ISIS UNVEILED:

A MASTER-KEY

TO THE

MYSTERIES OF ANCIENT AND MODERN

SCIENCE AND THEOLOGY.

BY

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“Cecy est un livre de bonne Foy.”—MONTAIGNE.

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responded from the mercy-seat within the veil,* and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

From such as these we apprehend criticism, censure, and perhaps hostility, although the obstacles in our way neither spring from the validity of proof, the authenticated facts of history, nor the lack of common sense among the public whom we address. The drift of modern thought is palpably in the direction of liberalism in religion as well as science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long enjoyed and exercised. When the Pope can go to the extreme of fulminating anathemas against all who maintain the liberty of the Press and of speech, or who insist that in the conflict of laws, civil and ecclesiastical, the civil law should prevail, or that any method of instruction solely secular, may be approved;+ and Mr. Tyndall, as the mouthpiece of nineteenth century science, says "...the impregnable position of science may be stated in a few words: we claim, and we shall wrest from theology, the entire domain of cosmological theory"‡—the end is not difficult to foresee.

Centuries of subjection have not quite congealed the lifeblood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggles of the giant as he shakes off the Lilliputian cordage and rises to his feet. Even the Protestant communion of England and America, now engaged in the revision of the text of its Oracles, will be compelled to show the origin and merits of the text itself. The day of domineering over men with dogmas has reached its gloaming.

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the ravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

*Lightfoot assures us that this voice, which had been used in times past for a testimony from heaven, "was indeed performed by magic art" (Horae Hebraicae et Talmudicae, Vol. II, p. 82; Oxford, 1859). This latter term is used as a supercilious expression, just because it was and is still misunderstood. It is the object of this work to correct the erroneous opinions concerning "magic art."

+Encyclical of 1864.

‡Fragments of Science, "Belfast Address," 1874.

"through the nine arches into the bowels of the earth"—they "will never discover the sacred Delta of Enoch." The "Sir Knights in the South Valley" and those in "the North Valley" may try to assure themselves that "enlightenment dawns upon their minds," and that as they progress in Masonry "the veil of superstition, despotism, tyranny" and so on, no longer obscures the visions of their minds. But these are all empty words so long as they neglect their mother Magic, and turn their backs upon its twin sister, Spiritualism. Verily, "Sir Knights of the Orient," you may "leave your stations and sit upon the floor in attitudes of grief, with your heads resting upon your hands," for you have cause to bewail and mourn your fate. Since Philippe le Bel destroyed the Knights Templar, not one has appeared to clear up your doubts notwithstanding all claims to the contrary. Truly, you are "wanderers from Jerusalem, seeking the lost treasure of the holy place." Have you found it? Alas, no! for the holy place is profaned; the pillars of wisdom, strength and beauty are destroyed. Henceforth, "you must wander in darkness," and "travel in humility," among the woods and mountains in search of the "lost word." "Pass on!"—you will never find it so long as you limit your journeys to seven or even seven times seven; because you are "travelling in darkness," and this darkness can only be dispelled by the light of the blazing torch of truth which alone the right descendants of Ormazd carry. They alone can teach you the true pronunciation of the name revealed to Enoch, Jacob and Moses. "Pass on!" Till your R.S.W. shall learn to multiply 333, and strike instead 666—the number of the Apocalyptic Beast, you may just as well observe prudence and act "sub rosa."

In order to demonstrate that the notions which the ancients entertained about dividing human history into cycles were not utterly devoid of a philosophical basis, we will close this chapter by introducing to the reader one of the oldest traditions of antiquity as to the evolution of our planet.

At the close of each "great year," called by Aristotle—according to Censorinus*—the greatest, and which consists of six sars,+ our planet is subjected to a thorough physical revolution. The polar and equatorial climates gradually exchange places; the former moving slowly toward the Line, and the tropical zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This

*De die natali, cap. xviii.

