therein;
They mark the advancing and retreating tide of events,
From the beginning unto the end of the end.
And every Manifestation of the Supreme Being*
Is invariable in his period of appearance;
As the summer followeth the winter;
As the cloud and dew refresh the wilderness.
When the trees wither and the leaves fall off,
And the beautiful seems an image of decay;
Yet they know that all shall be in time renewed,
And that the young blossoms shall bud forth.
And when the days of summer come,
And thou seekest for a shade from the burning heats,
And thou canst not walk upon the parched earth,
Nor upon the rocks because of the glowing beam,
Then the trees put forth their leaves;
Their green branches produce fruit and shadow;
And the sweet and shady bowers of delightfulness
Succeed to the dry boughs of winter.
He who liveth for ever doeth these things;
They are His work, as the rings revolve;
They are subservient to GOD, and they are immutable
also;
For as He has ruled, even so do they come.
As the rivers flow into the seas from out the seas,
So flow the years into the cycles of the years;

* The Messianic Messenger, called the Manifestation, or Phanerosis, that is, the Phani Spirit of Love.

As the seas re-flow into the rivers from the rivers,
So do the cycles blend into the new-commencing years (5).

CHAPTER IX.

1. Hearken unto me, O Men; hear ye, in what manner ye have sinned, and how ye have departed from the straight paths which the Man of God* did show.

In the morning of the earth there was beauty,
In the golden morning of the Ancients;
When the race of mortals newly born
Bloomed like trees in summer.

2. But after sons† had multiplied on the earth, and their daughters did appear beautiful to the eye, then did the Children of Heaven‡ look upon them, and they became enamoured of those fair women.

3. Like horses did they neigh,

* * * * *

4. And they said unto each other, Go to, let us take unto ourselves wives from those;§ are not we the chosen children? and shall we not do as seemeth good unto our hearts?

5. Then did they debate whether they should abjure the sacred command; but they resolved to do so, and to contract marriages with the daughters of those who renounced God. And their leader, Sam-Iaza, said unto

* Chadâm, or Adi-Buddha.

† Those who had not followed the Laws of Adam were so called.

‡ The followers of Adam were so called.

§ The Sacred College, or Seven Pagodas, had forbidden all intermarriage with the vicious, an ordinance imitated by other eastern nations (6).

them, May it not be that some of you will repent? and abandoning your Chief perfidiously, shall it not come to pass that I alone shall suffer death?

6. But they answered, saying, We swear, and bind ourselves as one with joint execration that we will not change from this our purpose, but will do the thing that we have sworn to do.

7. And they made oath all together, and bound themselves as one by mutual execrations; and they descended, to the number of two hundred, upon Ardath, which is near Mount Ar.

And the women whom they took brought forth giants,
Mighty men and terrible;

And these giants begat the Naphelim,*

And from the Naphelim the Eliudi sprang.

Vast were their numbers;

And they taught themselves and their wives also,

Poisons, and incantations, and magic arts,

And the things and thoughts of Satwanas.

And Azael made swords and breastplates,

And melted metals of the earth,

And fabricated for women gold and silver,

To bear ornaments like harlots,

And to polish stones,

And to give them false splendour,

And to use colours as dyes,

And to violate the Laws of God.

And perverting all the ways of right,

Wickedness stalked over the earth;

* Clouds, Phantoms, Ghosts, as contradistinguished from real Essences. For every evil thing is unreal, having no permanence.

And they fed hatreds in their hearts,
And did evil with the roots of herbs.

8. And of those who polluted themselves, Yakûn misled the sons of the priests, and, causing them to descend, led them wandering among the sons and daughters of the infidel. And he whose surname was Kesabela gave evil counsel to the sons of the priests, and led them to corrupt their minds and bodies by intermarriage with the generation of the wicked.

9. And he whose surname was Gader-Eli was a maker of death instruments; by his hand were these things given unto the sons of earth from thence for ever.

10. And he whose surname was Penemue discovered unto the children sweets and bitters; he revealed hidden mysteries, and exposed writings that ought not to be exposed.

11. And he whose surname was Kasyadi disclosed appearances of Gods and Spirits; the Epiphany of the Divine from the Womb, and of the Pure who was removed from the bite of the Dragon, and the Manifestation in the light of splendours, of the Faithful One, the Child of Tebet.* He revealed the sacred number Kebe,† which the Most High, who dwells in majesty, made manifest unto his own Holy Ones, and whose name also is Beka.‡

* A further explication of the mysteries of the Apocalypse which was given by this apostate priest. Tebet is the mystic Teba, the Naros or 600.

† This word Cheb-El is explained Part III. xiii. It is the basis of Kabbala.

‡ This is an anagram of Keba, the occult name of the Tree of

12. He divulged that ever Holy Name, which ought not to be made known to any, breaking through his oath of power, for powerful and strong was that oath. This is the Sacred Akao of the Almighty, whereby the Heavens were suspended before ever the earths were formed; the Akao that ought not to be revealed.

13. This is the Holy Name, whereby the earths were founded on the floods; while the agitated waters rushed wildly out of their dark and secret beds: whereby also the seas were formed, and the foundations of the seas were laid; whereby the rocks were raised against its anger: the rocks that are unchanged for ages.

14. This is the Akao that makes strong the Abyss, so that it shall remain immoveable for ever; by this the Sun and Moon complete their march, swerving not from their appointed course.

15. By this Name the stars revolve; and when their names are called, they come and go; and the winds are ruled, and the thunders also, and hail and lightnings and the seasons.

CHAPTER X.

1. And all these, Chiefs among the Watchers, practised dread iniquities; they polluted themselves with strange

Knowledge. Postel. *Hist. Orient.* 206. But Kubè was a name of Kube-le, or the Holy Spirit Goddess, *receptaculum totius naturæ*, after whom is the Arabic black stone or Kaba. The meaning of the passage therefore is that he revealed secrets connected with the Ineffable Virgin-Mother, which none but the highest of the Initiated should know. Akao is one of the divine names of the Spirit-Sun. Note that Naos, the Greek word for Temple, is mystic; the N and S indicate Naros, of which the Central Light is AO.

women; they made a mock of holy ordinances. They destroyed birds and harmless creatures; they bowed them to the images of beast and fish; they ate flesh and drank blood until the very earth did groan and sob.

2. Impiety was spread over the nations, and harlotry prevailed in all places; and Amazarach practised witchcraft; and Arimerz solved magic questions.

3. And they worshipped false gods, Nidra, Levata, Isarta, Patiki; and they did magic in the name of Abdi, and Og, and Nura, and Adsarta.

4. And they corrupted all their ways; and observed the spheres for unlawful uses; and men and animals cried out to God, and their voices reached the Thrones.

5. Then the Holy Spirits, looking from Heaven, beheld blood over the earth and the iniquity wrought thereon, and how the spirits of the souls cried out.

6. The great Archangels of God, Michael, Uriel, Raphael, Gabriel, looked and saw evil in all places, and that wickedness had corrupted all. And the Spirits said, It is the voice of their weeping. The earth is sad, even to the Gates of God; and now to Thee, O Holy One of Heaven, the souls of men do cry.

7. Saying, shrieking: O thou Holy One, justice, justice from the Most High God.

8. Then these Spirits said unto their Lord: Lord of lords, GOD of gods, the throne of thy glory is for ever; and for ever and ever is thy name sanctified. Blessed be thy Throne, thou King of kings!

9. Thou hast made all: Thou possessest power over

all: all things are open before Thee; neither can there be aught hidden from thine eye.

10. Thou seest what these do, practising all corruption. They have joined themselves to sin and shame. Black are their sorceries. They unto whom thy might of power was given have polluted themselves with the daughters of men; they have gone in unto them, and done iniquity, devising crimes from dawn till dark.

11. And their wives—they have brought forth Giants,* so that earth is red with abominations; and thy children they cry out before Thee, complaining at the Gates of Heaven; yea, the very souls of the spirits of the dead do cry;† their lamentation cometh out of the grave.

12. And the voice of their weeping rises; the echo of their sadness from below; they cannot shield themselves from the ungodly; nor from sinners make their escape.

13. Thou who knowest all things knowest these also and their fruits; yet Thou hast not spoken to thy Holy Ones, neither hast Thou declared thy will.

CHAPTER XI.

1. And MICHAEL said unto RAPHAEL: Bind Sam-laza hand and foot; cast him headlong into darkness; cover up his face.

2. Restore the earth which he has corrupted; an-

* In fierceness and power. These were fed on the marrow of lions, bears, and tigers, and were brutal and sanguinary to the greatest degree.

† The writer in Genesis imitates this. *The voice of thy brother's blood crieth unto me from the ground.* iv. 11.

nounce life—even a resurrection: all the sons of men shall not perish: the slaves of soft beds shall be destroyed. Every oppressor shall die from the earth; the children of the Watchers, the earth tyrants; but the good are as trees that bloom for ever, beside their fountains or by running streams.*

3. Thus shall it come to pass that the evil shall not see the days of holiness, the days of beauty; when the pure shall have begotten thousands, and their sabbaths shall be gardens of peace.

4. In those days the face of the earth shall be sown with seeds of righteousness; it shall be filled with trees of blessing; every Tree of Paradise shall grow therein. In it shall vines be planted; every vine shall give forth abundantly; for one measure of seed a thousand; for one measure of olives ten presses of oil. (7)

5. From all injustice it shall be purified; from all oppression, from all impiety; all manner of pollution and unrighteousness shall perish from the sphere of earth.

6. Then shall the children of men be pure, and all nations shall adore God alone; He will rain down blessings from heaven. He will cause them to descend upon the earth. And upon all the labours of man shall the

* This and the following passages must have been before Hesiod, when in his *Theogony*, he speaks of Zeus having sent the Titans beneath the broad-wayed earth and bound them in irksome bonds. There under murky darkness the Titan gods lie hidden in a dark dreary place near the extremities of the vast earth. They may not go forth for a brazen chain binds them, and a wall goes round them on both sides; there the sons of obscure night hold their habitations, &c., &c., 716.

benediction of ADNAI flow; peace and justice shall assume the sceptre; and reign like kings from Heaven.

CHAPTER XII.

Before all these things I, ENOCH, did exist,
 But concealed and secret in the deeps; (8)
 No man knows where I was;
 Neither can the sons of mortals know.
 But I was mingled high with the Holy Ones,
 And blessing the Great Lord and Father,
 In a far-off place where darkness dwells not;
 Nor any shadow is beheld.
 There a Voice came unto me,
 A Voice Supreme and Holy:
 It awakened me up,
 That with a tongue of flesh I might proclaim.
 The Eagle Voice raised me, saying:
 Go ENOCH, kinsman of the Sun,*
 Say unto the Watchers who have fallen away,
 Who have deserted their pure calling;
 Who have polluted themselves on soft beds,
 Abandoning their silent sanctuaries;
 That in exile they shall feel no peace,
 Because they did corrupt themselves with lusts;
 They shall have no joy in offspring;
 They shall wail over the destruction they have caused;
 They shall weep for the days of innocence,

* The Hindus call it Archi-Bandu, which has the same meaning. The mythos of Jesus preaching to the spirits in prison is founded on this chapter of ENOCH.

When truth and mercy were in their hearts.

We rode upon the Whirlwind's wing—
Over the dark-red storms;
We heard the clash of many tempests;
We heard the groans of many thousands.
Lightnings from the thunder-clouds
Surcharged with deep black smoke;
Like bright-red horses
Drawing chariots of iron.
And in my hand a Sword,
Like a waving meteor:
And the heaven seemed ablaze with light,
As I wielded the mighty blade.
And a cry of desolate mourning,
And the sighs of many sorrowing ones;
But a Voice of Power said:
Even so—this judgment is just.
Their swords were bathed in blood:
Their arrows dripped with fire:
And the pale phantoms of the fallen
Passed us in their gloomy clouds.

And passing on into the places of the Watchers,
I said unto Iaza: O thou fallen!
A sentence is gone forth against thee;
Behold! thou shalt have peace no more.
He by whom we live,
He who is All in himself;
The Invisible, the One,
GOD hath sent me to you.
Thy sin shall bind thee in brass;

Neither shall relief come upon thy limbs;
Nor supplication win pity;
For great is thy wickedness.

1. And I passed onwards, and saw others; they trembled, pale in terror; and they besought me to intercede with God, that they might obtain pardon.

2. Then did I make a record of their supplication, and of the sufferings which I saw, and of the mercy which they sought, that they might have peace.

3. And wending onwards I passed Waters of Vastation, of Dan-Ba-Don unto the west of Ar; and reading there the record of their punishments, behold, I was transfused.

4. And lo, a Dream like a Cloud, and Visions in the flame of GOD; and I lay and saw a wondrous sight revealed before the fallen of the Most High.

5. And when I woke, I went into the place, the Desert of Waters of Vastation: the name thereof is Oubel-seyæel, and there I saw them with their faces veiled.

6. And I related the Vision, and the Dream, and spake in these words: but their faces were cowed in darkness.

7. O fallen ones! who are under judgment; the prayer of your suffering is unheeded: The Voice of GOD hath spoken it; ye have abandoned Him, and are abandoned of Him.

8. Weep, and supplicate in silence, but murmur not against the Decree. Condemn yourselves, not the Divine Law, which exiles the impure from purity.

Then I saw, as it were, a Shadowy Cloud,
Whose sides could no eye penetrate:

Methought I was involved in its depths,
And from these depths I could not look upward.
I beheld also a Flame of Fire,
And glittering Mountains whirled around.
They were agitated terribly from side to side;
And out of their breasts Voices came.
Then did I inquire of one of the Spirits,
Saying: What is this flashing thing?
It is not in Heaven but a Sphere of Fire;
And in it is the voice of lamentation.
He said, Into that place fall blasphemers:
The Spirits of those who meditate and work evil;
Who pervert the Oracles of GOD,
Which He reveals by his Apostles.

O Pillar of Fire,
Thou who leadest my soul onward:
To resist the arm of death;
To be as still and strong as the rock.
Let me look upon thy face, O Splendour!
Let me hear thy many-voices,
Soft and powerful as the sea-waves
When they dash upon some lonely shore.
I follow Thee amidst mists and clouds,
And the heavenly lights of the Star of Morning;*
And when the night gathers in darkness,
Still amid the groves I follow thee, O Flame.
Dusky gloom rushes from the mountains,
The stars are faintly visible:
Yet still, O Pillar of pure Fire,
I follow Thee through flying clouds.

* The Holy Spirit.

Art thou not the Sole, Supreme God?
 In whom are all secrets wrapped:
 Round Thee clusters the Rainbow:
 But at thy feet I see the lions of battle.
 Thou readest all my secret thoughts;
 My soul is a sun-beam before Thee;
 Great Father! Ancient Mystery;
 How shall I give thee homage?
 I rose, I rushed from mountain to mountain;
 Yea, even into the seas I plunged,
 But the Pillar of Fire glittered ever,
 Yet I could not touch it with my hand.

THE SECOND PSALM.

Reverence be unto thee, O Lord of Worlds!
 Reverence be unto thee, O Eternal One!
 Reverence be unto thee, O God of Justice!
 The emblem of Mercy to those who serve Thee.
 Who art the Dispeller of all pain,
 The King of all things:
 The Guardian of the Great Universe;
 The possessor of all things.
 Thou art Lord of the All,
 The proper form of all existences and appearances;
 Thou bestowest salvation;
 Be propitious, O Most High God.
 Acshava! Acshava! Acshava!
 Let us adore thee in groves and forests:
 Let us kneel to thee on high places,
 Under the open heavens and the stars.
 O Eternal! O thou Life!
 Thou who art the most beautiful and wise;

The Supreme Intelligence of Wisdom;
The source of the Just and Holy:
The First Principle:
Thou art not Fire;
Thou art not Air, nor Water, nor any element,
But the Spirit-Essence of the Universe.
In love, in gratitude, in veneration;
May we all kneel before Thee,
Thanking the Almighty Bestower
Of goodness boundless as the Infinite.

CHAPTER XIII.

1. Then I looked and turned myself to another part, where I beheld a deep Valley burning with fire, and in this Valley I saw monarchs, pontiffs, mighty men, bound in strong iron; in iron fetters without weight.

2. Then spake I unto their Angel; Who are these in fetters, and why are they bound? and he answered, They are the sons of Azaz-eel; they are children of Hell, and they are fast in the rivets of condemnation. They have cast themselves into this place so that they may reap the dread reward of their crimes; for that they became evil ministers of evil.

3. O ye kings! O ye pontiffs! and ye mighty men! who hold high places, would that ye could behold these things! and that ye could see the Mighty One on His Throne of Glory!

4. They moved in punishment and darkness, in woe, in weeping, in remorse, in net-works of brass and rivets of iron; the days of their life were past, but

the days of their judgment are without number. They cried aloud to the Eagle, but he heard them not; to the Serpent; to the Leviathan of the Waters; to the Lion-gods of seven-fold splendour. And to the Holy Light from which is imaged all the light that glitters in the sun. They cried also unto all the Splendours, but they cried and were not heard.

5. And the receptacles of the Waters which are above the skies were opened out, and the Fountains of Waters which are under the stars put forth their torrents, and the roar of seventy times seven Thunders was heard booming over that dark and sullen ocean, so that my very soul melted into the drip of ice-hills.

Blessed be thy name, O God,
 Who ridest on the terrible whirlwind;
 Who did'st give a shore to the sea;
 Who did'st say unto the mountains: Thus far.
 I hear Thee in the mountain torrents,
 And in the cry of tempests,
 When the forest bends like a reed;
 When thy hand puts forth its terror.
 I know Thou art a terrible Essence;
 A night of gloom—a sea of darkness;
 As lightning whirling amid fearful peals—
 Let the children of air bow down and weep.
 Why should the evil-hearted hope
 That thou wilt lift them to the Gardens?
 Why should the slime-brood feed their thoughts
 That they too shall ascend among the virgin-bright?

