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RE: Theos-World Boris de Zirkoff has completely done away with the word "sacr" WHY?

May 20, 2001 02:25 PM

by [Peter Merriott](#)

Hi Daniel,

I didn't quite get what you had in mind as to why these quotes throw light on the reason de Zirkoff altered the SD. Could you say a bit more? Thanks.

...Peter

> -----Original Message-----

> From: Blavatsky Archives [<mailto:info@blavatskyarchives.com>]

> Sent: 20 May 2001 19:14

> To: theos-talk@yahoogroups.com

> Cc: BlavatskyArchives; Blavatsky_Study; BN-Secret Doctrine; BN-Study;

> Carson, Reed; Carson, Reed; Eklund, Dara; Maddock, Tony; Merriott,

> Peter; Stubbs, Steve; Tenbroeck, Dallas; Tucker, Eldon B.; Weeks, Nick;

> Weeks, Nick; Wheeler, Jerome; ultinla@juno.com

> Subject: Theos-World Boris de Zirkoff has completely done away with the word "sacr" WHY?

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> SUBJECT: Boris de Zirkoff has completely done away with the word "sacr" WHY?

>

> To possibly throw some light on Tony's question concerning "WHY?", I give > BELOW from the original edition of the SECRET DOCTRINE the following four > relevant quotations.

>

> I have a good number of questions myself on this subject that I would like > to ask Tony, Eldon and other students of the SD. I will ask them in my > next email.

>

> Part of Tony's original statement is at the very END of this email.

>

> Daniel

>

> -----
> QUOTATION A:

>

> Y. . . With the races of our Fifth Race it became in symbology the sacr', > and in Hebrew n'cabvah, of the first-formed races;* then it changed into

> the EgyptianΦ SD, I, 5
>
> Footnote marked * reads:
>
> YSee that suggestive work, CThe Source of Measures,T where the
> author explains
> the real meaning of the word Csacr',T from which Csacred,T Csacrament,T
> are derived, which have now become synonyms of Choliness,T though purely
> phallic!Φ
>
> -----
> QUOTATION B:
>
> YIn the unpublished MSS. on the Art Speech, already mentioned, giving a
> key to the formation of the ancient (symbolical) languages a
> logical raison
> d'etre is brought forward for this double worship. It is written
> by a wonderfully
> well-informed and acute scholar and Mystic. . . . Thus, he says: -- . .
> .
>
> C. . . These parturient and natural periods are found to have
> been subjects
> of symbolism all over the world. They were thus used by the Hindus, and
> are found to be most plainly set forth by the ancient Americans, in the
> Richardson and Gest tablets, in the Palenque Cross; and manifestly lay at
> the base of the formation of the calendar forms of the Mayas of Yucatan,
> the Hindus, the Assyrians, and the ancient Babylonians, as well
> as the Egyptians
> and old Hebrews. The natural symbols . . . would be either the phallus or
> the phallus and yoni, . . . or male and female. Indeed, the words
> translated
> by the generalizing terms male and female, in the 27th verse of the 1st
> chapter of Genesis are . . . sacr and n'cabrah, or literally, phallus and
> yoni,**** while the representation of the phallic emblems would
> barely indicate
> the genital members of the human body, when their functions and
> the development
> of the seed-vesicles emanating from them was considered; then would come
> into indication a mode of measures of lunar time, and, through lunar, of
> solar time.T . . .Φ SD, I, 388-390
>
> Footnote marked **** reads:
>
> Y**** CMale and female, created he them.TΦ
>
>
> -----
> QUOTATION C:
>
> Y. . . Adam is the collective name for man and woman: Cmale and female
> (Zachar va Nakobeh) created he them . . . and called their name Adam.T Φ
> SD, II, 127
>
>
> -----
> QUOTATION D:
>
> YAdam, as the supposed great "Progenitor of the human race," is, as Adam
> Kadmon, made in the image of God -- a priapic image, therefore. The Hebrew
> words sacr and n'cabvah are, literally translated, lingham (phallus) and
> yoni, notwithstanding their translation in the Bible (Genesis i. v. 27.)
> "male and female." As said there "God creates 'Man in his own image'. .
> . . . in the image of God created he him, male and female created
> he them,"
> the androgyne Adam-Kadmon. Now this Kabalistic name is not that
> of a living
> man, nor even of a human or divine Being, but of the two sexes or organs
> of procreation, called in Hebrew with that usual sincerity of
> language pre-eminently

> Biblical, sacr and n'cabvah*; these two being, therefore, the image under
> which the "Lord God" appeared usually to his chosen people. That this is
> so, is now undeniably proven by almost all the symbologists and
> Hebrew scholars
> as well as by the Kabala. Therefore Adam is in one sense Jehovah. . . .Φ
> SD, II, 467
>
> Footnote marked * reads:
>
> YJehovah says to Moses Cthe Summation of my name is Sacr, the carrier of
> the germT -- phallus. CIIt is the vehicle of the annunciation, and the sacr
> has passed down through ages to the sacr-factum of the Roman priest, and
> the sacr-fice, and sacrament of the English speaking race.T
> (Source of Measures,
> p. 236) Thence marriage is a sacrament in the Greek and Roman Churches.Φ
>
> -----
>
> Tony Maddock wrote in part to Eldon Tucker:
>
>
> >In the original edition, on page 5, after the 6th symbol, a circle with
> >a
> >vertical line, the text reads:
> >
> >"the circle, or sexless life modified or separated -- a double glyph or
> >symbol. With the races of our Fifth Race it became in symbology
> >the sacr',
> >and in Hebrew n'cabvah, of the first-formed races;*"
> >
> >In the de Zirkoff edition it becomes (capitals added to try and make the
> >alterations clearer):
> >
> >"the circle, or sexless life modified or separated -- a double glyph or
> >symbol. With the [SUB]races of our Fifth Race it became in symbology the
> >HEBREW ZAKHAR and NEGEBAH of the first-formed races;*"
> >
> >The footnote in the original reads:
> >
> >* See that suggestive work, "The Source of Measures," where the author
> >explains the real meaning of the word "sacr'," from which "sacred,"
> >"sacrament," are derived, which have now become synonyms of "holiness,"
> >though purely phallic!
> >
> >The footnote in the de Zirkoff edition reads:
> >
> >* See that suggestive work, "The Source of Measures," (1875, PP 326-237)
> >where the author explains the real meaning of the word "ZAKHAR,"
> >from which
> >[HE DERIVES] "sacred," AND "sacrament," which have now become synonyms
> >of
> >"holiness," though purely phallic!8
> >
> >Boris de Zirkoff has completely done away with the word "sacr'" WHY?
> >
> >In a note at the end Boris elaborates and writes in part "...but when the
> >ordinary Hebrew word ZAKHAR is taken into consideration the
> >interpretation
> >becomes somewhat strained..." Boris de Zirkoff is the one who introduces
> >and uses the word ZAKHAR, not H.P.B., nor Ralston Skinner. Neither of
> >them
> >mention it. So what is he going on about? He has become his
> >own strain.
> >
>
>
> Daniel H. Caldwell
> info@blavatskyarchives.com
> -----
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• **References:**

- [Boris de Zirkoff has completely done away with the word "sacr" WHY?](#)
 - *From: "Blavatsky Archives" <info@blavatskyarchives.com>*

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