+Webster declares very erroneously that the Chaldeans called saros, the cycle of eclipses, a period of about 6,586 days, "the time of revolution of the moon's node." Berosus, himself a Chaldean astrologer, at the Temple of Belus, at Babylon, gives the duration of the sar, or saros, as 3,600 years; a neros, 600; and a sossos, 60. See Cory, Anc. Fragm., pp. 32-35, 329-30: Berosus (fragment from Abydenus), "On the Chaldean Kings and the Deluge"; and fragm. from Theon of Alexandria in MS. ex cod. reg. Gall. gr. No. 2390, fol.154. Also Eusebius, Chronicon, I, vi.
change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes.* As the beds of the ocean are displaced, at the end of every decimillennium and about one neros, a semi-universal deluge like the legendary Noachian flood is brought about. This year was called the Hêliacal by the Greeks; but no one outside the sanctuary knew anything certain either as to its duration or particulars. The Winter of this year was called the Cataclysm or the Deluge—the Summer, the Ecyprosis. The popular traditions taught that at these alternate seasons the world was in turn burned and deluged. This is what we learn at least from the Astronomical Fragments of Censorinus and Seneca. So uncertain were the commentators about the length of this year, that none except Heraclitus and Linus, who assigned to it, the former 10,800, and the latter 13,984, came near the truth.+16 According to the claims of the Babylonian priests, corroborated by Eupolemus,‡ "the city of Babylon owes its foundation to those who were saved from the catastrophe of the deluge; they were the Giants, and they built the tower which is noticed in history."§ These giants who were great astrologers and had received moreover from their fathers, "the sons of God," every instruction pertaining to secret matters, instructed the priests in their turn, and left in the temples all the records of the periodical cataclysm that they had witnessed themselves. This is how the high priests came by the knowledge of the great years. When we remember, moreover, that Plato in the Timeaus¦ cites the old Egyptian priest rebuking Solon for his ignorance of the fact that there were several such deluges as the great one of Ogyges, we can easily ascertain that this belief in the Hêliakos was a doctrine held by the initiated priests the world over.

The Neroses, the Brihaspati, or the periods called yugas or kalpas, are life-problems to solve. The Satya-yuga and Buddhistic cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Mahâ-kalpa embraces an untold number of periods far

*Before scientists reject such a theory—traditional as it is—it would be in order for them to demonstrate why, at the end of the tertiary period, the Northern Hemisphere had undergone such a reduction of temperature as to utterly change the torrid zone to a Siberian climate. Let us bear in mind that the heliocentric system came to us from upper India; and that the germs of all great astronomical truths were brought thence by Pythagoras. So long as we lack a mathematically correct demonstration, one hypothesis is as good as another.

‡ Eusebius, Praep. evang., lib. IX, cap. xvii (418) [cf. Cory, p. 57].
§ This is in flat contradiction of the Bible narrative, which tells us that the deluge was sent for the special destruction of these giants. The Babylon priests had no object to invent lies.
||[22.]

back in the antediluvian ages. Their system comprises a kalpa or grand period of 4,320,000,000 years, which they divide into four lesser yugas, running as follows:

1st. — Satya-yuga ................. 1,728,000 years.
2nd. — Tretâ-yuga .................... 1,296,000 years.
3rd. — Dwâpara-yuga .................. 864,000 years.
4th. — Kali-yuga ...................... 432,000 years.

Total ......................................... 4,320,000 years.*

which make one divine age or Mahâ-yuga; seventy-one Mahâ-yugas make 306,720,000 years, to which is added a samdhyâ (or the time when day and night border on each other, morning and evening twilight), equal to a Satya-yuga, 1,728,000, making a manvantara of 308,448,000 years;* fourteen manvantaras make 4,318,272,000 years; to which must be added a samdhyâ to begin the kalpa, 1,728,000 years, making the kalpa or grand period of 4,320,000,000 of years. As we are now only in the Kali-yuga of the twenty-eighth age of the seventh manvantara, of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time alloted to the world.

These ciphers are not fanciful, but founded upon actual astronomical calculations, as has been demonstrated by S. Davis.+ Many a scientist, Higgins among others, notwithstanding their researches, has been utterly perplexed as to which of these was the secret cycle. Bunsen has demonstrated that the Egyptian priests, who made the cyclic notations, kept them always in the profoundest mystery.‡ Perhaps their difficulty arose from the fact that the calculations of the ancients applied equally to the spiritual progress of humanity as to the physical. It will not be difficult to understand the close correspondence drawn by the ancients between the cycles of nature and of mankind, if we keep in mind their belief in the constant and all-potent influences of the planets upon the fortunes of humanity. Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle. But his failure in trying to decipher it was made apparent; for as it pertained to the mystery of the creation, this cycle was the most inviolable of all. It was repeated in symbolic figures only in the Chaldean Book of Numbers, the original of which, if now ex-