In this place saw I an Angel of God,

His name was RASI-EL;
 He reclined beside a shining stream,
 But when he saw me he came near.
 He shewed me a Book bright as fire,
 In whose leaves I read Mysteries;
 And he placed it in my hand saying,
 These are Institutes of Heaven.
 I looked upon its silver white pages
 With marks and signs like sapphire;
 And viewed with wonder and awe
 The multiform images of the Concealed;
 Over its surface the stars seemed moving;
 Eddying flames whirled;
 I took it into my hand;
 It was as if I held the Sun.
 Like myrrh and frankincense it was;
 Every page sparkled with light:



This also did the First receive,*

* The first, or Adi Buddha, is seen in the above gem from Beger; he symbolizes the First and the Twelfth Messenger, as mentioned, *ante* 7. S. C. means Salvator Chadama and Salvator Cwenila; the great Mexican Buddha.

When he descended from day to darkness.

A Voice cried out; it cried aloud;

HU-D-ALI, HU-D-ALI.

It was a Voice of Flame;

Like lightning flashed above the heavens.

Then from the opposite quarter I heard,

KED-ALI, KED-ALI;

My soul kindled into fire;

Shew me that Sacred Sanctuary.

A flash; a cloud of beams; a glory;

A whirlwind of light and grandeur;

A burst of sweetest music;

A chorus of ten thousand harps—

She shone in all her beauty;

A Star of Morning; a full-orbed Moon

In the brilliant ring of full-orbed splendours—

I looked—I was transfused into a sea.

Then out of the Ocean rose

The Daughter of Light and Fire

Moving in harp-music;

The waves were gardens of fragrance.

As the Sun bursts out of a cloud,

And sheds its glory over the waters;

So from her morning-eyes

The beauty of love flashed.

O Spirit of the Seven Rays,

Bearer of the Mystic Torch,

Queen of the Choir of Stars,

Bless me with thy mystic light.

My son, the glories of the earth are shadows,
Avoid them, for they are evil also;
But after the grandeur of the heavenly places
Let thy heart aspire perpetually.
God hath clothed them with robes and diadems;
He hath filled them with the beauty of light:
I tell thee, for I have seen them with my eyes,
In visions of immortality they have been shewn;
The Golden-Handed One of Heaven raised me;
He bore me aloft into Paradise,
Even unto the Ensuplic Sphere,
The Central Star of the Starry Universe.
This is the Sphere of the Infinite,
The first, the greatest, the most celestial;
Where is the Presence and the Power of God,
And the Spirit of God abides in Glory.
The Ten Splendours, or Spheres of Being,
Stood forth before me in one wondrous glance;
I saw innumerable living pictures;
The breathing images of the Divine in Heaven.
I saw the pure and lovely representatives
Of the all-beautiful Essence of God;
His whole heaven was revealed as in a picture,
Resplendent with harmony and light;
The mystery of the Triadic Powers,
Life, Intellect, and Spirit,
Gleamed forth in the Divine Fiery Essence of God,
And my heart melted away in silence.
I saw also the Everlasting Cycles of the Stars;
And how they roll in flame perpetual;
And the Spirit of God diffusing life
Like sweet ambrosia from a cup.

And I passed onward to a River of Fire
Which emptied itself into a great Ocean,
And many large torrents did I then behold;
Torrents of Death, and Torrents of Destruction:
And Vapour and Night, and Shadows and Silences,
And all the Mystery of the Deeps.
I went to where those born of flesh descend;
I beheld the Mountains of an everlasting winter;
Places from which the ice-waters roll
Through many dreadful Cataracts.
Here shall they be bound who made men profane,
Leading them to wrong by wrongful counsel,
So that they offered sacrifice to satans,
And mocked the worship of The One.
But they and their's shall be judged together
On the day when all wickedness shall suffer;
The sheep shall follow the wolf-like shepherd
Into pastures that conduct to death.
Here were beasts of monstrous form,
Creatures of a wild and strange appearance,
And birds various in their shapes,
And in their faces and discordant cries.
And afar off, in certain Dark Valleys,
I saw sinners who had denied God;
They were expelling and hurling one the other
Into Gulfs of lower darkness.
The Lord of Spirits punished them not;
He is the Universal Love:
Evil in all places, and at all times,
Becomes its own avenger.

CHAPTER XIV.

Three orders of life are there in the Universe: Celestial, Spiritual, and Material life; but the first are tenants of the Heavens, in brightness and dominion next to God. But spirits are pure and devoid of flesh; they are of innumerable ranks and degrees; according to their beauty is their place, and according to their perfectness is their beauty. But all material life is impure; its stages and degrees are without number, according to the temper of the animating principle, and to the form in which it desires development. Spirits that grow impure by evil thinking are incapable of living in the æther of Heaven; they fall down headlong into space as a stone falls through the air; and, sinking through immense distances into Chaos, they eagerly desire some tangible hold to save themselves from further degradation and from the agony of their everlasting lapse. Then do they desire shapes in harmony with their nature, and build unto themselves bodies, moved thereunto by an everlasting instinct which operates within by Universal Law. Thus the races of men form themselves; having been pre-existent fallen spirits who enter the flesh subtly and unseen, and in the womb weave unto themselves bodies. They use the materials that are at hand, fabricating organs for themselves by instinct, and in the appointed hour are born in the shape which they have formed for themselves. For man giveth not life to man, but the means only of developing life, and every man now living was the sculptor of his own body and its organs. And this one maketh himself comely, and this one formeth himself to be a lover of learning; and this one fabricates organs that degrade

him, and this one is imperfect because he is unskilful. Men differ in no wise from other living creatures save only in the nature of their spirits; to some they are inferior, but to others superior; but the same principle of life animates all. And all life is developed in the same mode by the instinct of spirit weaving unto itself a shape; as the spider forms a web which no man could make; as the snail makes a shell which no finger could imitate. And all spirits of the sub-celestial spheres are invisible until they assume manifestations; they are everlasting Essences and Powers which need a shape to be their medium of development. The gods who shine beneath the Thrones require a medium to make their brightness visible, and each one makes this medium for himself in exact accordance with his nature. So also is it with all other spirits; who, that they may be visible and live in their Circles, must possess a form suited to those Circles, and if they lose their forms they can no longer live there. As man when his body faileth can no longer live on earth, but must go into another place, so is it with every other spirit-development which transmigrates with the failure of its form; and these forms each one fabricates for himself in correspondence with the nature of his desires. And this assumes a pure, and that an impure development, as it labours to carry out its longings. But if the nature grows too beautiful for the form, and too elevated for the sphere in which it lives, it lays aside that form and quits that sphere, and ascending higher it assumes a higher form; but if the nature grows too impure for the form, and becomes too gross for the sphere in which it lives; it lays aside that form, and quits that sphere, and dying descends into a lower form. Thus it

is with the races of mankind, who are spirits making themselves visible by media, which media are their corporeal bodies, to which they are conjoined by the soul-principle. This soul is the bond or ligament which unites the spirit to the body, and when this ligament is dissolved away then death ensues and separation. This body corresponds in all its powers with the spirit which giveth it life; for the spirit hath fabricated the body for itself in perfect agreement with its nature. Hence the various powers and energies of man; his changing passions and inclinations, infused, not by God at the creating moment, but by the spirits themselves into their organs. For as they develop themselves in precise conformity with their tempers, aspect, and tendencies, every energy that is in the brain of man is placed there by himself alone. Unjust it were in God to give men various powers; to favour some and to defraud others; to give a mighty intellect to one; to bestow a puny understanding on another. God doeth not this wrong; but every man is as he makes himself; and some are great and some are base, because their spirits are great or base. And this, if he makes himself nobler than a man, lays aside his body and leaves the earth; he ascends to a superior order of existence and assumes development therein. But this, if it makes himself beneath a man, then laying aside his body and leaving earth, he wanders into darkness and lapses lower until he comes within the Cyclic Law.

CHAPTER XV.

Then did mine eyes behold another deep Valley:
Wide was its entrance:

Vast and long were the approaches:
Dark and silent was each vast recess.
All who dwelt on land, or on the sea,
Brought offerings thither:
Yet was not that deep Valley filled:
Ever it yawned for more.
They whose hands produced iniquity,
Who laboured to bring forth evil,
Had there the fruit of their labours:
The sinful fed upon their own crimes.
They were corpses before the Lord of Life,
They perished from the face of nature;
I beheld them minister to their own punishment,
Choosing out satans from among themselves.
And I looked in terror on that Valley
Where there was great perturbation:
And the cry of a sad multitude;
Where the waters were troubled.
And Rivers of Flame flowed through it,
And these were mingled with the Waters:
And in these I saw the satans plunge
In the madness of an infuriated guilt.

And I saw many Spirits,
And their voices rose to Heaven accusingly:
Then I besought him that he would make known,
Whose were these Spirits?
He answered, saying:—These are they
Who have been trampled under the feet of men:
They accuse their evil doers
Until their seed shall perish from the earth.

Six Angels mighty as the solar sphere

Preside and watch over this Land of Shadow,
And these are the names of the Angels who watch
In the vigil whereunto the Lord hath sent them.
URIEL presides over the place itself,
Governing its terror and tempests,
And RAPHAEL impels the wandering spirits,
And RAGUEL punishes those among them who rebel,
And MICHAEL rewards those among them who do good,
And SARAKIEL leads them into other spheres,
And GABRIEL receives them at IKISAT;
These are the Holy Angels of Splendour
Whom GOD hath set above the Land of Shadows,
Then did I make a circuit of this most dread place
Wherein nothing seemed complete or uniform;
But all was Chaos, Gloom, and Cloud,
The Image of a mighty ruin.
Neither was the workmanship of heaven in this place,
Nor the beauty of a well-poised sphere;
But all was vacuous desolation;
And all was shadow, silence, and dismay.
And looking upon Seven Fires,
Bound in it like great and rolling storms;
I cried aloud, For what crime have they been burned?
And why have they been removed into this place?
And one of the Holy Angels
Answered and said, Wherefore dost thou ask?
These are they who have defied God,
And here they do abide until their day be done.*

And after these things my Spirit was concealed;

* These Seven Fires are Worlds filled with spirits that have lapsed from light.

It lay hidden for a while in Heaven
 With the Children of the Holy Spirit of Light,
 And they walked as if on burning fires.
 Their robes, their garments were of snow-splendour;
 Their countenances were crystal;
 And before their faces I saw two Rivers of Fire
 Glittering like the bright jacinth.
 Then did I fall down before the Lord of Spirits;
 But one of the Splendours lifted me up;
 He bare me into a secret place;
 There did the Spirit of ENOCH lie concealed.

O mortal, who art immortal;
 Thou who in clay partakest of the Eternal:
 Is thy soul of force to pierce the Dark?
 Canst thou read the Hidden?
 Those things which I have seen on high;
 Those things which I have unveiled—
 Are to the slaves of earth a riddle:—
 Dark as the Voices of the Stars.
 If thou givest not thyself heart and soul.
 Yea, and thine everlasting spirit unto their contem-
 plation,
 Labouring by day; meditating in the night:
 Rejecting earth, and aiming after the spiritual:—
 If thou doest not these things earnestly,
 Praying also unto the Supreme for aid,
 Know thou this, from me, the Messenger,
 Never shalt thou read their meaning.
 Thou shalt think, and think, and still strive:
 But the dawn of light shall not reach thee:
 Thou shalt be as one who, while a mortal,

Labours hard to soar into the sun.
But if, abandoning all earthly things,
Thou givest up thy whole nature to the search,
Thy soul itself shall be light;
Thy spirit shall partake of the Wisdom of God.

CHAPTER XVI.

By command of the Eternal I make known truth.
My son hearken to my speech;
A Voice calls me; a Spirit is formed around me;
I reveal things needful to be known;
Listen to the word of my mouth.
Beloved, bind thyself to integrity:
Approach it not with double heart:
Walk not with the two-minded:
Their tongues are scorpions.
But persevere steadfastly in righteousness,
With Truth alone for thy companion:
She is an Angel from Heaven,
Though she dwelleth some time on the earth.
I know that injustice exists;
Yea, that it prevails greatly;
Yet even on the earth retribution happeneth,
And the sinful are torn up by the roots.
Let the fear of the Lord be in all thy works,
And gain shall come to thee without labour.
Rise not with the sun, or retire with the moon,
Until thou hast bowed unto the Holy Name.
Greatest of all Spirits;
Most exalted of all Intelligences;

The First in the Heavenly Spheres;
The Fountain of the Beautiful and Holy.
The Lord of Justice goeth forth from Heaven.
He goes to put in force his Laws:
The evil doers are swept away:
They perish under the face of the sun.
Every unholy tower shall crumble;
It shall be burnt with its keepers in fire:
The plough shall scatter its ruins;
They shall fall into a judgment of death;
The flaming womb of hell receives them;
They are clothed in darkness and confusion:
From the Divine Presence they are expelled;—
The Sword of Flame warns them away.
The pure shall wake as if from sleep;
Wisdom shall be exalted high:
But by the Sword shall sinners perish:
In flame shall the blasphemer pine.
Every work of the ungodly shall disappear;
The habitations of the evil shall rot,
But the House of the Great King and Judge
Shall stand in majesty for ever.
Garments of life are with the Lord of Spirits,
Pure robes of light everlasting;
In the presence of Him, they shall not wax old,
Nor shall the splendour of their owners diminish.
And when the former heaven shall pass,
A new heaven shall appear in its place,
The pure shall shine in seven-fold light
In the majesty of the Lord's splendour.

Be thou not aggrieved because of the times;

There is a period prescribed to all things;
Let the truly good arise and gird himself
With virtue, holiness, and love.

Love shall descend in a shower of light
Upon him who loveth truly:
His way shall be a path of roses;
He shall walk in everlasting sunshine.
From mystic visions, from the Holy Spirit,
Hath my soul learned these things:
I have read them in the Tablets of Heaven;
Let men receive them in the heart.

My son, survey the various Heavens of Light;
The vast and varied Ocean with its treasures:
The islands, continents, and mountains;
Whence have they come? and who made them?
Who formed them to shine in lustre?
Who impelled their living energies?
Who clothed them in robes of beauty?
Imprinting grandeur upon every part.
Was it not GOD?—the Divine Being:
The Infinite and Intellectual Splendour?
The one Immortal amid the mortal:
The one Eternal amid that which dies.

1. Hearken now unto me, for I speak the Truth of GOD as no other man speaketh it; that which is the Truth is here in me; it existeth nowhere else among mortals.

2. I heard a choir of Holy Spirits, chaunting this hymn amid the Heavens; soft was the music of their voices as they rose to GOD like perfume.

3. O thou, who seekest knowledge of the Holy One, be

thyself imbued with sacred thoughts; follow not the Divine for things that are unhallowed, nor pursue celestial things with carnal purposes. GOD is Eternal; the Universe is perpetual: GOD is exempt from time, but the Universe subsists in time. GOD, who is all Life, Light, and Love, subsisted prior to both Light and Darkness: from all eternity in venerable solitude; He had no equal, nor any rival.

4. All men are equal before GOD; all men are the children of Him! Mortal! forget not this truth; let it be graven on thy inmost heart. In thy morning hour meditate upon it; remember it in the time of night: let it shape all thine actions, and never once be absent from thy life.

5. Wouldst thou see what GOD has made distinct? observe the difference in trees and birds; the dove differs from the peacock; the banyan differs from the rose. But man hath the same bone and figure; is born in the same way, and dieth in the same way: therefore write this upon thine heart, that all men are one and the same.

6. There is One Sovereign Power and One GOD who made the Heavens and the Earths: who made the Oceans and the force of Winds, and gave their brightness to the lightnings.

7. The Universe, which was a breath from GOD, gradually grew into its perfect beauty, in millions of revolving years, by the laws of gravity, fluidity, and centrifugal force.

8. GOD is not the Sun, yet is He the beauty of the Sun. GOD is not the Ocean, yet is He the Majesty of the Ocean. GOD is not the Wind, yet is He the Swift-ness of the Wind. GOD is not the Light, yet is He the

Splendour of the Light; for He is the Source in all things of their essence, and of that which makes them glorious and divine; hence their glory and divineness are but faint types of Him who irradiates them with these very qualities.

9. The Supreme Being is Life, Light, and Wisdom; a Triad in name, but One in energy; He has moulded all existences and things visible and invisible out of mere atoms.

10. And out of the dark, whirling, stormy atmosphere which was the Chaos of conflicting Powers, He formed the bright harmonious oceans of ether; calm in solemn beauty and repose.

11. But when the Harmony of Heaven sounds, the stars, the seas, the rivers, hear with rapture; the sky rejoices at the splendid music, and Nature symphonizes with Heaven.

12. This Chaos, whereof the Universe is formed, was void of form, or quality, or harmonized energy; but was in its plastic nature capable of form, and of being reduced into perfect proportions. It did not begin to exist, nor can it be annihilated; but it perpetually undergoes transformations: whence arise all the modes of existence and all the manifested appearances of matter.

13. Before the Universe was shaped into beauty the whole Space was filled with GOD; the Infinite-Intellectual everywhere prevailed, until the Eternal Mind spake. Then the Divine Masterpiece was formed; then the Spirit-Light withdrew within a Circle; enfolding and ensphering, as if in a ring, the mighty grandeur of the new creation.

14. This Universe is full of life: spirits visible in

forms and images; spirits invisible to the natural eye, and only seen within the sun-bright spheres.

15. Like the shadow which the golden rays of the Evening Star cast, when bodies interpose between her and the earth, are the thin ethereal luminous forms of those who wander in these Shining Places. They are not male—they are not female—they assume shapes at will: the grandeur of the heroic form—the beauty of the child-virgin.

16. The Universe is composed of Nine Circles, immense and splendid Spheres of glowing light; and without all is the Sphere of GOD Eternal, embracing the other worlds of creation.

17. Three Spaces of Spheres are there—Spheres of Heaven; the Circle of Space which none but GOD can inhabit; the Circle of Causes which comprehends all existences; the Circle of Happiness which all may attain.

18. Yet all this starry firmament of beauty shall pass away, and cease to be in days to come; they shall be changed by fire; they shall be renovated by water, as of old in the olden time. GOD shall come forth out of the places afar off; He will tread upon the mountains, and the mountains shall give way under Him, and the valleys shall be made straight before His feet, and the pillars of the earths shall be shaken; the Voice of the Supreme shall be heard; the mighty Heaven shall hear and tremble; the sea and the waves shall quake with terror. The sun shall not be visible; the moon also shall withhold her light; but there shall be no death, nor any destruction; but all shall be renovated and made more beautiful than ever.

19. As the earth produces trees and flowers from its bosom, but is itself neither trees nor flowers, but comprehends these beautiful things within it in their seed or in their verdant bloom: as the sea produces shells and roses, yet is itself neither shells nor roses, but comprehends these beautiful things within the azure valleys of its bosom. Even so is it with the All-Circling Father, from whom Spirits of all species proceed; of Him, in Him, through Him and by Him, yet wholly distinct and separated from Him.

20. O Son! confide everlastingly in the Lord GOD: put thy faith in Him, as in the Just Father; who giveth his meed unto every creature; and He will not disappoint thee in thy faith.

21. Man is spirit, soul, and body; three properties in one appearance; but his spirit-part is immaterial and undying, and his bodily part is mortal. But the aromatic essence, which is the intermediate soul, partakes of the earthly and the celestial; it survives the earth, and transmigrates into a higher Sphere, but cannot enter into that which is most high.

22. GOD hath given as a guardian angel to every man his conscience, which tells him what is right; which rebels whenever he meditates evil. My son! let this angel lead thee in all things.

23. O great and splendid spirit who art in man, feeding upon the garbage of the vile earth, go to the lion, and take a lesson from the lion, who would die rather than touch the leavings of a dog.

24. The spirit longing to be free anticipates dissolution; it looks forth into the Paradise-ether; it longs to leap

into splendid light, freed from the mortal body which is its chain.

25. As the body of the dead changes into a new form of life, developing itself in grass, or flowers, or worms; even so his spirit, which is immortal, passes into existence different from that which it possessed before.

26. The Twelve Incarnations of GOD are Twelve shining Mountains, bright as gems, with hearts of living flame; with energies resistless as burning fire.

27. Twelve are the Mountain-spheres or Mountains in the Father's house, which is the Universe: into each one of these ascendeth a Messiah, with the glorious host of his followers.

28. There are Twelve shining Wells of pure Waters which send forth Twelve Rivers; the Twelve Wells are Spirits of the Messiahs; the Twelve Rivers are their evangels.

29. There is a Book of Light in Heaven divided into Twelve Chapters; each chapter is the pure evangel of one of the Incarnated Messiahs.

30. The Laws that GOD hath once made never can be changed even in the least; the laws of men are fallible and are altered by men: the laws of GOD are infallible and immutable.

31. GOD is Eternal; He is wrongly designated when He is called the Everlasting. The Eternal never had a beginning: the Everlasting had a beginning, but will have no end.

32. GOD sends his Sacred Messengers of Truth into other spheres as well as into the sphere of man. Look aloft upon the starry heavens: unto all these orbs there are Messiahs.

33. As the life of man is ever sustained by fresh air, and perishes if it receive it not, so do souls and spirits perish if Truth (which is their life) be not renewed unto them.

34. GOD doeth all his wondrous works through the medium of the first born One. This is the Spirit of GOD who everlastingly reneweth all things.



35 In the Paradise-sphere of God there is a Fountain*

Embowered around by olive trees and palms,

The sun ariseth in its bosom,

The golden stars emerge from its silver zone.

Blue are its shining waters,

Of a deep blue like a child's dark eyes,

And when its ripples glitter in the sunlight,

They are as a thousand flashing emeralds.

O pilgrim of GOD! seekest thou this Fountain?

Wouldst thou taste its sweet waters?

O Wanderer of Eternity, follow

And I will lead thee to its green solitude.

Behold, the sun goeth before us in our journey,

The sun himself points out the way.

O pilgrim! faint not, neither be a-weary,

The Paradise-fountain is at hand.

And when we reached this lonely Fountain

* This Fountain or Elixir of life is probably alluded to in an old Egyptian mythos. Isis, says Diodorus Siculus, invented a medicine which imparts immortality to those who take it, and by this she restored life to Or the (Messenger) after he had been found in the water overwhelmed and killed by Titans, or the Giants.

We saw a Virgin with fair eyes,
 Softer was she than the beam of morning;
 Her smile was as the rose in summer.
 She bathed our feet, she poured rich perfume
 Over our hands and travel-soiled hair;
 And when we rested she gave us sweet wine
 And cakes of honey richer than ambrosia.

36 Thou shalt not worship any idol,
 Thou shalt not do any murder,
 Thou shalt not speak against the name of GOD,
 Thou shalt not go after a married woman;
 Thou shalt not steal the goods of any,
 Thou shalt not do an unjust thing—
 These are six precepts which I heard in Heaven
 From the Sacrosanct.

37 Vain of men are offerings to the Winds
 On the altars at the mountain's base;
 Vain the trenches which your priests dig,
 That they make evoke spirits to their magical songs.
 Odious is the hand that wields the dart,
 That pierces the soft flesh of deer and hare:
 But the water-lily brightens in the face
 Of him who spares life.

38. O Son! let this truth be graven on thy soul with
 adamantine pencil in living flame; that Virtue alone is
 true happiness; and Vice is misery in all respects.

39. All Vice is weak in its beginnings; but it grows
 until it is too strong for a mighty man; then does it wax
 shameless before GOD and Earth, so that there is no
 crime without an apologist.

40. In the name of GOD there is a great mystery: it is not lawful to utter it except with holy purpose; in the morning hour, before the sun rises, and after he descends; before meals, and before repose.

41. That spirit goeth unto GOD, whose works are done for the sake of GOD; who esteemeth Him the Lord Supreme; and himself His servant, and His alone.

42. Beautiful and bright is the road that leads to Heaven: a crystalline splendour of glory girds it round; it is a paven way of glittering light; sunbeams circle it, and stars illumine it with lustre. But the evil behold it not; it is invisible to their gloomy eyes; it shines majestically like the rainbow's arch, but they behold only darkness and a void.

43. There is a Golden Fire in the Paradise land, through which Pure Spirits pass at every revolution of the sun; hence they grow everlastingly bright, and glitter with the freshness of new flowers. But woe unto that thoughtless one, who having lapsed even in the least degree of thought, enters the heart of that Golden Fire—he is ejected in agony and confusion.

44. There is a Starry Fountain in the Heavens,* where the Spirits of Beauty bathe: therein do they renew their youth, their brightness, and all that is divine. But woe unto that thoughtless one, who having lapsed even in the least degree of thought, goes into that Starry Fountain—it becomes to him a well of liquid fire.

45. Man cannot make himself wholly-pure, though he laboureth thereunto night and day; shall he then do nothing, or sit despondent?—yea, this is to make himself wholly impure.

* See Part II. 546.

46. As the light that emanates from the sun diffuses happiness and radiance, so the love that emanates from God is the delight of the blessed in Paradise.

47. The pure angels of GOD are such, that in one breath they traverse the Sphere; they fly on lightning pinions, whithersoever their will impels them.

48. GOD loves to be veiled. He will not be seen by the profane. He enfolds Himself in dazzling splendour. Who is worthy to look upon Him? Eternal, Invisible, All-presiding, He is cognizable by no sense of man: He cannot be conceived even in the mind; He cannot be comprehended by aught that exists.

49. Everything that hath life cometh from GOD; even from Him who is the Universal Parent; and every living essence on the earth hath within it the fire of everlasting life.

50. There is another and a future Sphere, where all the good shall live in sunbeams; there is another and a future Sphere, where all the bad shall weep in desolation.

51 As the harmony dwells within the flute,
Even so does the spirit unseen in the body;
No man can see the music, yet it is there,
Even so can no man see the spirit, yet it is there.

52. All spirits pass into other appearances, as soon as death hath operated on their bodies; each taketh unto itself that form of existence for which its habits and aspirations have prepared it (9).

53. Let not a son sit in the presence of his father until he has received permission to do so; let not a wise man receive a gift from the mean; there is pollution in the gold of the sordid.

54. Before the rising of the sun, let no common language come from thy lips; but let thy thoughts meditate in holy contemplation on Him who maketh the sun to rise.



55. Marriage is a sacred duty imposed on all; let no strong man live in celibacy; happy is he who leaves behind him a representative, to fulfil the works which he has begun.

56. Who is she that cometh not unto her husband's bed, a virgin, pure from all defilement? she shall be as foul polluted water; she shall not be worthy of his love.

57. But the chaste wife is the honour of the family; she who presents the children; the wife is the man's earthly soul; his half, his best friend, the source of all his happiness.

58. She, with her endearing conversation, is the friend in solitude, the mother to the oppressed; a refreshment of delight and comfort on the wearisome wilderness of life.

59. Beautiful are the hands of that woman who weaves, who spins, who embroiders; who brings up her offspring with mutual love and tenderness, guarding each one as the apple of her eye.

60 Reverence the Holy One,
It is the first of all duties;
It makes the heart pure;

It restrains all evil passion.
 My son, revere the Mighty;
 Fear none but him who fears not God;
 There is no wisdom but in virtue;
 The chief of fools is the impious man.
 Whoso worships self, worships hell;
 But the worship of the Supreme is heaven;
 The wicked are in darkness;
 But to the pure there is an Asylum of Light;
 Swear not by the Sacred Name;
 Nor give homage to the earthly;
 If thy spirit aspires not beyond the dust,
 Thy future shall be with the dust.
 Study also to know GOD;
 If thou know Him not, thou canst not know thyself;
 If mortals knew what cometh after,
 They would shrink with terror from sin.
 GOD is a Shining Mirror,
 In which the Universe is imaged:
 Yea, and the smallest thing or sin in the Universe
 Is reflected there in clear light.



CHAPTER XVII.

Now when I had uttered these words,
 I was borne upward in a Whirlwind;
 I was carried off westward;
 Many mysteries I beheld.
 A mountain of iron, a mountain of copper,
 A mountain of silver, a mountain of gold,

A mountain of fluid metal,
 And a mountain of lead (10).
 And I enquired of the Lion, saying,
 What are these which in secret I see?
 As I spake a horror passed over him,
 As a land rent by an earthquake.
 And he said: Those things of which thou askest
 Are laid up for One who shall come;
 Who shall hold command over thine earth,
 And break the thrones of emperors.
 Wait, and in a short time thou shalt know;
 Thou shalt read all as in a book written;
 The secret hour shall be revealed,
 The hour which GOD hath appointed.
 Gold or silver shall not avail,
 Nor an iron sword, nor a coat of brass,
 Nor copper, nor lead, nor metal,



* The medal above is taken from Beger. It represents the sun-crowned Buddha, who combines within himself the Messiah and Cabir. In his right hand is the Olive Branch: this is the Messianic symbol; in his left is the Spear: this is the Cabiric symbol. S. C. is Sol-Cœlestis—the Heavenly or Spirit Sun.

Though the wicked put their hope in these.
But each one of these Mountains
Shall be a slave to him who goeth:
To make men acknowledge truth,
And bow before the Word which he proclaims.

O ye flame-girt Mountains,
With ancient trees like dark gray hair;
With streams like the white sea-foam,
And glory breathing out of every pore.
The Sun-Bulls of God within your dark cells
Dwell, like lightnings hidden;
And many a Mighty Sage
Meditates long over the Holy Mystic.
Therefore is it meet that in your high presence
I should bow, and feel a solemn influence;
From thy recesses mayhap may come
One of the Emperors of earth.

Here were the Amreeta Lakes—
Whoso drinks shall shine for ever;
But over their flow a Serpent watches:
Terrible is his fate who approaches unworthily.
The Fountains change into devouring fires:
The Serpent grows into a thousand forms:
The sons of evil who come near the place
Are stricken as if with plague:
They recede into a Vale of Darkness,
Impelled by violent blasts:
They can no more taste these Holy Fountains,
Than could a mortal live in fire.

O ye waves and waters of beauty,
Gleaming like the white-footed of heaven:

My soul rises to ye, even as ye rise:
I long to be commingled with ye.
Over your crests the Serpents glide,
The fire-pinioned:
They dip into your glowing beauty,
And from the touch draw new loveliness.
They arise clothed in thunders
From the mighty Cauldrons of Flame:
Oh! that I could bathe but one moment
Within the bosom of your bright embrace.

This hath the Lord of Heaven said:
A day shall come when the Messenger shall be throned,
When the pure shall be crowned with mitres,
When they shall choose their own palaces.
Blessed are they who trust in me;
Who have found their joy in the Father:
The Chosen shall dwell amid them,
As a Parent dwelleth with the children.
I will adorn the glorious face of Heaven,
So as to give them new delights:
I will bless it, and clothe it in lustre
Even for the sake of those Divine ones.
The spheres of earth also will I change,
Transforming them to light and loveliness;
That my children may look upon them
With new enraptured appetite.
The sacred ones of starry aspiration
Shall dwell in Palaces of the Stars:
But the iniquitous, the followers of satwânas,
Shall not see the renovated spheres.
I have looked upon their daily lives;

I see that they are as dead men;
To the unthinking they appear to live:
But to the wise they are already dead.
As a corpse moveth not among the quick,
So neither can he whose nature is sensual
Abide amid the active essences,
Or sojourn with moving Spirits of light.

My son! hear the Statutes of the Lord God,
The Statutes thou art commanded to fulfil;
And ponder well upon the truths that I reveal;
Meditating upon them as the words of wisdom.
Thou wert born in thy body of the earth,
And to the earth thy body shall descend;
Thou shalt leave behind thee all that perishes,
Thou shalt carry with thee whatsoever is of heaven;
That which men of the earth covet dieth with them;
It passes away, and is no more beheld;
But that which the Children of Heaven have garnered,
Passes with their spirits into the presence of God.
The seas, the mountains, and the forests,
The stars, the sun and moon shall pass away:
But the deeds of a virtuous man shall never pass,
Their loveliness shall shine everlastingly.

CHAPTER XVIII.

Here also I looked upon certain Fountains,
Enshrined deep within the fiery Columns of Heaven;
Which embraced, but did not scorch their cool beauty,
Neither did the waters prevail over the flame.
And in these Columns of Heaven I beheld fires,
Which fell in showers of lustre, ever and ever.

But neither on high, nor did they sink into the Deep,
Nor did they descend to mingle with the Mists.

And over these Fountains I perceived a Vast, which
had neither a firmament above it, as a shelter; nor solid
ground underneath it as a stay; neither was there water
near it, nor any winged thing.

But all was wild, and desolate, and arid;
An awful silent Wilderness of Vastation;
Thick with mists, and black with vapours:
Swept with cold and poisonous blasts.

There did I behold Seven luminous Stars, like fire-
mountains, and like spirits entreating me; and the Eagle
said: This place, unto the end of all things, shall be the
prison-house of the fallen.

For the Stars which roll headlong over fires,
Are the Spheres of those who do transgress;
Who have disdained the commandments of GOD,
And ascended not in due season.
They sank still lower into a lower Deep;
For all their thoughts were carnal;
The earthly cannot live in Heaven:
Nor can the heavenly bide on earth.
Therefore is the Lord offended with these spirits;
They pass into the Spheres of Vastation;
There shall they abide in winds and darkness,
Until the consummation in the Secret Year.

And one of the Spirits said unto me: Wisdom is the
sole splendour; and all foolishness is darkness; and all
denial of the True is misery. Wisdom descended once

to earth, but found no place whereon she could abide; her dwelling therefore is in Heaven; yea, in the Heaven of heaven, Wisdom liveth. Wisdom went forth, in olden days, to dwell among the sons of men; but she found not even a roof-tree under which to shield her head. Wisdom returned again heavenward, and seated herself before God: He gave unto her a Throne beside himself; She dwells with Angels of Beauty. Folly went forth, and lighted on the earth, in the days after Wisdom left it; she found a home with the sons of mortals; she changed their pastures to a wilderness: there doth Folly evermore remain: bright things have their home in Heaven; the dark dwell in palaces on earth; so opposite are the gods from men (11).

Three Spirits, streams of pure light,
 Poured forth rays of sweetest song;
 They moved around a Mystic Vase,
 That glowed with fragrant incense.
 In the centre of Twelve Trees it stood,
 Burning like the Universal Mind:
 And fed by the divine springs
 That flowed from a Cloud of Lightnings.
 Whiter than the Morning Star were they;
 Beauteous as the Virgins of ocean:
 Their wings glistened with the sun-foam;
 Their forms were pillars of splendour.

From thence I passed along into another place, terrible with the operation of great fires; blazing, glittering more fearfully than a comet; and in the midst thereof, a vast division. Columns of Flame struggled to the end of the Abyss; and deep was the Gulf into which they

fell; but I could not see its extent or depth; neither could I perceive the place where it began.

Thunders pealed over those Wildernesses;
The flame-winged lightnings flashed:
Like the flight of spears in battle,
Even so was their rapid brightness.
I heard a song of sorrows,
The wailing of despair and death:
Lonely as the midnight wind
Amid a thousand winding caves.