* Coleman, who makes this calculation [Mythology of the Hindus, p. xiii. London, 1832], allowed a serious error to escape the proofreader; the length of the manvantara is given as 368,448,000, which is just sixty million years too much.
“The period which intervenes between the evolution of the Universe in some form or other, (Srishti), and its dissolution (Prakritapralaya), when all the discrete products of nature (Prakriti) are withdrawn into their indiscrete source (Mulaprakriti), constitutes the whole period of 100 years of Brahmā’s age, as it is allegorically called, and is known as the Maha Kalpa.

“One day out of this long life of Brahmā is called Kalpa; and a Kalpa is that portion of time which intervenes between one conjunction of all the planets on the horizon of Lanka, at the first point of Aries, and a subsequent similar conjunction. A Kalpa embraces the reign of fourteen Manus, and their sandhies (intervals); each Manu lying between two sandhies. Every Manu’s rule contains seventy-one Maha Yugas,—each Maha Yuga consists of four Yugas, viz, Krita, Treta, Dwapara, and Kali; and the length of each of these four Yugas is respectively as the numbers 4, 3, 2 and 1.

“The number of sidereal years embraced in the foregoing different periods are as follows:—

<table>
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<tr>
<th>Period</th>
<th>Years</th>
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<tbody>
<tr>
<td>360 days of mortals make a</td>
<td>1</td>
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<tr>
<td>year</td>
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<tr>
<td>Krita Yuga contains</td>
<td>1,728,000</td>
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<td>Treta Yuga contains</td>
<td>1,296,000</td>
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<td>Dwapara Yuga contains</td>
<td>864,000</td>
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<tr>
<td>Kali Yuga contains</td>
<td>432,000</td>
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<td>The total of the said four Yugas</td>
<td>4,320,000</td>
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<tr>
<td>Seventy-one of such Maha Yugas</td>
<td>306,720,000</td>
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<td>form the period of the reign of</td>
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<td>one Manu</td>
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<td>The reign of 14 Manus embraces</td>
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<td>the duration of 994</td>
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<tr>
<td>Maha Yugas which is equal to</td>
<td>4,294,080,000</td>
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<td>Add Sandhis, i.e., intervals</td>
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<td>between the reign of each</td>
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<tr>
<td>Manu; which amount to 6 Maha</td>
<td>25,920,000</td>
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<tr>
<td>Yugas equal to</td>
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<td>The total of these reigns and</td>
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<td>interregnums of 14 Manus</td>
<td>4,320,000,000</td>
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<td>is 1,000 Maha Yugas, which</td>
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<td>constitute a Kalpa. i.e.,</td>
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<td>one day of Brahma,—equal to</td>
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<td>As Brahma’s night is of equal</td>
<td>8,640,000,000</td>
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<td>duration, one day and</td>
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<tr>
<td>night of Brahma will contain</td>
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<tr>
<td>360 of such days and nights</td>
<td>3,110,400,000</td>
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<tr>
<td>make one year of Brahma,</td>
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<td>equal to</td>
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<td>100 of such years constitute</td>
<td>311,040,000,000</td>
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<tr>
<td>the whole period of Brahma’s</td>
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<tr>
<td>age i.e., Maha Kalpa</td>
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</tbody>
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“That these figures are not fanciful, but are founded upon astronomical facts, has been demonstrated by Mr. Davis, in an essay in the Asiatic Researches; and this receives further corroboration from the geological investigations and calculations made by Dr. Hunt, formerly President of the Anthropological Society and also in some respects from the researches made by Professor Huxley.

“Great as the period of the Maha Kalpa seems to be, we are assured that thousands and thousands of millions of such Maha Kalpas have passed, and as many more are yet to come. (Vide Brahma-Vaivarta and Bhavishyre Puranas; and Linga Purana, ch. 171, verse 107, &c.) and this in plain language means that the Time past is infinite and the Time to come is equally infinite. The Universe is formed, dissolved, and reproduced, in an indeterminate succession (Bhagavata-gita VIII. 19).”