Then did I cry out: How terrible is this spot! how hard to explore are its recesses. Then one of the Spirits who was with me answered thus unto my mind; ENOCH, why art thou alarmed at this place? why doth the vastness of its torment scare thee? Lo! it hath been set apart for evil doers, who have rebelled against all Truth: herein do they abide while serving sin, because they mocked the statutes of the Eternal; because they bowed themselves in gloom unto the evil passions of their nature.

Then spake the Lion:—
Stoop not thyself, O Son of Man!
Unto the darkly-splendid baits of earth,
For they will ensnare thy pure spirit,
They will entangle it for ever in destruction.
But lift thyself upward to the Heaven of God,
The Paradise of Beauty where He dwells;
Therein is no deceit found,
But all is sunbright loveliness.
Seek not the Darkness, O thou heir of heaven!

But hasten rather unto the ever-abiding Light
Which beams before the Divine Father,
Who gave unto thee a spirit of reason.
This spirit of light was given unto thee,
A virgin clothed with the heavens;
Take heed, I charge thee, that thou keep her pure,
That thou preserve her from all stain.
Let her be free from worldliness and sin,
As the snow upon the mountain-top;
Let her venerate the Lord God
And walk in His Holy Laws.

As a harlot envieth a virgin,
So do the iniquitous hate the good:
They deck themselves in gold and silver,
And wag their tongues against the pure of heart.
Every one of them hath given himself to gold:
He panteth after it with all his heart:
Cold as a rock of ice, and hard,
Is the inner nature of each one.

Here also rose a great Mountain,
With a narrow Valley at its base;
But towards the ends dark winding plains,
And rocks black and savage.
In these out-spreading Wastes
The Whirlwinds bind up their wings;
They wake—they rise—they issue forth
Like eagles ravening for food.
And in the centre of these, stood a Tree:
And I wondered much at the Valley and the Tree,
Then I asked: What means this Garden?
And these Trees, and this misty Valley?

And the Star-clothed answered, saying:
This Valley is the Land of the Accursed;
Here shall be collected all who blaspheme,
Speaking of the Glorious in impious language:
Here shall they be finally gathered;
Here shall be their accursed territory.
They shall be as an example of divine justice:
To the pure, whose righteousness shall shine for ever.

Tremble not! he said:
But the coldness of ice stole over me:
Oh! that I could hide myself,
Beneath the covert of yonder cavern.
Tremble not! he said:
Thou, who art the Messenger:—
Yet the ice of death was over me,
As I saw those sights most terrible.
The children of the dark clouds,
Who lived in sin, who died in guilt—
Hast thou more feeling for them than God?—
I was abashed—I died away in shame.

Then did I question the Spirit:
Why are they separated by these Fiery Zones?
And still their voices rose in accusation:
And they wept in tears of blood.

Then did he make answer: Three are the separations that divide the pure from the unrighteous: the first, a Gulf—a Chasm of Darkness; the second is an Ocean of deep waters; the third, a Fire, which, like a fierce meteor, shines ten thousand leagues above that Ocean. For as on earth the dead are buried in graves, so as

to be separated from living men, so here the wicked, which are as foetid corpses, are divided from the pure and living. Thus separated, they abide in suffering; everlastingly cursing one another: thus hath it been from the beginning; and thus shall it continue unto the end. In the Secret Day, their living essence shall not suffer annihilation; neither shall they be able to soar into Light. Their earthly nature drags them down. But in this Gulf, and amid this Desert, which they daily fabricate for themselves, they shall abide in the Darkness of Slime; in the Darkness which they have always loved. For as a bird cannot mount in air if it shall have lost its light wings, neither can they ascend, weighed down by sin, which hangs like lead upon their souls. Behold! this is the Eternal Ordinance, the Ordinance of Nature, Truth and Justice; the pure shall rise unto the sun; the impure shall be for ever clogged.

But their abiding place is not here always;
 They are not chained for ever in darkness:
 An hour of liberation is for all;
 Then they issue forth, and assume form.
 They pass into spheres of life,
 For which they accord in temper:
 They take upon themselves a new development
 In conformity with their real nature.

A sunbeam of light—
 And behold, I was in another place:
 I heard the winds die away
 In a dream of forests and dark woodlands.
 A sparkling Sea of Fire and quivering brightness,

And in the vista a Dark Form;
The Sovereign Lord, the Supreme Father,
Covered with ten thousand veils of flashes:
Did I see that venerable Form?
I could not penetrate the Three Zones:
The waters of a deluge seemed to cover me;
They whirled me along in darkness;
Be not sad, O Messenger!
Child of the two births:
The sun-steeds cannot bear thee
Beyond the roaring waves of yonder flame.

THE THIRD PSALM.

O thou Supreme Being! Eternal, Ineffable, and Incomprehensible, hearken unto thine humble child, who longs to be conjoined with thee in spirit; Thou art the All-Perfect, the Self-existent Fountain of all Existence; Thou art thyself above all Essences, more beautiful in thy lustre than all beauty; Thou art the Truth, but more sublime than all Truth; Thou art the Wisdom, but more exalted than all Wisdom; Thou art the Good, but more excellent than all Goodness; for thou art the Principle and the First of all these. As the Sun is the principle of light to the wandering spheres that revolve around him, so art Thou unto all the Spirits that have emanated from thy flame-bright centre. Omniscient, Omnipresent, and All-Powerful, who is worthy to be adored but Thou? Infinite thou art and comprehendest all things, but art thyself incomprehensible by all. Thou art the Giver of all goodness; Thou art the Source of all that is divine; Thou art the Best of all that is most

righteous in the heavenly Spheres which do revolve before Thee. As the morning light upon the earth, so is thine hallowed presence to the spirit. As the golden Vesper Star, so is thy Sacred Aspect unto the spirit-eye. Thou art the sole Creator; the Sovereign Ruler of the Universe; the Judge all-perfect and all-knowing who metest out thine equity to the worm of the earth. Be thou our only Guide and Guardian, who art the common Parent of all; who bestowest all that is most excellent; the sweetness of peace, the purity of innocence. Preserve us, Lord! that we may love Thee; Guide us, Father! that we may walk in thy paths; ever aspiring upward unto Thee as the flowers that grow heavenward.

CHAPTER XIX.

God, by his Spirit, raised me up into a place
 Where was the appearance of gleaming Fires;
 And when they pleased they assumed the shapes of Men;
 Men of majesty and heroic beauty.
 They bare me onwards to a lofty height;
 To a Mountain which reached the Empyrean:
 There did I behold the Receptacles of Thunders
 At the extremities of the place where the Gulf was
 deepest,
 And each One had in his hand a bow of fire,
 And arrows in the shining quiver;
 A sword of fire and armour of pure flame,
 And lightnings terrible in brightness.
 Then they lifted me to living Waters—
 Waters of Life—that spake audibly,

And to a Flame which caught the setting of the sun,
And from which the Sun drew new blood.
I surveyed the Magnet which supports the World;
The Four Winds which bear up the corners of the earth;
Which flash and lighten like living spirits,
And wave amid the heavenly firmament.
I beheld also Winds which live in the Empyrean,*
And how they rise between Heaven and Earth:
Great they were and armed with thunders,
Constituting the Pillars of the Universe.
I saw the Winds also which make the skies revolve,
Which cause the Phantoms of Light to rise and set;
I saw the Winds which waft the clouds,
Guiding them like ships in their paths. (12)
I saw the Broadway of the Spirits of Light,
Paved with the brilliancy of ten thousand suns;
I perceived at the earth's border the glittering cope
Extending far: a Veil star-studded.
Then did I pass onward to the South,
Where burnt Six Mountains formed of gems;
Three there were towards the East,
And three stretched towards the South.
Those towards the east were of a varied brightness,
And one was margarite and one opal;
Those towards the South were scarlet in splendour;
The middle rose like a Throne of God.
It was all one fair and lucid jasper—
The highest peak was of clear sapphire;
Beautiful in body like the radiant form
Of the Supreme Lord—the Ruler of the Light.

* Symbols of the Cabiri.

And over all like a curtain of fire
 A blazing light rolled in golden waves:
 In golden waves and starry billows it rolled
 More gloriously divine than sunset.
 And there I looked upon a place of loveliness,
 Where lucent waters were collected into Lakes,
 Glittering over tracts of the angelic,
 Like the moon's sphere in the purple.

Lightnings flashed out of these Mountains;
 Their flames rose on high;
 The clouds brightened—the stars were seen;
 Eagles of fire whirred and whirled around.
 Mystic Voices echoed on all sides;
 Worship God alone:
 He is the Holy One of Years;
 He is the Sole Ancient:
 AO, AMOUN, OUL-OM
 OSIRIS, ADON, BEL;
 O raiser of the mighty hymn,
 In the star-hour worship Him only.

CHAPTER XX.

There but afar off did I behold the King of Spirits,
 Whose head was like the snows:
 And near Him stood another One
 Whose face resembled that of Man.
 His countenance was full of grace,
 As is the countenance of a Holy Spirit;
 In his hand he bare thunders;
 The lightnings flashed in his feet.

Then I inquired of one of the Spirits,
 And I questioned about this Son of Man:
 Who he was? and whence he was?
 And why he was beside the Ancient of Days?
 He made answer unto me, saying:
 This is a Son to whom truth belongs:
 In whose heart also wisdom dwelleth:
 He reveals hidden things.
 For the Lord of Spirits hath allowed unto him
 The privilege of a high embassy:
 He is the Morning Star
 Whose advent is a source of joy.
 And this Son of Man on whom thou lookest
 Shall raise up Kings from their beds;
 He shall awaken great ones on their thrones;
 He shall curb the bridles of the haughty.



He shall break the teeth of sinners;

* These medals are taken from Beger. That on the right represents the Holy Spirit giving the kiss of consecration in the Caduceus, to the Serpent-Buddha: in that on the left she gives him the Mystic Volume of Truth in the same form as that which Assyrian Oannes holds in his hand. Vol. I. Preface.

He shall cast down monarchs from their seats;
They who have refused to own a GOD;
They who have disdained to humble themselves;
Upon the faces of giants he shall tread,
Until they shall be filled with confusion;
He shall trample, he shall cover them with shame;
They shall lie in a pit of dishonour.
Darkness shall be their dwelling place;
On scorpions shall be their bed:
Neither shall they again rise up among men,
But shall be hidden away for ages.
They honoured not the name of the Father:
They blasphemed the Beautiful One;
They lifted up their hands, and wagged their heads,
Against the High, the Holy One of Heaven.
They crushed their people to dust,
And showed their iniquity to the sun:
In evil only were they strong:
And lo, it has deceived them to destruction;
Their faith also was in idols
Made by the hands of slaves:
They denied that GOD was Ruler;
They expelled the Holy from their temples.
They persecuted those who remained faithful,
Who bare the Name within their hearts;
But the prayer of the good and true
Goes up unto the portals of the Lord.
The blood of the righteous ascends from earth
Into the presence of the King of Spirits;
It hath a voice, a never ceasing voice,
That penetrates unto the Judge of all.
The holy of the heavens meet together;

They raise hymns of praise and supplication;
They call upon the sacred Lord of Justice
To look upon the blood of the slain,
That the prayers of the pure may not be wind,
But may avail unto a salutary purpose;
That patience may not endure for ever.
Nor the wicked prevail over the good.

From night we seemed to pass into dawn;
Its crystal beam shone over distant lakes:
Many beautiful ones floated on the waves,
Burnished as the Seraphim of varied light.
They were crowned with shining helmets;
Their feet and shoulders bare wings;
They moved in happiness and beauty,
And sang amid the intermingling stars:
Follow, follow to the Primary Fountains,
And in their waves renew loveliness;
There are the springs of youth immortal,
Which the Dragons and the Eagles guard.

Behold the Ancients of Days is on his Throne—
The Throne of Glory and of Light;
Before him shall the Book be opened
Wherein are written the Supreme Laws.
And all the Splendours of the Heaven of God,
And all the Powers that be above the Heaven,
And all the Living Ones and Pure Intelligences
Shall stand around the Thrones of Judgment.
Then shall the hearts of the good rejoice
For the Day of Consummation hath arrived:
The prayer of the saints hath been heard;
The blood of the righteous hath not sued in vain.

The march of guilt triumphant in its course
 Is stayed by a Hand of Lightnings:
 And the unchanging Institutes of God
 Pronounce the doom of the oppressor.
 Then shall arise the Fountain of Righteousness,
 The Fountain from the Wells of Wisdom;
 The thirsty shall drink and enjoy knowledge;
 They shall dwell with the paradise-ones.

In that hour shall the Son of Man stand forth
 Before the Shining Lord of Spirits:
 And his name shall be pronounced aloud
 In the presence of the Ancient of Days.
 Before the Sun and the Signs were ordained,
 Or their courses were made for them;
 Before the Stars of Heaven were formed,
 Or Light heard a command,
 The Secret of the Son of Man was known
 In the heart of the Lord of Spirits.

* * * *
 * * * *

He shall be a support for all the righteous
 To lean upon him without stumbling;
 He shall be the Light of Nations
 And the hope of all who are in trouble.
 All who dwell on earth shall wait for him,
 And do the things that he ordains;
 They shall bless the Lord who sent him;
 They shall sing to the King of Spirits.
 Wouldest thou know his name?
 Soshiosh, the Saviour, is his name;
 His presence on the earth of man

Is as the presence of Morning Light.
From GOD's presence did he go forth
A Messenger unto spheres of sorrow;
He shall exist for ever when his work is done
He shall be in the presence of the Master,
He was concealed in GOD's splendour,
But he came forth from the Holy One,
To reveal the Institutes of the Spirit-Lord,
To those who pined in darkness.
From the first he did exist in secret;
He was hidden—the Concealed One;
Not even to the Cherubic splendours
Was his mystic name known.
He bears the Sceptre of Command;
He bares the Sword of Conquest;
Let the whole earth bow down;
Its Pontiff and its Lord appears.

In the days when this Apostle cometh
The kings and mighty ones of clay,
Who have gained their thrones by guilt,
Shall be abashed before the Divine Messenger.

Who shall save their souls from death?
Who, but he, whose mission is of GOD?
Like hay in fire, and lead in water,
Are the natures of the evil-hearted.
They burn in the presence of the pure;
They sink down before the Holy ones;
Neither shall a tenth part of them be found
Or saved from the universal wreck.
The sword of the Lord of Spirits

Shall be drunken with their impure blood;
 The Envoys shall bear them to punishment—
 To the retribution due to guilt.

Darkness gathered round us:
 Even the Starry Chair was lost in mist:
 Mists and clouds revolved like wheels;
 Hither, Fire and Water mingled.
 A Mountain-Cloud veiling every star
 Rose like a Whirlwind;
 Thunders rolled: lightnings glittered ;
 Yet still we passed along.
 Twelve Stones rising up like pillars
 I could discern amid the glancing fires:
 Girdled with walls of unhewn rock—
 On every stone the semblance of a Splendour.

CHAPTER XXI.

And after these things I was transfused;
 Ascending far into the Heavens
 I beheld the sons of the Celestial Spheres
 Treading gloriously on flames of fire.
 Their garments were of pure white;
 Their faces were transparent amber;
 I saw two Rivers of Fire glittering like hyacinth,
 And I fell on my face before the Lord of Spirits.
 And one of the Star-clothed took me by the hand;
 He raised me up—he brought me to the Mercy-Seat—
 He showed me all the hidden mysteries:
 The receptacles of the Stars, their fiery splendours.
 The light wherein they did go forth in flame,

From before the faces of the Divine,
And he concealed me in the Morning Star.*
After that I beheld in a Vision of Light
A palace raised with stones of diamond;
And in the midst of the eye-dazzling stones
I beheld tongues of living flame.
And as I looked upon the orbit of this House of Fire
I saw at one of its extremities
That there were Rivers full of flaming fires
Which ran around encircling it on all sides.
After this I saw another Heaven;
A paradise of multiform mansions;
And the divisions of a Celestial City,
And an order of Spirits different from the others.
I saw the measure of all human actions
As they are judged by the wise and pure:
Differing much from the standard of the unwise,
As it is set up as a guide to mortals.
I saw also Palaces of the Pure Intelligences,
Ever-flashing Halls and Temples;
Beauty that cannot be described;
Glory that cannot be painted.

From thence I went towards the extremities of the Sphere; there saw I many Living Creatures, they were unlike aught I had ever seen, and each was different from the other. And winged Shapes various in their forms, and with a voice of many changing

* The hierophants at the close of their sacred ceremonies in the Mysteries, in allusion to this, exclaimed: *We have found him* (the Messenger) *Concealed in the embraces of the Sun.* Landseer's Sabæan Res. 196.

melodies; and they dwelt around silver waterfalls; Mystic were the echoes in that region. And looking eastward I perceived the boundaries of this vast and flame-girt Flower-sphere; impassable oceans of rolling light, unto which the Gardens of Heaven extended not. The Gates of Heaven stood wide open; I saw the Stars come forth; I numbered the Celestial Ministers as they issued from the vast portal. I wrote them down according to their order—their names also did I record; I marked their times and seasons while the Children of Paradise waved their wings. The Spirits who were with me named them; hailing each new Splendour by his title; mighty they were; their works were mighty; they were Messengers whom God sends forth. From thence I advanced onwards in a mist of fire unto the North, to the terrestrial points of this immense Sphere, where I beheld a glorious wonder. For there I saw the Heavenly Gates which lead direct unto the Celestial; immense in fearful magnitude and beauty; the ever-flashing lightnings wreathed them. Three of them were open and distinctly marked; from these tempests did rush forth, bearing on wings of darkness, cold and hail, and frost and snow: Dew also, and rains they carried, and the flame of a fierce fire which blew violently from those haughty Gates upon all terrestrial things. They swept them headlong into ruin; the Wind Sendo was there; dreadful with fiery whirling wings, as the collected force of many tempests. Nothing of a sensual or carnal nature, such as the Children of Sin are, could stem that irresistible torrent:—they were hurled headlong into Wildernesses.