The Theosiphist, Vol VII, pp. 115-116

*The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria [Strom., VI] as having existed in his time, were but a portion of the Books of Hermes. Iamblichus [De mysteriis, viii, 1], on the authority of the Egyptian priest Abammon, attributes 20,000 of such books to Hermes, and Manetho 36,525. But the testimony of Iamblichus as a Neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage"... with whom "none of the later native historians can be compared ..." (see Egypt's Place, I, p. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archaeologists doubts for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the Trismegistus were extant many ages before the birth of the Jewish lawgiver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius [Lives, "Proemium," §2] carries back the records of the priests, he is evidently more embarrassed with [his mention of their 373 eclipses (local and total or nearly so) of the sun, and 832 of the moon], and remarks that "if they were actual observations, they must have extended over 10,000 years" (Bunsen, op. cit., I, p. 14). "We learn, however," he adds, "from one of their old chronological works ... that the genuine Egyptian traditions concerning the mythological period, treated of myriads of years" (Ibid., p. 15).
have coincided in about ten ages, 6,000 years; in ten ages, 6,000 years more, the sun would have been situated relatively to the Southern hemisphere as he is now to the Northern; in ten ages, 6,000 more, the two planes would coincide again; and, in ten ages, 6,000 years more, he would be situated as he is now, after a lapse of about 24,000 or 25,000 years in all. When the sun arrived at the equator, the ten ages or 6,000 years would end, and the world would be destroyed by fire; when he arrived at the Southern point, it would be destroyed by water; and thus ... it would be destroyed at the end of every 6,000 years or ten Neroses."**

This method of calculating by the neroses, without allowing any consideration for the secrecy in which the ancient philosophers, who were exclusively of the sacerdotal order, held their knowledge, gave rise to the greatest errors. It led the Jews, as well as some of the Christian Platonists, to maintain that the world would be destroyed at the end of six thousand years. Gale shows how firmly this belief was rooted in the Jews. It has also led modern scientists to discredit entirely the hypothesis of the ancients. It has given rise to the formation of different religious sects, which, like the Adventists of our century, are always living in the expectation of the approaching destruction of the world.

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddhârtha and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.18

"As above, so it is below. That which has been, will return again. As in heaven, so on earth."

The world is always ungrateful to its great men. Florence has built a statue to Galileo, but hardly even mentions Pythagoras. The former had a ready guide in the treatises of Copernicus, who had been obliged to contend against the universally established Ptolemaic system. But neither Galileo nor modern astronomy discovered the emplacement of the planetary bodies. Thousands of ages before, it was taught by the sages of Middle Asia, and brought thence by Pythagoras, not as a speculation, but as a demonstrated science. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained all ideas concerning the nature of all things."**

Verily, then, to antiquity alone have we to look for the origin of all things. How well Hargrave Jennings expresses himself when speaking of Pyramids, and how true are his words when he asks: "Is it at all reasonable to conclude, at a period when knowledge was at the highest, and when the human powers were, in comparison with ours at the present time, prodigious, that all these indomitable, scarcely believable, physical effects—that such achievements as those of the Egyptians—were devoted to a mistake?—that the myriads of the Nile were fools laboring in the dark, and that all the magic of their great men was forgery? and that we, in despising that which we call their superstition and wasted power, are alone the wise? No! there is much more in these old religions than probably, in the audiency of modern denial, in the confidence of these superficial-science times, and in the derision of these days without faith, is in the least degree supposed. We do not understand the old time . . .

Thus we see how classic practice and heathen teaching may be made to reconcile—how even the Gentile and the Hebrew, the mythical and


"that the grand physicist had ever himself condescended so far as to sit prosaically at a jumping table." Whence, then, came the "blushes" which suffused the cheeks of the "Father of Experimental Philosophy"? Remembering this fact, we will now examine the nature of Faraday's beautiful "Indicator," the extraordinary "Medium Catcher," invented by him for the detection of mediumistic fraud. That complicated machine, the memory of which haunts like a nightmare the dreams of dishonest mediums, is carefully described in Marquis de Mirville's Question des Esprits.