But the Children of Purity felt it not;

They passed through the Cataract of Flame,
Gliding with an easy motion
As fishes glide through billows.

From this place I wandered on to the extremities of the Sphere westward, wherein also I did behold Three Heavenly Gates open. They were as those which I had before seen beaming like suns in the far north, and from these also a rushing Ocean of winds and wonders flashed. Then we went onward unto another region, where I saw in the West a Holy Mountain; a strong Mountain and a vast, and four delightful places like Gardens. Internally it was deep, broad, and smooth, as if it had been shaped by a heavenly hand; it was great and beautiful to look upon, and my heart melted away. And the Lion-Spirit who was with me said: These are dwellings of the Pure in Heart; for such were they made; here shall they be gathered; these bowers shall be their's until the Secret Day.

From these depths of fire I speak unto mortals,
And from the heart of glowing streams:
Beautiful are the strains I hear;
I seek to waft their echoes unto earth.
O men! venerate God:
He alone is worthy of supreme devotion;
In his mighty hand He wields
The vast unbounded starry Universe.
He holds the measuring line;
The sun beams out of His eyes;
The whitely-foaming sea is His;
The winds come and go as He commands.
His song goes forth over the Kosmos;

It is the great Song of Songs;
 Blessed are they who in the blasts and storms
 Hear and recognise that mystic melody.
 All would perish were He not near;
 He it is who guides the Wanderer:
 Who rules it by the shining kings of night:
 Who holds it by the golden lord of day.
 Blessed be this Great and Holy One,
 Unto the everlasting age of ages;
 Let all the living, all the dead,
 Bow down and join in worship of His Name.

CHAPTER XXII.

Many are the Mansions in the kingdom of Heaven—
 Celestial spheres more gorgeous than the sun,
 Wherein the Spirits of Divine Love dwell
 As thou mayest see the fruits upon a spreading tree.
 And there are angelical Spheres of Light
 More radiant than the rainbow's orb,
 Wherein the loveliness of God is felt
 By all who are the inhabitants thereof,
 And into these ascend the Spirits of men
 Who pass from earth in purity and truth;
 Who have aspired after the Wisdom of God,
 And clothed their souls in wisdom.
 Man when first he passeth out of human life
 Awakens as if from clouded dream;
 A glory of celestial splendour surrounds him;
 He dreams that he is in a Vision of Beauty.
 But opening his eyes, and stretching forth his limbs,
 He finds that he is a living spirit;

He sees his soul around him like a garment,
But he is wholly destitute of the corporeal body.
And he is sorely troubled and affrighted;
He knows not whither he is going;
He floats through an ethereal ocean;
He feels himself wafted on a wind.
But lifting up his ever pure thoughts
To the Most High God of his adoration,
Who hath been unto him while in the flesh
His Father, his Comforter, his Guide,
He becomes filled with a heavenly peace.
He perceives a harmony in all his sensations;
His soul and spirit glide like a musical hymn
Through a sea of sparkling bliss.
Then does he look upon all surrounding objects;
He sees them distinctly in their pure light,
Revealed in sun and star-shine
Like the flashing gleams of the firmament.
And ever and ever as the celestial splendours
Beam from above, brightly and more bright,
And his chaste thoughts are uplifted to his Father,
The High, the Holy, and the Divine;
He beholdeth around him, like a circle of sunbeams,
A beautiful Choir of Sacred Spirits,
From whose most glowing presence is effused
A perfume sweeter than violets.
Spirits of Love,
Spirits of Truth,
Spirits of Knowledge,
Spirits of Wisdom,
Spirits of Charity,
Spirits of Purenness,

Spirits of Light, and
Spirits of God.

From these transcendent forms is poured forth
A radiancy so divine and dazzling
That it outshines the eyes of the sun
When they glow with hottest beam.
And these Spirits by their celestial nature
Behold the very essence of the Man:
They penetrate the recesses of his inward thought;
They know at a glance all his desires.
And unto these, according to their properties,
The blessed Spirits incline themselves:
For the Spirits of Love conjoin with him
Whose spirit hath ever been founded in love;
And the Spirits of Truth conjoin with him
Whose spirit hath ever been founded in truth:
And the Spirits of Charity welcome him,
Whose spirit hath ever been founded in charity.
For like seeketh its like in Heaven,
Even as like seeketh its like on earth;
And the pure avoid the opposite to purity
In the celestial as well as in the terrene spheres.
Therefore, whatsoever virtue man soweth
In his frail and transitory life of clay,
The same reapeth he a thousand fold
When he transmigrates into the heavenly life.
For the mystic sympathy which pervades the Universe
Immediately unites him to those that he resembles;
And the antipathy that exists between light and its
opposite
Detaches him from aught that is not in unison with his
desires.

And all the dwellers in those Blessed Places
Participate in the beatitude of the newly-come;
Perceiving an increase in their own happiness
By the happiness of this new member of their Circle.
Then do the Spirits ascend into a glorious Paradise;
There are Trees of an everlasting loveliness
Green and lofty and widely spreading;
Flowering with many thousand blossoms.
And there are Bowers of delicious verdure,
And herbage fragrant with the breath of morning;
And Fountains purer than the crystal spar,
Flow in melody around those Trees;
And Choirs innumerable of Angelic Spirits
Brighter than light glide amid the Paradise;
Breathing music, effusing beauty,
And linked like starry constellations.
A thousand rainbows glitter in the firmaments
And display their many-shining colours:
Lightnings vibrate along the ground,
Like streams of running water.
The mansions in this Heavenly Land
Gleam with many treasures;
They are made of precious stones;
They are encrusted with golden flowers.
They are ceiled and paved with diamond
That glitters with sun-form irradiations,
Which change a thousand times a minute
More splendid than the auroral light.
The loveliness of these Celestial Palaces
Is in harmony with the loveliness of the Spirits,
Who in purity abide therein,
Aspiring ever after more seraphic places.

For as Virtue is the most beautiful of all things,
 The transcendant Image of God himself;
 Therefore is it agreeable to the Laws of Justice
 That these mansions should be worthy of the Spirits.
 Thus are the Palaces of Paradise magnificent,
 And not a void and vacant atmosphere;
 For the dwellings of the Heavenly-beautiful
 Are like themselves heavenly-beautiful also.
 Think not that Spirits wander at random,
 As some do heedlessly suppose,
 Flying through the vast and empty air
 For no fixed purpose, and with no-certain home.
 But this, indeed, is not the condition of the Blessed;
 Their palaces are majestic structures;
 They have Gardens, Rivers, and Fountains,
 And all things are in harmony with their greatness.
 And some are of a snow-white diamond like Truth,
 And some of a transparent emerald like Wisdom;
 For the god-like dwell in god-like places
 Whose brightness is a symbol of the indweller.

Thus the Intelligences of the Supercelestial
 Know at a glance the properties of the inhabitants,
 By the star-bright aspect of their homes,
 And the appearances that correspond therewith.
 And even so in like manner
 The habitations of the wicked correspond with the
 wicked;
 For fallen spirits congregate together
 According to their various tempers and qualities.
 Thence emerging in the Cyclic Period
 They become again conjoined with souls and bodies,

Passing into spheres of existence
From which they must arise, or lapse lower still.
But many are the years of their wanderings
Before they are united with the psychical form;
Therefore the sat-wânas herd together
In chaotic places, without a glimmer of light.
For as vice is the most detestable of all things:
Delighting in blood and filthiness and falsehood;
Hating all light, and burrowing in darkness,
And odious in its conceptions and designs;
Even so are the mansions of the sat-wânas
Wholly analogous to their evil properties,
And here they are like clouds of dust;
Destitute of all power, or strength, or vigourousness.
The Universal Law of God,
That like shall follow after like;
Extends itself into those regions
Which assimilate themselves to their inhabitants.
For no gleam of light shines there,
But all is mist and gloom perpetually,
Consonant with the qualities of the wicked,
Whose minds are nests of scorpions.
And as the consciences of wicked men on earth
Present before them dreadful phantoms,
And terrible shapes, and fantasies, and forms,
Arise from the fumes of their guiltiness;
Haunting them in sleep and in the twilight hour
With many threatening shapes and gestures;
The offspring of a gloomy imagination
That fears yet cleaves to its illusion
Even so in these chaotic places
The conscience-stricken wanderers of sin

Generate for themselves evil sights and appearances,
 Corresponding to the sinfulness of their natures.
 These appearances exist not in reality;
 For God creates no monsters;
 But unto the disordered minds of the fallen
 They appear in the vividness of life.
 This is the state of that which is called HELL;
 Which God, indeed, hath not formed;
 Neither banisheth He his spirits thereunto;
 But their evil tendencies gather them together;
 And their evil natures generating dreams
 Horrible and dark, and breathing torture,
 Surround them with the most lacerating agonies,
 Not less terrible because self-inflicted.
 These sat-wânas are wholly without power;
 They are confined within their own spheres;
 Neither can any one arise therefrom
 Until the Cycle hath rolled through its years.
 Then they assume souls or bodies,
 And are again developed in existence,
 To raise themselves, or plunge again
 Into the ocean of their self-made darkness.

CHAPTER XXIII.

From thence I went into another place
 Far towards the West, near the end of the Sphere:
 There did I behold a fire blazing:
 A rolling burning Torrent of Flames.
 It ceased not in its course by day,
 Nor did the night stay its mighty current,
 But ever like the ocean stream it flowed;

And its roar was as the roar of an elephant.
Then did I enquire, saying:
What is this which ceases not?
And one of the Holy Spirits answered,
Whispering low into mine ear:
This fire which runs for ever to the west
Is the fontal fire of the Luminaries of Heaven;
They drink its brightness and are renewed;
They feed on ever-flashing flame.
I went from thence into another region,*
And saw a Mountain from which fire flowed,
Ever burning, never ceasing;
The skies were lightened by its splendours.
I went near, and saw Seven other Mountains,
Each different from each in grandeur,
Of brilliant gems, beautiful and precious,
All magnificent and gorgeous to the eye.
These Mountains rose in the eastern quarter,
Piled like clouds, one upon the other;
Three Mountains uplifted themselves to the south,
Welded together in a similar manner.
Deep valleys wound their way between,
Separated by limpid rivers;
And the Mountain of Fire was in the midst;
And all were as the arch of a throne.
Odoriferous trees grew thickly over them;
And there was One Tree of divine fragrance;
Nor was there in the whole Paradise-Garden
A perfumed Tree which smelt like this.

* See Vol. I. 215. On a pillar at Somnauth was inscribed:
This place resembles the Holy Mountain. Bombay Transactions
ii. 20. Som-Naut is Sun-God.

Its leaf, its flower, its bark never withered.
Its fruit was beautiful as the stars,
And gathered like the clustering palm,
Which welcomes the desert wanderer.
Its leaves were emeralds set in gold;
Its fruit was honey-wine and roses.
Looking upon it, I cried aloud:
How goodly is this blooming Tree!
Then did one of the Spirits say,
Why art thou delighted with this Tree?
And why art thou inquisitive to know it?
Thou hast passed by many things without enquiry,
But this has roused thy wonder.
Then did I reply, saying:
Concerning all things I desire knowledge,
But most of all concerning this Tree,
Whose beauty is more blooming than the Sun.
He answered, saying: Yonder Mountain,
Whose peaks are like the Thrones of God,
Shall be the Seat whereon shall sit the Holy One
When he shall arise to visit the earths.
And that Tree of an exquisite fragrance,
Breathing not a breath of carnal odour,
Shall not be touched of any until the Secret Day,
When it shall be given to the Sons of Heaven;
Its essence shall be bestowed upon the Blessed;
For spirit-life within this Holy Place
Shall flower for ever as in a Garden,
Planted northward, unto the King of Heaven,
The Lord of Life and Beauty everlasting.
Then shall they greatly rejoice in the Holy One;
An odour of delight shall pass through them;

They shall exist in a life of light,
Nor shall sorrow darken their days.
And I blessed the Lord, Eternal in the Heavens,
Because He had prepared this Paradise Tree,
To give it to the Beautiful as their food,
When He shall reveal himself in pure light.

O man! what is the end of all thy labour, and all thy trouble after gold and treasures? a short and transitory and vain enjoyment; and then, thou art snatched from them for ever. Would the wise man toil for prizes such as these? achieved by great labour, and when achieved laid down; would he link his spirit and body to corruption, for things that endure but for a brief moment? But thou—uplift thy thoughts above the fading earth; contemplate in sublime dream the God of Heaven; prepare thy spirit for its future existence, when it hath wakened from the swoon of mortality. The term of thine existence approaches fast, and death, the end of all things, is close at hand; awake! arise! before the final blow be struck, for in the grave there is no hope. The most exquisite delight of worldly enjoyment is like a draught of sea-water to the thirsty; but the calmly-flowing happiness of Eternity may be thine if thou wilt live a Child of God.

O God, thou art a great mystery;
Yet still shall I adore Thee alone;
Unto Thee my spirit turns,
Whitely-shining amid the fire.
The bright gleam of thy Glory lights the Universe,
All other lights are but shadows.
Thy Voice sounds, and like a mighty trumpet

Its godlike energy commands the All.

Look upon this Æthereal Tree, he said, once more,
Its flowers of pure gold in the rustling air;
Its blossoms lovely as the moon,
Its branches like clear crystal.
Hearken! as its leaves sing
Like harp-strings gently touched by the wind;
Beams of fire flash out of its trunk,
And glide around its gnarled roots.
Oh! how blessed of God are they
Who dwell for ever in the shade of this Tree,
And sing and dance within its circle,
And pour the hymn of praise.
Illusion clouds them not;
Nor does the mist of doubt assail them;
The Holy shine on them with faces of love;
They breathe in most serene light.

CHAPTER XXIV.

From thence I proceeded to the middle Sphere, and I beheld a happy and fertile Garden; the trees continually sprouted new branches, and clustering wreaths of delicious fruitage. There I saw a Sacred Mountain, and under it, on the east, were Sweet Waters, which flowed like light unto the golden-coloured south, making in their course divine melody. I saw also in the east another Mountain, tall and stately as the first; it rose into the flashing sky, like a minaret of God's house. Between both were deep Valleys, through which also waters flowed, onward ever unto the western side, where they blended in one mighty Lake.

White as the foam of seas,
I saw the waving wings of Cherubim;
Their feet were clothed in thunders;
And so they rolled in light.
The Seven in darkly-blue chain
Passed, and reared their shining spears;
They gleamed, they flashed, like flowers in lakes;
The war-cloud covered them.

Mighty were they who passed,
They carried stars like torches;
Their robes glittered like the sea-waves
When the full splendour of the sun illuminates them.
But on their thighs were golden swords,
And on their heads were helmets of diamond;
They shone like the wandering lights of the north,
The mystic, the inexplicable flashers.

Thence I proceeded southward in my flight
To the extremities of this mighty Sphere;
There also I beheld Three Heavenly Gates;
Their stupendous portals were wide open.
Blazing torrents rushed through them,
With rapid flight, as if in fear;
And out of every leaping eddy
Flashes of lightning gleamed.
Thence also I proceeded quick
To the extremities of the Sphere outwards;
There were three Heavenly Gates
Wide open unto the Orient.
Within them I saw three smaller Gates
Of an exquisite and perfect beauty;
Through these Spirits of Heaven passed,

Proceeding by a path which they alone saw.
They were brighter than stars in their light;
They were resplendent as pure morning air;
And when I saw them, I adored GOD
For the Celestial Vision which He shewed.
Every time I saw them, my heart panted
With a rapture of thanks to the Lord of Glory,
Who had formed these splendid signs,
That they might shew the magnitude of His works.
That all in heaven and under heaven
Might know and glorify His creations;
That all who do behold His power
May ever bless His Holy Name.

CHAPTER XXV.

After these things I was alone:—
Alone amid those flaming orbs,
I was rapt in mystic thought,
As I floated in a sea of stars;
Then I saw an Angel of brightness
Whose glory exceeded that of the sun.
He came and seized me by the hand.

And I said, Who art thou? and what is thy name?
and he said, Rise up. And I said, Whither wilt thou
cause me to ascend? And he said, When I have shewn
thee Visions, then thou shalt understand who I am.
From the Seventh Heaven above the sun have I
descended unto this sphere, that I may raise thee before
the faces of Him whom the Universe delights to look
upon. Then we arose into the Ether. We saw the

dwellers of that place: in many things it corresponded with the earth of mortals; for all that is beneath is a counterpart of what is on high. Then we arose farther into the first Heaven; there I beheld a Throne in the midst, and Spirits were upon the right hand and the left; and they glorified him who sat upon the Throne.

And I looked, if I could behold any sitting there,
But a Splendour of Light was over and about it,
And I could not see any form,
But I heard the music of those who glorified.

Then I said unto the Angel,
To whom is this praise addressed?

He answered, To the Splendour who is in the Seventh
Heaven;

He is here, but He is not visible;

And also to the Beloved One,
Who hath sent me unto thee.

Then he raised me higher still,
Into the second Heaven,

Separated from the first Heaven,

As far as the earth also is separated from it.

There I beheld a Throne;

Beautiful spirits were on the right and on the left;

And a Splendour dazzling to behold

Wrapped the Throne in star-clouds.

Great was the majesty of the second Heaven,

And the splendour of its angels ten-fold.