The better to prove to the experimenters the reality of their own impulsion, Professor Faraday placed several cardboard disks, united to each other and stuck to the table by a half-soft glue, which, making the whole adhere for a time together, would, nevertheless, yield to a continu- ous pressure. Now, the table having turned—yes, actually having dared to turn before Mr. Faraday, which fact is of some value, at least—the disks were examined; and, as they were found to have gradually displaced themselves by slipping in the same direction as the table, it thus became an unquestionable proof that the experimenters had pushed the tables themselves.

Another of the so-called scientific tests, so useful in a phenomenon alleged to be either spiritual or psychical, consisted of a small instrument which immediately warned the witnesses of the slightest personal impulsion on their part, or rather, according to Mr. Faraday's own expression, "it warned them when they changed from the passive to the active state. This needle which betrayed the active motion proved but one thing, viz, the action of a force which either emanated from the sitters or controlled them. And who has ever said that there is no such force? Everyone admits so much, whether this force passes through the operator, as it is generally shown, or acts independently of him, as is so often the case. The whole mystery consisted in the disproportion of the force employed by the operators, who pushed because they were forced to push, with certain effects of rotation, or rather, of a really marvellous race. In the presence of such prodigious effects, how could anyone imagine that the Lilliputian experiments of that kind could have any value in this newly discovered Land of Gahims?"*

Professor Agassiz, who occupied in America nearly the same eminent position as a scientist which Mr. Faraday did in England, acted with still greater unfairness. Professor J.R. Buchanan, the distinguished anthropologist, who has treated Spiritualism in some respects more scientifically than anyone else in America, speaks of Agassiz, in a recent article, with founded and just criticism that can be made should be made; but ... it is essential . . . that the critics should know what he is talking about."*

An aphorism that its author should recall when he undertakes to pronounce upon psychological subjects. Add this to his views, as expressed above, and who could ask a better platform upon which to meet him?

Here we have a representative materialist, and a representative Catholic prelate, enunciating an identical view of the sufficiency of human testimony to prove facts that it suits the prejudices of each to believe. After this, what need for either the student of occultism, or even the spiritualist, to hunt about for endorsements of the argument they have so long and so persistently advanced, that the psychological phenomena of ancient and modern thaumaturgists being superabundandly proven upon human testimony must be accepted as facts? Church and College having appealed to the tribunal of human evidence, they cannot deny the rest of mankind an equal privilege. One of the fruits of the recent agitation in London of the subject of mediumistic phenomena, is the expression of some remarkably liberal views on the part of the secular press.

"In any case, we are for admitting spiritualism to a place among tolerated beliefs, and letting it alone accordingly," says the London Daily News in 1876. "It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of the wisest men in the world believed in ghosts, and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins."

It is not for the first time in the history of the world, that the invisible world has to contend against the materialistic skepticism of soul-blind Sadducees. Plato deplores such an unbelief, and refers to this pernicious tendency more than once in his works.

From Kapila, the Hindu philosopher, who many centuries before Christ demurred to the claim of the mystic Yogins, that in ecstasy a man has the power of seeing Deity face to face and conversing with the "highest" beings, down to the Voltaireans of the eighteenth century, who laughed at everything that was held sacred by other people, each age had its unbelieving Thomases. Did they ever succeed in checking the progress of truth? No more than the ignorant bigots who sat in judgment over Galileo checked the progress of the earth's rotation. No exposures whatever are able to vitally affect the stability or instability of a belief which humanity inherited from the first races of men, those, who—if we

*[On the Study of Biology, lecture of 1876.]
can believe in the evolution of spiritual man as in that of the physical one—had the great truth from the lips of their ancestors, the gods of their fathers, "that were on the other side of the flood." The identity of the Bible with the legends of the Hindu sacred books and the cosmogonies of other nations must be demonstrated at some future day. The fables of the mythopoeic ages will be found to have but allegorized the greatest truths of geology and anthropology. It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth? Compare only these verses of Genesis vi, 1-4: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose... There were giants in the earth in those days," etc., with this part of the Hindu cosmogony, in the Vedas, which speaks of the descent of the Brahmans. The first Brahman complains of being alone among all his brethren without a wife. Notwithstanding that the Eternal advises him to devote his days solely to the study of the Sacred Knowledge (Veda), the first-born of mankind insists. Provoked at such ingratitude, the eternal gave Brahan a wife of the race of the Daityas, or giants, from whom all the Brahmans maternally descend. Thus the entire Hindu priesthood is descended, on the one hand, from the superior spirits (the sons of God), and from Daiteyi, a daughter of the earthly giants, the primitive men.* "And they bare children to them; the same became mighty men which were of old, men of renown."+