And I fell upon my face to worship the Splendour;

But the Angel suffered me not, saying:

Worship not the Visible,

Nor the Throne, though of celestial brightness;

Reserve thy homage for Him alone
Whom thou shalt see in the time to come.
For above all the heavens and their angels
That Throne is placed;
There is its Veil and Crown:
These with thine eyes thou shalt behold.
Think not that thou shalt not see Him face to face,
For they who love Him rise up in His presence;
The Holy Spirit, the Loved One, beareth them
Even in her bosom before the Supreme Lord.
Then he raised me higher still
Into the third Heaven of all-beauteous light;
There also were innumerable Angels
Upon the right hand and upon the left.
They raised hymns of praise
Before the Lord of Beauty, whom they worshipped;
Invisible was He amid the Splendour;
I saw only Light immeasurable.
No record of earthly things,
No remembrance of the bodily is there;
It is a pure Heaven of chrysolite:
It is a world of immortal splendours.
Then did he say unto me:
When thou shalt have come into the Seventh Heaven
There shalt thou know that there is nothing hidden
From the Thrones and the Celestial Messengers.
Then he uplifted me upward still
Until we stood in the fourth Heaven of the sphere;
It was far above the third Heaven,
As the first was far above the earth.
There also I saw divine ones
Upon the right and left of the Throne;

They sang, they glorified the Invisible Presence
Who veiled the Throne in glory.
After that he uplifted me into the fifth Heaven,
The Angels were more beautiful than all the others,
But the Splendour on the Throne exceeded that of the
Angels,
As much as they exceeded mere men.
Then did I glorify Him who hath no name,
The Almighty in the high Heavens,
Who transmits His Glory from Heaven to Heaven,
Clothing His angels in splendour.
Then he raised me into the sixth Heaven,
Where I saw an ether brightest of all;
The radiance that was in the Heaven I had last seen
Was night compared with this.
Here the angels shine with lustre;
A holy Splendour and a Throne also was here;
I said unto the Angel who conducted me,
What is this which I behold, my Lord?
He answered and said, I am not thy Lord,
I am a Spirit like thyself,
Appointed to conduct thee unto these places,
That thou mightest behold the Majesty of the King.
For beyond this place lives He who is never named,
With His Spirit, whose name is unrevealed;
With His Messenger who goeth forth,
And of whom the Universe knoweth not.
God alone is thy Lord,
His Voice, the Heavens, the Powers do obey;
Thou shalt see Him visibly before thee,
In the midst of His Heavens and His Thrones.
When from the mortal body which thou bearest

Thou shalt ascend in spirit before Him,
Then shalt thou assume bright raiment;
Then shalt thou be like the Messengers.
And I glorified God there, with his Spirits;
Amid a radiant atmosphere of splendours:
Yea, even the brilliancy of the five Heavens
Was as darkness to the brilliancy of this.
Then he raised me unto the Seventh Heaven (13),
And I heard a Voice which froze my soul:
Whither would the dweller among strangers ascend?
And I feared and trembled greatly.
And while I trembled, lo! another mighty Voice;
It said: It is permitted that he ascend;
Then we went into the Seventh Heaven,
Where I saw spirits in the paradise splendour.
There were all the Holy Ones of God,
Spirits, unclothed in flesh.
I viewed them in their celestial garments,
Assembled in splendour and divineness.
And while I was yet gazing upon them,
One of the beautiful Spirits who was a-nigh
Came unto me and shewed me Books,
But they were not as the books of men.
And he opened the Books before me,
And they contained writings, but unlike the writings of
earth.
And he read the Institutes of Heavenly Truth,
And the records of holy things.
Then I beheld One standing,
Whose glory exceeded the glory of all the others;
And all the saints and spirits of the place
Advanced towards this One reverent with awe.

Then this One became changed, and appeared like a
Divine Being.

And the angel said, Venerate!

And I venerated, and beheld the type

Of many wonderful things revealed.

And while I venerated this Spirit,

Behold, I saw another Glorious Being,

More beautiful and divine than the first,

Whose glory suffered no transfiguration.

And all the Angels approached and worshipped,

And venerated not the first Spirit, when the Lord was
nigh.

A Cloud of Radiance was interposed,

Through which my dazzled eyes beheld:

Had I seen the Lord of Brightness,

My spirit itself had been consumed.

Then on my face I fell, and worshipped,

For this was as the Supreme.

Seventy thousand Veils He wore,

To hide the brightness of seventy thousand suns.

And lo, an Ocean of Light:

And he said to me, Who is this

That sitteth on the right of God?

And I answered, Sir, thou knowest.

Then he, This is the Beloved,

This is the Holy Spirit,

Who speaks in thee and in the Prophets,

Queen of the Ocean of Light.

But on the left a Spirit standing,

Clothed as a Son of Thunders:

And I said unto the Angel, Who is he?

And he said, It is the MESSENGER.

Then mine eyes were opened,
And I beheld a most Mysterious Glory.
Darkness from excess of Light
Seized and drowned my understanding.
And I heard the tongues of thousand thousands
Glorifying, venerating, and chaunting Him,
Whose presence was too bright for me to behold,
Whose effulgence had stricken me blind (14).
And the hymns ascend from the six Heavens
Into this the Seventh Heaven of the Most High;
And I knew then why they sang around the Thrones,
Whose Splendour was an invisible Mystery.
And the Angel said, This Messenger of God
Hath received great exaltation (15);
He is clothed by the Holy Spirit,
And proclaimed through the mouths of the Divine Ones.
And I heard a Voice of music
Say unto this Messenger;
Go, descend through all the Heavens,
And through the firmament of spheres descend.
Assimilate thyself in appearance unto all
Who abide in the Heavens and the Circles,
And go down upon earth,
And free it from the fetters of darkness.
Thus the Voice spake.
And immediately we descended into the sixth Heaven,
And to the fifth, and to the fourth, and to all the
others,
And so downwards through a multitude of Circles.
But whithersoever we came, the dwellers in the place
Recognized not the Messenger of God;
They believed him to be as one with themselves (16),

For he assumed the forms that belong to the various
spheres;

And he passed into the Elemental Circles,
And into the firmament, and so upon earth;
And he took the appearance of a Man upon him,
And was believed by men to be one of themselves.
And he lived upon earth, and announced the Message;
And he passed away from earth, and ascended;
And the Spirits of the Firmaments and the Elemental
Circles

Saw him pass, but with unchanged aspect.

And they venerated him, saying:—

How hath he descended, and we saw him not?

And how hath he passed, and we discovered not the
splendour

Wherewith the Lord had clothed him?

And he ascended through the innumerable Spheres,
And through the various Heavens of Paradise;
And they wondered, saying, How hath he descended?
And how knew we not the Messenger of Heaven?
And when he ascended into the Seventh Heaven,
He came unto the Great Glory,

And of the Holy Spirit was received with gladness,
For he had done the message of the Most High.

And to me the Angel said, Great are these things
Which now have been made manifest to thee.

Thou hast seen and known secrets

Which have been kept from the children of men.

Return unto thy mortal place

Until the days of thy journey are accomplished.

Then shalt thou return hither,

Worthily performing thy sacred purpose.

CHAPTER XXVI.

1. And he said: Who will go? and I saw a Vision
(17)

2. A Virgin more beautiful in her light and youth than the illuminated circle of the heavens when it shines in all the radiance of the stars.

3. Winged was this Virgin, and clothed to the foot; but her snow-white wings were glorified with the stars of heaven.

4. In her right hand was the palm branch; in her left a mystic wand; she floated in purple light.

5. And he said: Behold: and I saw another Vision.

We passed as it were from the gloom of night

Into the resplendent lustre of the morning;

The golden clouds rolled in waves of glory—

Each seemed to carry a star in its breast.

And sweet voices sang divine songs,

And soft sounds descended like summer rain,

And out of a Cave hidden in deep recesses

We heard archangelic hymns.

6. And again he said, Behold, and the Vision passed.

The first was as a Man standing in the heaven; his left arm was extended; in his right was a crook, and in his hand were many stars.

7. And after him appeared another Man; he wore the starry robe and diadem of a king, and in his right hand a whip.

8. And there shone a third unclothed like Truth, and in his hands a mighty starry serpent. And all

the heaven was made splendid by the apparition of the Man.

9. And the fourth was as a Hero; his splendour was that of an Archangel; he knelt; he bare arrows, and in his right hand a club; with his left he crushed the three-headed.

10. And the fifth was in the strength of youth and power. In his right hand a sacred scythe; in the left a snaky head. His feet were winged; he sprang like light through heaven. A glory of splendour illuminated every limb.

11. And there shone a sixth, the offspring of Phen. He stood in heaven in cruciform shape; his air was grave.

12. After him I saw a terrible one; half man, half horse. He strained a bow; he drew a mighty arrow. The clouds rolled back in terror.

13. Next I saw starry Twins; their brows, their shoulders, and their limbs were gemmed with stars; one held a harp; the other arrows.

14. And I saw another, a terrible one; he also had the head and front of Man; but the legs and body of a war-horse. And he marched as a Conqueror. And he was surrounded with light.

15. And the eleventh was a Man of War; with mace and shield and breast-plate; a starry giant. His belt was splendour.

16. And the Twelfth was as a youth, and on his brow a star; his body and his limbs were radiant. And he held an Urn reversed, and a stream of starry lustre was poured out of the Urn down over the earth. And the number of his glories was twelve times nine.

17. And he said unto me, Twelve; and again he said: Ten. And again he said: Light, Glory, Life. And I heard a Song from Heaven; but I was lost in a sea of mystery.

O Sun-born! look thou upon this tablet;—
 It glittered with flashes of light;
 Twilight settled on its pages;
 Darkness was around it in clouds;
 I saw a Sceptre of Beauty;
 It waved like a beautiful palm tree;
 I saw an Arm of Might;
 Death followed its descent.
 Again a Cloud passed over me
 Glittering even as crystal,
 And the solar spirits of heaven
 Sang, as it were, a new song.



Thou art fairer than the children of men,

* In the Medal above the Holy Spirit is on the Golden Seat; she holds in her hand the eight-pointed cross of the Buddhists, the Manichæans, and the Mazonic Templars: an emblem which proves that their esoteric creed was one and the same. It appears in Beger. The Serpent is the Messenger.

Grace is poured into thy lips:
Therefore GOD hath blessed thee for ever.

Gird thy sword upon thy thigh,
O most mighty,
In thy majesty; in thy power.

In thy glory ride prosperously,
Because of truth, and meekness, and judgment;
Thy right hand teacheth thee terrible things.

Thine arrows are sharp,
Sharp in the hearts of thine enemies;
The multitudes fall beneath thee.

Thy throne, O king, is for ever;
Thy sceptre of thy kingdom;
It is a hallowed sceptre.

Thou lovest righteousness;
Thou dost abhor iniquity;
Therefore hath thy GOD anointed thee.

All thy garments smell of myrrh,
Aloes and cassia out of the ivory palaces,
In these have they made thee beautiful.

And I looked and saw an Army of Chariots,*
And men rode in them,
And they came upon the wind from the East,
From the West also, and from the South.
The sound of the noise of their chariots was heard;

* This is the Cabir Progress through Heaven. The Medal represents God sustaining the Holy Spirit, who offers the Crown of Heaven to the Cabiric Daimon. See Part I, 601.

The saints who were on earth perceived it;
 The pillar of the earth shook from its foundations;
 The roaring was heard from earth even unto heaven.



In their wheels was whirlwind,
 They moved along in thunders;
 As the roaring of young lions;
 As the roaring of the terrible sea.
 Then did they all fall down
 Worshipping the Holy Lord of Spirits:
 Blessed are ye, O saints, and pure of heart:
 Bright and glorious is your lot!
 Ye shall exist in the light of the sun;
 In the pure beam of everlasting life
 Whose days shall have no end;
 Neither shall the days of the saints be numbered,
 Who seek light, and who obtain righteousness;
 Peace be unto them with the Lord of the Universe.
 For like the Sun hath Truth arisen,
 While the night of darkness hath passed away,
 There shall be the Light which shines for ever
 Beaming in increase before the King of Spirits.

After these I beheld thousands of thousands,

And myriads of uncounted myriads;
They stood before the Thrones of Heaven,
And sang to harps and flutes.
On the four wings of the Thrones of Heaven;
On the four sides I saw others;
Their names, their orders, their gradations,
Were announced to me by the Angel;
They blessed and praised the Lord of Glory;
The first Voice blessed Him for ever,
And the second Voice blessed the Messengers.
And those also who are martyrs for truth.
And the third Voice did entreat sweetly
For those who are in bondage on the earths,
Whose cry ascends from sorrowful hearts
In supplication to the Lord of Spirits.
And the fourth Voice said unto the satans
Depart ye; go accursed;
Ye are forbidden from the Circle of the Lord,
Whose laws ye have ever polluted.
These were Spirits of the Most High God
That spake in four Thunders;
I heard the Voices of the Four
As the voice of the sea in wrath.

CHAPTER XXVII.

From thence did I proceed towards the East
To a Mountain in a far off Sphere
Its surface gleamed from a distance
Its heights were crowned with woods.
And waters gushed from its recesses,
And a cataract of many cataracts;

It foamed like a living creature
Amid trees, and clouds, and mists.
Then went I onward from the Wilderness,
Towards the eastern side of the Mountain;
There were Trees of sweetly-smelling perfume,
Frankincense, and myrrh, and sandal.
The beauty of each one of these Trees
Was different from the beauty of all the others.
So infinitely varied are all the works
That issue from the hand of God.
And over all was the bright Mountain
Elevated, like a silver firmament:
Cassia breathed from all its pores,
And sunshine sat upon its sides.
Thence did I pass amid certain Lakes,
Whose waters never failed;
There was the Tree of Fragrance, Zakasinon,
Goodly among celestial gardens.
Beside the Lakes were other Trees,
Breathing cinnamon, but fairer than cinnamon;
And under their boughs celestial Spirits
Sat and sang celestial psalms.
I advanced farther unto the East;
Here did I behold another Mountain;
Trees of bloom thickly covered it;
And pure Fountains rose and sparkled.
And out of the green-blooming leaves
The sweet Nektro* dew distilled;
The trees were loaded like Almond Trees,

* From this word the Hellenic word Nectar came.

And their name in heaven is Alma.*
Their fruit excelled all perfume;
And all the sweetness of the earth's produce;
And round them danced celestial Choirs
To the music of golden harps.
And after these things as I looked forth
Unto the shining of the Northern Gate,
Which opened high above the Mountains,
I beheld Seven lofty places.
They were filled with pure nard,
And odoriferous forests of papyrus,
And trees like cinnamon trees,
And the blue and white lotos.
From thence I passed above the Mountain peaks,
That shone like a sea of rainbows,
Onward to the East, over an Ocean of Fire,
More splendent than the flame-west.
And I wended far into another Sphere:
And I saw a Spirit who guarded the Sea:
His name in Heaven is Za-ti-El,
And he brought me to the Paradise Gate.

O ye star-dwellers,
How beautiful in your homes ye shine;
Eagles of fire and Serpents of light amid the heavens:
Gleaming with a ray that exceeds the dawn.
Wisdom fills your spirit-souls;
Ye follow in the thunder path of the sun;
And far below the birds of justice
Fly, and do your bidding, O star-dwellers.

* So named after the Holy Spirit—the Tree of Life.

The Spirit of the Rainbow shines from above,
And in her Silver Wheel is your orbit;
Lightnings pass not with more rapid flight
Than ye from west to east.
Then did their song arise
Around the Throne of Glory;
It passed from circle into glowing circle;
And went into the Supreme Presence.
And they who were around that Throne,
Rose and, knelt, and laid down their wands;
And waves, and winds, and all the fires of ether,
Came, and bowed themselves in song.
I saw the Spirit of the white-bosom
Glittering in virgin beauty amid the choirs,
As the Moon over the waving Sea,
As the Evening Star amid the forest leaves.

Could I reveal unto thee
The Mystery of the Sacred Mysteries;
Then would thy soul upraise itself
Like a Winged Serpent before the Lord God.
As the wind moves over the shining waters,
So would thy fire-spirit be impelled;
It would bear thee on the lightnings,
Like thunders would its wings rustle.
But the mighty King of Fire;—
By Him hath it been forbidden;
I see His glittering Sword—
It waves—it quivers—and I faint.
From the White Throne a Voice comes;
O thou child of the bosom of light,

Stay, stay, murmur not:
Why should the Sword descend?

CHAPTER XXVIII.

Flourishing was this shady Garden
With many trees fragrant and divine;
Their appearance was of varied beauty,
As the colours of the Holy City.
The Tree of Knowledge of Good and Evil
Was there also in the midst thereof;
It was like a tamarind tree
Bearing fruit which resembled grapes.
Its perfume extended to a great distance;
It was surrounded with light:
How beautiful is this Tree! I said,
And how delightful is its appearance.
One of the glorious Spirits answered:
It is the Tree of Knowledge of Good and Evil,
Whereof the Essences that desire change
Partake, and straight they transmigrate.
For all the Spirits that live in the Universe
Are made free by God;
They are endowed with full volition;
For this is not a land of slaves.
As light and darkness are in the Kosmos
So also are the Beautiful and the Base;
They who incline to either are most free,
According to Eternal Ordinances.
And they who desire the Beautiful only
Abstain wholly from the fruit of this Tree,

And basking in the sunshine of the Divine,
They dwell content in Heavenly Dream.
But they who desire to attain knowledge,
Whether it be good, or whether it be evil,
As many great ones do and have done;—
Taste of the fruit of this Tree.
Then do they pass into other conditions,
For thus only can knowledge be obtained;
But great is the price they pay;
The possession of the gem is fatal.

As the highest Spirit before the Throne
Could never know what it was to be a man,
Until he had taken on himself man's condition,
And experienced all man's phases of thought;
Therefore and unto this end for the freely-willing
This Tree groweth here:
Whosoever shall desire to alter his condition
Let him taste of the fruit and it is done.
God is the Diffuser of Love,
Of Life also, and of Beauty;
But if Death came not and made a change
Even these might weary in the end.
Then I lifted up my hands,
And gave thanks unto the Holy and Great One;
Blessed art Thou, O Lord, O King,
And great and hallowed is thy majesty.
Lord of all the creatures of the Spheres—
King of kings—God of the Unbounded,
Whose reign, whose wisdom, whose love, whose laws,
Endure throughout ages of ages.

For ever shall thy dominion last,
And the renewal of thy Spirits unto light;
The Heavens are thy Throne for ever;
The stars are but thy lowly footstool.
Thou dost know all things;
Thou dost hear all things;
Nor is there aught in light or darkness
That stands concealed from Thee.
Thou considerest the wants of every creature,
And takest heed that it may satisfy its want;
Whatever tends unto perfection
That thou dost prepare for all.
There is no place in heaven or in earth
That does not manifest thy boundless love;
There is no life throughout the Infinite
That shares not in thy loving thought.

And I saw Three Splendours,
And each impelled a chariot of steeds:
And the phantom of a Golden Vase
Shone afar before the eyes of each.
In the heaven above them was a cluster of lights;
The sun, the golden glory of stars,
And a beam like that of the moon,
And the Æther-Rainbow.
The Seraphim—those gliding kings,
And each was iris-girdled,
And each glittered with a myriad eyes—
Lo! they followed in the bright track,
The Cherubim came in fire;—
From the Golden Incense Altar;

In their eyes the spirit of a power
That pervades the vast Infinite.



Thou hast seen the sun in storms;
Even so was their serene grandeur,
Or the moon after the battle;
Even so was their calm light.
Then the Ophanim passed rapidly,
With the wind in their feet;
These are solar kings;
But I conceal their secret lore.
And the bi-formed girdled with stars;
And the six-winged with the sun-rays:

* This Incense Altar, which is the Altar of the Apocalypse, appears in a Medal by Beger, enshrining stars or worlds of light; the legend is S. C., or *Sancta Casa*, and it appears in the shape of a Tabernacle; See part I, 597, or Ark of the Covenant; Part II, 40, 63, 98, 108, 149, 540. In the other Medal is the Amreeta Vase of the Waters of Life; the Magnet-Vase with the label S. C., or *Sacra Cymba*, the Sacred Boat or Vessel; while the two Olive Trees, seen in the Apocalypse, section 28 (Part I, 543; Part III, 558), bloom in beauty at each side. E. X. is Euangelos Chrestos: the Good Angel, the Anointed.

Their swords glistened in the violet mist—
Their sceptres were as olive trees.

Then did a Cloud snatch me up;
The winds raised me above the Sphere;
They placed me in the Celestial Land
Upon a place of many thunders.
There I saw another Vision;
Palaces of the heavenly-pure;
There did Spirits hymn to God;
They interceded for the sons of men.
The sun bright Heaven flowed around.
Love and beauty were like dew:
Righteousness flowered before their faces;
The bloom of light was over all.
Thus shall it be with them for ages of ages.
With these countless, dazzling Spirits;
They dwell under the wing of the Eternal,
And sing in the measure of the stars.
They stand before Him like living fire;
Their mouths, a blessing, like sweet honey;
Their lips glorify the Supreme One,
And virtue shone through each.
There was I desirous of remaining;
My spirit longed for its antecedent home;
Once, like these also, had I stood before God.
Then did I extol His Name.
Blessed be He, and ever blessed,
The Lord of the Star-bright Lands:
Wise, before the Universe was formed,
Wise, when all shall have passed away.
What are the earths? and what is man?

And he who sleeps and praises Thee not?
 All are but as leaves that rot in winter;
 They have lived, and now they are no more.
 But blessed in thy light are they
 Who without slumber stand before thy Throne;
 They sing unto the Lord of Purity
 Who fills the Universe of Life with love.

CHAPTER XXIX.

There are Three Mystical Fountains,
 And over them Twelve Trees bend,
 Making music like sweet harps
 When they tremble to the silver touch.
 Out of their depths Dawn arises;
 The Dawn of the primary beam;
 Light rushes over their depths;
 But oh! what is that LIGHT?
 The Eagles cried, the Serpents rose,
 Like flames of fire into the Sun,
 And I saw the gleam of the Most Ancient:—
 WORSHIP GOD ALONE.

What divides the Spirit from the Soul—
 The splendid flame from the smoke;
 What is the light of the eye?
 What is the vivid force of the heart?

I see a White Fountain
 Flowing in the midst of shrubs;
 I see a Rainbow touch the earth;
 Yet it is not of the earth.

The Moon is in the mid-heaven,
Yet is she not the surrounding air;
The pulse of nature is in the ocean,
Yet the ocean is not nature.

There saw I an Island of Fire,
Rivers of Flame poured out of its depths,
And many Spirits bright as waves
Mingled beautifully with the golden lightnings.
In the midst I saw a Throne
Shining like a white Star of Beauty;
But it gleamed amid solemn silence;
Darkly-silent—darkly-splendid.
And in the front a Silver Sea;
And at its feet Seven Rivers,
And round its arch Seven Rainbows,
And at the sides were Silver Wheels.
Voices of Waves and mystic Waters
Echoed all around that Throne:
And I saw Pillars of resplendent lustre,
And I heard Trumpets that spake of God.
Men passed with musical harps;
Men passed with gleaming swords,
As fishes in the sea,
So did they glide amid oceans of fire.
Who are these? the Angel said:
I said, My Lord, thou knowest;
He looked at me with piercing eyes:
Thou also, O ENOCH, art not ignorant.
They passed like evening clouds,
Mild and bright, and vivid;
Over the hills of darkness;

Into green plains.

The eagles cried with joy;

The thunders leaped—they laughed;

Bring back the many unto God

Blessed is he who bringeth even one.

Clothe thee in thy blue girdle.

O Son of Prayer,

Tremble not; let not thine eyes roll;

Beat not in heart, nor let thy words falter.

I will show thee the secrets of the Deeps—

The mystic song of the Ancient;

It was murmured in the Dark

Before the mountain streams rolled in light.

He shall come upon the shores of the world;

He shall draw his dominion over them,

Thrice, thrice, thrice;

But they will not hearken unto Him.

Deeply moving in its mighty strength

Is the blue-green Adi;

Who shall escape the volume of gloom

Who shall flee from the billowy flame of death?

The Lord of Thunders rises,

The Sovereign of Lightnings and of Fires;

He looses the chain;

I see His chariot in the dark violet mists.

O Lady of Beauty!

O sparkling Queen of Stars!

The sea rises in its terrors;

Like glittering spears are its foaming waves.

Four times the thunders snorted

Like steeds of battle in their rage;

The Nine with diadems of pearl
Entreated: Stay the broad-breasted:
But it comes; it rolls like mountain steeds
Terrible with hoofs and necks of smoke:
I saw the Power of the pale-gleaming—
His sword fell, and all was death.

Shall I unfold the Mysteries of Light?
The secrets of the Ocean-Stream?
Shall I unveil the Beam of Heaven
That like the Green Rainbow moves over the sea?
The Sons of Fire come forth;
The pride-winged Dragons of the Skies;
They glittered in the golden stream of clouds;
They said: O Messenger, stay thee;
Let not thy voice go forth
To reveal the dark secrets,
And the stars twinkled in a dim splendour
Saying: unto my spirit: Stay.

Even in light there are secret recesses
Where the spirit seeks repose,
As the sun sinks into clouds
To re-appear more beautifully.
There music lulls them,
And the rustle of the mystic forests,
And the Soul-Illuminator comes and gleams
In pictures of serene loveliness.
The gentle words of books prevail
Over the sea of wandering thoughts,
And dreams like spring showers
Bathe them in a dew of light.
In an alcove green with palm trees,

Shaded from the heaven-sun,
I sank, wearied with the brightness
That lay upon my dazzled spirit.

An Egg, more beautiful than the Sun
When in the sparkling West he sinks,
Gleamed, as if it shone amid ten thousand rainbows
Of the most pure and dazzling light;
But quick as the whirl of a sword
In the hand of a young hero,
It shone—it revolved—it vanished;
It was a momentary glimpse of the Universe.

Flowing are the streams of fire
Over which the Eagle-Angels soar;
From the mountains rush torrents of flame—
The forest trees are pillars of light.
In their white robes of splendent glory
The Ancients pass amid the whirl;
The Voice of Beauty sounds
And smooths the dark-red billows.
O ye Mystic Fountains—
Three Sources of the Primary Worlds,
Rising into light like morning beams,
Let me bathe my spirit in your blue.

We passed the troubled whirlpools of fire;
Many dark Wanderers we saw,
Garmented they were in black;
Their faces were sunless.
But far off in the distance we saw Vales,
And the altar fires of the Mysteries;
There did the bright Isarim pray;

The groves echoed with their psalms.
Like white stars moving in light
They circled round the Serpent-Shrine,
And raised their arms of snow
In adoration of the Silent Lightnings.

I stood in silence amid those star-courses;
I longed to see the Holy Sanctuary;
Streams of rushing fire rolled around;
The winged lightnings quivered.
From East to West, from North to South
It seemed one vast and splendid sea of flashes,
As if it were a furnace ever quivering
With clouds of new-born lustre.
Come thou, unto the Waters of the Sun;
Bathe thee in its splendent fountain,
And on thy thigh receive the visible sign
That marks the true Apostle.
Swift as a star I was borne onward
Into that Sea of Light—
And there transfigured in a dream
I was bathed in mists and clouds.

And now I moved as in a dark dream;
The Serpent of the Spheres was coiled around me;
We wandered as in fiery mist,
Yet was there a sound of sweet music.
Afar off, in a Cloud of Rainbows,
He showed me the Ambrosial City,
Girdled with a choir of gleaming suns;
This is the Abode of the Celestial.
And I saw a Hand lustrous in its beauty,
And it held the Morning Star;

This is the clothing of the Sons of Heaven—
 She raised it, as though She did present.
 Eagle of the fiery wood,
 Thus spake he in mine inner ear.
 There are Twelve Children of Light
 Who shall go forth from the Halls of Flame.
 The first-born shall dispel the darkness
 Which, like a night, looms over the multitudes;
 The last Messenger, the true and faithful,
 Shall flash the beauty of the rainbow.
 Phani is his name;
 An oak of trembling leaves and branches:
 But the forest trees shall listen
 To the melody of its waving boughs.
 He spake and sank into the Sun,
 And the Sun gleamed with double glory,
 But the echo of his mystic speech
 Bang in thunder through my spirit.
 Slowly over the calm waters
 Came the Spirit of Thrones;
 Her long white robe flowed to her feet;
 In her hand the Silver Circle.
 The stars followed in her train like servants;
 The Sun and Moon bowed down:
 Amen! Amen!
 This was all I heard,

CHAPTER XXX.

Another Vision then did I behold:
 Clouds invited me; a Mist embraced me;
 The stars glittered and moved in splendour;

Flashes of lightning impelled me forward,
And winds accelerated my ascent.
They elevated me higher and higher,
Where I beheld a wall built with stones of crystal;
A belt of fire surrounded it,
And my heart was filled with terror.
I entered into this quivering flame,
And drew nigh unto a mighty Palace;
Its walls and pavements were of crystal,
Every stone was of a fiery brightness.
And in the roof the stars wandered
With a restless, agitated light,
And tongues of fire and lightning flashes
Darted through its spacious halls,
And there were Cherubim of a flame-splendour,
Like meteors in a starry sky;
A dazzling flame burned in its battlements;
The Gates were flame also.
And when I entered into this place,
Behold it was hot as fire and cold as ice;
Every symbol of delight was there;
But terror overpowered my spirit:
My heart beat—my heart trembled;
A fearful agitation seized me;
I fell upon my face and was sore afraid,
Yet I looked the Vision in the eyes.

And behold I saw another Habitation
More vast and splendid than the first,
And all its mighty Gates were wide open,
And it stood firm in the midst of ever-rolling fire.
It is impossible to describe its glory,

Or its awful vast and boundless magnitude,
So greatly did its wondrous structure excel in all things,
Whatsoever the thought of man is able to conceive.
Its floor was pure dazzling flame;
Above were flashing lightnings and tongues of fire;
And darting, agitated stars were there.
And the dome was an intolerable splendour.
And in the centre I saw a Throne.
Azure-white it was like sun-illumined ice;
Its circle was the circumference of the sun's orb,
And songs and hymns of Seraphim were heard.
And underneath this mighty Throne,
Rivers of red fire flowed:
To look upon the lustre was impossible;
To gaze and live was a forbidden thing—
ONE great in mystery sat upon it,
Whose robe was brighter than the sun;
Whiter than snow it glittered;
More dazzling in its colours than an ice-mountain.
No spirit could look upon the face
Of this Being, the Glorious—the Effulgent;
No mortal could behold that Light
Except within the trance of vision;
A fire of flaming fire was around;
A fire of flaming fire rose up before,
So that of the myriad myriads that circled the Throne
Not one could go nigh.

But the Divine requires not holy counsel,
Nor the advice of the wise of heaven,
Yet did not the pure Spirits who were around and near

Depart one moment from that Glory.
They went not from that glorious glowing Presence,
For there is Paradise effused.
There did I veil my face;
I advanced with trembling awe;
My heart quivered as I went.
Then the Divine called me, saying:
Approach hither, ENOCH, at my bidding,
And I was raised up even unto the entrance,
But my eye was fixed on the ground;
Then addressing me the Voice spake,
Hear thou me—neither be thou afraid;
Approach hither and hearken!
Unto the fallen ones of earth descend!
I looked, and in the hand of GOD I saw
Flowers—his beautiful sceptre;
I looked again, and saw lightnings,
These also as a sceptre did He wield.
Then the Seraphim, the Cherubim, and Ophanim,
Were seen, the sleepless Splendours of the Most High;
Who know not rest, repose, or slumber,
But watch the Throne of God for ever.
And I beheld Angels, innumerable thousands,
Myriads of myriads in that House of Fire—
With them was the Beautiful One
Whose robe was glory indescribable.
And the Twenty-Four Ancients,
Borne in chariots of flame;
Thunders pealed—lightnings glittered
As they marched in the sun-paths!
Then did I fall prostrate

While all my flesh dissolved away:
My spirit also became changed.
I was transfused into a shining star.

Oceans of fire commingled with oceans of waters: I
saw their whitely-shining waves advance in sunlight
beautiful as an army of swans.

Over and upon them innumerable blessed Spirits, and
some were winged, and some were wingless, but all were
lovely.

And streams of song and melody were heard; the
sweet accents of golden harps, and of voices chaunting
the love of God, and of the beauty that abides in
heaven.

O ye Dwellers amid the Stars,
Who move on billows of lucid fire
Borne amid the wild music of the Spheres,
Amid the sweet echoes of the sea.
Ye are Angels—Angels of the Waters—
Hear the harp-string of my trembling soul;
Give me of your sacred wisdom
That I may teach the earth-wanderers.
May God protect you, they answered:
Receive this holy Wand,
And with it mark the sons of men
With the heavenly token of the One.

Another Splendour now I saw;
The Spirits of this high heaven:
They answered unto their names one by one
As the Voice of GOD called them.

GOD spake, and the Spirits heard Him;
Unto each was light allotted in that moment;
Light according to the lustre of his works;
For splendour generates splendour,
And I saw the Spirits transfused;
They transmigrated into the Beautiful;
They mingled with the Celestial Intelligences
That shone around the Thrones of Infinity.
Splendour issued from these splendid ones
As light from the sun and stars:
Never is its beauty dimmed;
It is the essence of their own nature.

The Lord of Spirits sat upon his Throne;
The Spirit of Beauty was over Him;
Lightnings came from his lips;
Sinners saw them, and they perished.
But to the Holy Essences of Heaven,
Who received the commandments of God,
A combined power, multiform, myriad eyes,
Voices, splendours like fire were given.
And they all hymned before Him,
As if with an united song:
Blessing, glorifying, exalting—
Him, the One, the Holy One of Ages.
And every Power that is in Heaven,
And all the Pure Intelligences,
The Cherubim, the Seraphim, the Ophanim;
All the Spirits of Power:
And all the Mighty ones of Wisdom
Raised their sacred hymns of light,
And love, and praise, before the Father.

Blessing, glorifying Him, the Holy.
Blessed art Thou, O Lord!
And may thy Name be praised for ever:
All who are in Heaven bless it:
All the Holy among Celestials praise it.
All the Pure who dwell in Paradise;
Every Spirit that lives in light,
Every mortal who hath known truth
Glorifies thy Name for ever and ever.
Great is thy benevolence, O Lord,
And thy power from generation to generation;
Thy majesty and magnificence—how great they are;
Deep are all thy mysteries.

NOTES TO BOOK OF ENOCH.



Note 1 (page 164).—Hellenicus said that Earth and Water were the two first origins of all things; but the *τρίτη αρχή*, or Third Principle, was a Winged Dragon, having three heads besides its own, a Bull's, a Lion's, and in the middle of them all the face of a God. So the Cherubic forms were a Bull, a Lion, a Man, and an Eagle; subsequently altered into a Horse, a Lion, a Man, and a Vulture. An idol of this kind was worshipped by the people of Cobi. To such an Idol Enoch alludes.

Note 2 (page 166).—This stone was a symbol of the people's God. Juno and Diana were anciently represented by columns. So were Hermes and Pan, and all the terminales, which comprised most of the deities. Osos, in Sanchoniathon, consecrates stones to Fire and Wind—God and the Holy Spirit. Jacob calls a stone the House of God and anoints it. Thence the anointed Bateli of antiquity. At Delphi a stone was anointed daily as a symbol of Apollo. In most cases garlands were lavished on these stones as well as unguents. The Arabs of Petreia worshipped a black figure; the sun of Heliogabalus was a black stone; so is the modern Juggernaut. Cybele, Pessenuntia, and others, were aerolithes. Two stones, one black and the other white, remain in the cubic temple of Mecca. Of all these, pyramidal stones were more particularly divine than others. Jupiter was represented under that form at Corinth, as God was in the London Stone. Vulcan and Fire were symbolized by it. But they were more exclusively devoted to Bacchus, Apollo, and the Sun. The Chinese offer worship to pyramids, and the pyramidal god Manippè, nine heads upon a cubic base, signifying the Nine Messianic Messengers. By the pyramid was symbolized *Anima Mundi*. Plato says: The soul has the form of a pyramid, and is of a fiery nature; Timæus. Macrobius speaks of "the magic pyramid." The stone, which Enoch disregarded, was "a rocking stone," or such as the Druids called Cromleh, which signifies Stone of Crom, the Strong God. The Druidical oracular stone called Loghan, says Vallancey, which yet retains its name in Cornwall, is the Irish Logh-Oun, or stone

into which the Logh or Divine Essence descended when they consulted it as an Oracle. These amberics, or logging rocks, or pendre stones, so nicely balanced that the wind could move them, though so ponderous that no human force, unaided by machinery, could displace them, are to be found equally in the western extremities of Europe and the eastern extremities of Asia; in Britain and in China. Such immense masses moved by causes seemingly so inadequate conveyed the idea of spontaneous motion to ignorant observers, and persuaded them that they were animated by an emanation of the Vital Spirit: whence they were called *Stones of God*, and consulted as Oracles. See Part I, 185; Part II, 320, 375, 462, 476, 538, 565; Part III, 96, 105, 111, 116, 119, 483, 560, 744, 747. The famous "Stone of Cabar," Kaaba, Cabir, or Kebir, at Mecca, says Jennings, which is so devoutly kissed by the Faithful, is a Talisman. It is called the Tabernacle (Taberna or Shrine) of the Star Venus. It is said that the figure of Venus is seen to this day engraved upon it with a crescent. This very Caaba itself was at first an idolatrous temple, where the Arabians worshipped Al-Uzza (God and Issa), that is Venus. See Bobovius, Dr. Hyde Parker, and others, for particulars regarding Arabian and Syrian Venus. 147. See also, *ante* Section 41 of this volume. In analogy to Al-Uzza, note that Aleim is compounded of Ala (God) and Im (the Holy Spirit), called also Imma. So Anima, or the Universal Soul, is An, or Aun, the Sun, and Im, the Holy Spirit. The true sense of Ala is Pure Spirit. I should add that the name given to these stones was λιθοι εμψυχοι, Animated Stones. Euseb. Prep. Ev. See Anacalypsis, ii. 260, for a curious account of the worship paid to the Chartres Stone—an analogue of our London Stone in Cannon Street.

Note 3 (page 175).—This is a prediction of the Atlantean Deluge; a republication of that which is contained in the first of the Seven Thunders. Part I, 613. Traces of this Deluge are to be found in India. The ridge of mountains, which separates these two countries (the Carnatic), begins almost directly at Cape Comorin, the extremity of the peninsula. As the Hindus have an ancient tradition that Mahavalipuram stood formerly at a considerable distance from the sea; they have it likewise handed down to them from a still more remote period that these mountains once formed the margin of the ocean. This tradition receives a considerable degree of probability from the various kind of sea-shells that are found on hills in different parts of the Carnatic Payen Ghât. Petrified trees are frequently to be met with on tops of mountains where there is not now sufficient earth to

produce any kind of vegetation, and in some of these mountains large caverns are to be seen which evidently appear to have been hollowed out of the water. CRAWFURD'S *Sketches of the Hindoos*.

Note 4 (page 193).—The Genesis history, if literally taken, is *proved* to be fable by its being antagonistic to the great truth that Man is a Spirit fallen from Heaven because of the wrongful exercise of free will. For if, says Nimrod, iv. 190, men were immortal spirits who had by some error or impurity fallen from a higher sphere of the world, and were to be restored to a happier enjoyment of their own intrinsic everlastingness, it could not be true that their fall happened in a Garden in Asia. And this great scholar has, in truth, hit exactly upon the real reason why this mythos of Eden has always been construed *literally* instead of spiritually by the teachers of the False.

Note 5 (page 198.)—Compare with this passage the following taken from the Epistle of St. Clement to the Corinthians, and see whether the latter was not evidently suggested by Enoch: "The Heavens moving by His appointment are subject to Him in peace. Day and Night accomplish the courses that He has allotted to them, not disturbing one another. The Sun and Moon, and all the several companies and constellations of the Stars, run the courses that He has appointed to them in concord, without departing in the least from them. The fruitful earth yields its food plentifully in due season," &c., &c.

Note 6 (page 198).—The same distinction existed in China; the first king mentioned in the dynasties is Pou-on-kou, and he is said to have been *the first man that ever lived*, and his progeny formed two distinct dynasties—the Regal Family of Heaven and the Regal Family of the Earth. *De Guignes' Hist. des Huns*, i. 3. St. Luke, says the author of the Cambridge Key, calls Adam the Son of God, iii. 38. By his wife he had two distinguished sons, Cain and Seth—Abel being dead—and three daughters. These two sons are placed equally by the Hebrews and the Hindus at the head of two distinguished lines. By the former the race of Seth are designated the Sons of God, and the race of Cain the sons of men; by the Hindus they are severally called the Children of the Sun and Moon, or the greater and lesser light. The scripture says that the Sons of God saw the daughters of men; that they were fair; the Hindus that the Children of the Sun married with those of the Moon in consequence of their beauty. It matters very little whether these accounts are true or fabulous;

that they are derived from the same source is all that I attempt to demonstrate. 57.

Note 7 (page 204).—The word translated olives, $\lambda\lambda\alpha\gamma\eta$ (*alis*), is not to be found in the lexicons, except as answering to the proper name Elias. This was changed into the Greek $\epsilon\lambda\alpha\iota\alpha$, the olive. We have seen in the Apocalypse, section 28, that Lao-Tseu and Jesus were symbolized as Olive trees; thus Elias became a Hebrew-Greek symbol-name for the great Chinese Messiah, and $\epsilon\lambda\alpha\iota\alpha$, or the Olive, meant Lao-Tseu. See Part III. The Jews, who had some faint notion that Elias and Jesus were associated (gathered either from some hints of his own, founded on the Apocalypse, or diffused from Eleusinian Mazonic Lodges) are in many parts of the gospels found connecting these two Olive Trees. See Matt. xi. 14; xvi. 14. Mark vi. 15. Luke ix. 8, 19. Matt. xvii. 3. Mark ix. 4. Luke ix. 30; Matt. xvii. 12. Mark ix. 13. Matt. xxvii. 47, 49. Mark xv. 35, 36. Luke i. 17. Luke ix. 54. John i. 21, 25. It is by little coincidences of this nature that a great light is thrown on the occult things of Religion. They demonstrate that Lao and Elias were one and the same Olive Tree. This is the Olive which the Dove, or Holy Spirit, brings in her mouth after the deluge of sin has subsided, and the New Messenger goes forth upon the renovated earth. Hercules, in his famous voyage to the Hyperboreans, persuaded them that the Olive brought from the shady fountains of Ister, or Iliaster (Issa, the Star), was for the *common benefit* of mankind. *Pind. Ol. Od.* iii. This has a mystical meaning, and is in allusion to the Apocalyptic symbol of the Eighth and Ninth Messengers stated as clearly as the writer ventured to do.

Note 8 (page 215).—Soon after Christna's birth he was carried away by night and *concealed* in a region, remote from his natal place for fear of a *tyrant*, whose destroyer it was foretold he would become, and who had for that reason ordered all the male children born at that period to be slain. The story is the subject of an immense sculpture in the Cave of Elephanta, where the tyrant is represented destroying the children. *The date of this sculpture is lost in the most remote antiquity.* It must, at the very latest period, be fixed at least many hundred years previous to the birth of Christ. But with much greater probability *thousands* instead of *hundreds* of years might be assigned to its existence. *Anacalypsis* i. 129. The Jew writers of the Four Gospels (whoever they were) remembered the mythologies of their fathers, the refugees from Oude, and so introduced into the history of Jesus a narrative of things that we *know* never happened in Judæa. The

disappearance of the Messiah here mentioned was celebrated in the ancient Mysteries, and was called Αφανισμος, during which they mourned, and his subsequent victory was called εὑρεσις, or the discovery, when joy succeeded to grief. The student is referred to the Introduction to the APOCALYPSE for the fullest account of these Eleusinian ænigmas.

Note 9 (page 233).—Francis Xavier says that a priest of Japan observed to him in the presence of the Emperor, *Thou shouldst know that the Universe never had a beginning, and that men, properly speaking, can never die: that the soul only disengages itself from the body in which it was shut up, and while that body rots in the earth, it seeks another habitation.* Modern Spiritists call this Re-incarnation, but why should they change the old words and names? See Mr. Burns' valuable periodical, *Human Nature*, for a good deal of useful and novel information upon this doctrine. The doctrine of the metempsychosis was carried by Odin, an Adamic priest, into Scandinavia, which from thence found its way to Gaul. Cæsar says: *Imprimis hoc persuadere volunt non interire animas, sed ab aliis post mortem transire ad alios, atque hoc maximè ad virtutem excitare putant, metu mortis neglecto:* This in particular they wish to urge, that *souls do not die, but that after death they pass from one to another*, and they think that this especially incites to virtue by causing death to be despised. *De Bello Gal.* vi. The story of Nebuchadnezzar, transformed into the Beast, which he worshipped, if it is to be credited, ought to convince every biblical that transmigration is a truth. And if he uses his eyes and understanding, he has but to look around him on every side for innumerable living examples of human nature transformed daily by its vices into beast, bird, and fish-like attributes. This is the first stage of transmigration, which is rendered complete after death. And what does even the orthodox Faber say was the creed of many? nor does he reprehend it. Adam and Enoch and Noah, he says, might in outward appearance be different men, but they were really *the selfsame divine* person who had been promised as the seed of the woman successively animating various human bodies. Faber might also have added to these names that of Jesus, though I doubt that part of Matthew which intimates that Jesus pretended John was Elias. xi. 14. King Herod, who was accomplished in all the knowledge of his time, thought that Jesus was a resurrection of John Baptist. *Matt.* xiv. 2. *Mark* vi. 14. And his priests and courtiers had the same notion. *Luke* ix. 7, 8. In these days of ignorance, when the generality *know* nothing at all, but smatter

about chymicals and sciences, an accomplished man like Herod the Great is laughed at for his folly in thus believing.

Note 10 (page 236).—These Cabiric Mountains, as being connected with the Messiahs, gave birth to the legend of the Arimaspi, who were *Ten* metallurgic Kings, having their seat of government in the Riphæan mountains; one-eyed, to indicate a universal sacred monarchy in which monotheism is the prevailing principle.

Note 11 (page 241).—The Greek poets commemorated this parable under the names of Astræa and Themis: each a pure Virgin who dwelt with men during the Golden Age of the Twenty-Four Ancients; each famed for justice, truth, and wisdom. When Vice entered the world Astræa retired to the Mountains, hoping that mankind would return to the paths of Virtue. But her expectations were disappointed. No longer satisfied with the quiet and competency of rural occupation, avarice converted a race of husbandmen into merchants and soldiers, the former greedily seeking wealth by cunning, the latter seizing by force the property of their neighbours. Justice became a dead letter, and man fell from innocence into crime. Themis, disgusted, fled from earth, and resumed her station in the heavens, where she was recognized by mortals under the name of the Virgin Astræa.

Note 12 (page 248).—Previous to the dreadful siege of Jerusalem by Titus, an enthusiast is described by Josephus as going about and crying a *φωνη απο των τεσσαρων ανεμων*,—A voice from the Four Winds; in allusion, I suppose, to this passage, and to that in the APOCALYPSE, section 15.

Note 13 (page 275).—So Mount Meru, the sacred abode of the Gods, the Jewish Moriah, had seven stages, or heavens, increasing in sanctity and brightness as they ascended. Within the highest dwelt Brahm. This in the South American theology was called Homeyoca changed by the Greeks perhaps into Omorooca, that is, the residence of the Supreme God: this was the Empyrean, the Heaven of Heavens, or the Place of the Most High. The latter had Nine Heavens in their system; but this does not contradict the Indian system, for there were other heavens besides the seven stages of Meru. The Scandinavians had not only nine superior spheres, or heavens, but also nine inferior ones, between which the earth and man occupied a middle place. In the Voluspa the Prophetess says:

I call to mind nine worlds and nine heavens.

The dwarf Alvis tells Thor:

All the nine worlds I have travelled through,
And every being known.

See *ante* 97, for a reconciliation of these apparent contradictions.

Note 14 (page 277).—We find the same belief prevalent throughout the East as to the splendour which always accompanies the descent of the Messenger. In Hindustan is one which evidently bears the Apocalyptic or Enochian impress. At the birth of Chrishna, says Wilford, *a sheet of fire like the garments of the gods* appeared above the place called Vindhyaasni, near Mizapoor [the City of Misa or the Messiah]. This appearance is called Suchela, or, in the vulgar dialects, Sukhela, or Sukhaila, from which the Greeks made Sagala. This fiery meteor forced its way through the earth, and reappeared near Monghier, tearing and furrowing up the ground like a plough. The place where it reappeared [to indicate the epiphany of a new Messiah] is near Monghier; and there is a Cave formed by lightning, sacred to Devi [the Holy Spirit]. *As. Res.* v. 276.

Note 15 (page 277).—The Petro-Paulite Church is the only one that has ever dared to rank the Messenger with the God who sent him. Of the eleven Divine Teachers who have up to the beginning of the Twelfth Naronic Cycle appeared on earth, not one has been elevated by his followers to an equality with the All-Father, with the exception of the Son of Mary. Yet when *one came and said unto him, Good master, what good thing shall I do that I may have life everlasting?* *Jesus made answer, Why callest thou me good? there is none good but One, that is God.* Matt. xix. 16, 17; Mark x. 18; Luke xviii. 19; in which he makes, as indeed he always did, a clear distinction between himself and the Supreme Creator. This is in analogy to the famous saying of his Master, the Samian Sage, *There is none wise but only God.* Justin Martyr thus quotes this text: And when a certain person came to him, and said, Good Master, he answered, saying, There is none good but God alone, who made all things. *Apol.* i. s. 21. See also *Origen cont. Cels.* lib. v. And when the Jews said: We have one Father, even God, Jesus said unto them, If God were your Father, ye would love me, *for I proceeded forth and came from God.* Luke viii. 41, 42. The Apostolical Constitutions and Ignatius look upon it to imply horrid consequences to affirm that the son is *the God above all.* The words of the former are these: But others of them suppose that Jesus himself is the God over all, and glorify him, *as if he were his own father,* and suppose him to be both the Son and the Paraclete, *than which doctrines what can be more detestable?* And the same thing is reckoned a heresy

by Ignatius and by Origen. *Cont. Cels.* lib. viii. See Part II. 134. Lactantius says: There is but One God, and He alone is to be worshipped. Nor did Jesus himself ever once say that he was God, for he had not been faithful to his trust if, when he was sent to take away polytheism and assert the Unity of God, he had introduced another besides the One God. This had been not to preach the doctrine of One God, nor to do the business of Him who sent him, but his own, and to separate himself from Him, whom he came to manifest. Wherefore, because he was so faithful, because he assumed nothing at all to himself, that he might fully perform the commands of Him who sent him, he received the dignity of a perpetual Priest, and the honour of the greatest King, and the power of a Judge, and the name even of a god. *De Vera Sapientia* lib. iv. And this indeed is what the Ninth Messenger himself declared: *My meat is to do the will of HIM who sent me.* John iv. 34. And again: I came down from Heaven, not to do mine own will, *but the will of Him who sent me.* John vi. 38. Again: As the Father gave me commandment, even so I do. John xiv. 31. And again: The words that I speak unto you, I speak not of myself, but of the Father who speaketh in me (John xiv. 10), which is the true reading. Note that in every place where *μονογενης*, or only-begotten, is introduced into the Petro-Paulite gospels or writings, it is an interpolation and a forgery. *Every existence proceeds from God.* Jesus Christ, says Higgins, is called the Son of God: no doubt very justly if the Evangelist John be right, for he says (ch. i. ver. 12) that every one who receives the gospel—every one who in fact believes in God the Creator—has power to become a Son of God. Ye men of Israel, hear these words, says Peter in the *Acts*, ii. 22. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, &c., &c. Surely Peter knew better than the Papal or the Protestant Church whether his Master was a Man or was God.

Note 16 (page 277).—This was exemplified in Jesus: *And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this man this wisdom? Is not this the carpenter's son? Is not his mother called Mary? and his brothers James and Joses, and Simon and Judas?* Matt. xiii. 54. See also Mark vi. 2, 3. Therefore the answer of the Ninth Messenger was wise. *A Prophet is not without honour, except in his own country, and among his own kin, and in his own house.*

Note 17 (page 279).—The Jew priests who compiled the tracts

that now pass under the name of Isaiah appear to have understood the meaning of this section and the kindred one in the Apocalypse, Section 7 (see BOOK OF GOD, Part I. 513; Part III. 360), for we read thus: *I heard the Voice of Adonai saying, Whom shall I send? and who will go for us?* But as usual, they immediately follow it up with one of their dread ideas of God deputing a Messenger with the diabolical design of confirming the Hebrews in their atheism, bloodthirstiness, and lusts. This is in keeping with the Homeric legend of Zeus, sending Destructive Dream to Aga-Memnon, when he had resolved to destroy thousands of his forces. Note that it is the Voice, not Adonai (My Rulers, my Lords), that is heard.

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