The same is found in the Scandinavian cosmographical fragment. In the Edda is given the description to Ganger by Har, one of the three informants (Har, Jafnhar, and Thridi) of the first man, called Buri, "the father of Bör, who took for wife Beisla, a daughter of the giant Bölthorn, of the race of the primitive giants." The full and interesting narrative may be found in the Prose Edda, sections 4-8, in Mallet's Northern Antiquities.‡

The same groundwork underlies the Greco fables about the Titans; and may be found in the legend of the Mexicans—the four successive races of Popol-Vuh.§ It constitutes one of the many ends to be found in the entangled and seemingly inextricable skein of mankind, viewed as a psychological phenomenon. Belief in supernaturalism would be otherwise inexplicable. To say that it sprang up, and grew and developed throughout the countless ages, without either cause or the least firm basis to rest upon, but merely as an empty fancy, would be to utter as great an absurdity as the theological doctrine that the universe sprang into creation out of nothing.

It is too late now to kick against an evidence which manifests itself as in the full glare of noon. Liberal, as well as Christian papers, and the organs of the most advanced scientific authorities, begin to protest unanimously against the dogmatism and narrow prejudices of sciolism. The Christian World, a religious paper, adds its voice to that of the unbelieving London Press. Following is a good specimen of its common sense:

"If a medium," it says, "can be shown ever so conclusively to be an impostor, we shall still object to the disposition manifested by persons of some authority in scientific matters, to pooh-pooh and knock on the head all careful inquiry into those subjects of which Mr. Barrett took note in his paper before the British Association. Because spiritualists have committed themselves to many absurdities, that is no reason why the phenomena to which they appeal should be scouted as unworthy of examination. They may be mesmeric, or clairvoyant, or something else. But let our wise men tell us what they are, and not snub us, as ignorant people too often snub inquiring youth, by the easy but unsatisfactory apothegm, 'Little children should not ask questions'."

Thus the time has come when the scientists have lost all right to be addressed with the Miltonian verse, "O thou who, for the testimony of truth, hast borne universal reproach!" Sad degeneration, and one that recalls the exclamation of that "doctor of physic" mentioned one hundred and eighty years ago by Dr. Henry More, and who, upon hearing the story told of the Drummer of Tedworth and of Anne Walker, "cryed out presently, If this be true, I have been in a wrong box all this time, and must begin my account anew."*

But in our century, notwithstanding Huxley's endorsement of the value of "human testimony," even Dr. Henry More has become "an enthusiast and a visionary (both of which, united in the same person, constitute a canting madman)."+

+Genesis vi, 4.
‡Bohn's ed., pp. 401-405.
§In the Quarterly Review of 1859, Graham gives a strange account of many now deserted Oriental cities, in which the stone doors are of enormous dimensions, often seemingly out of proportion with the buildings themselves, and remarks that dwellings and doors bear all of them the impress of an ancient race of giants.
*Dr. More, Letter to Glanvill, in Sadducismus Triumphantus, p. 12.
+J.S.F., Demonologia, or Natural Knowledge Revealed, 1827, p. 219.
easily conceive a valid reason why a heathen thus favored, should not be capable of true prophecy."

Now, what is this mystic primordial substance? In the book of Genesis, at the beginning of the first chapter, it is termed the "face of the waters," said to have been incubated by the "Spirit of God." Job mentions in chap. xxvi, 5, that "dead things are formed from under the waters, and the inhabitants thereof." In the original text, instead of "dead things," it is written dead Rephaim (giants, or mighty primitive men), from whom "Evolution" may one day trace our present race. In the Egyptian mythology, Kneph, the Eternal unrevealed God, is represented by a snake, emblem of eternity, encircling a water-urn, with its head hovering over the waters, which it incubates with its breath. In this case the serpent is the Agathodaimôn, the good spirit; in its opposite aspect it is the Kakodaimôn—the bad one. In the Scandinavian Eddas, the honey-dew—the food of the gods and of the creative, busy Yggdrasill-bees—falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the universe out of water; this dew is the astral light in one of its combinations and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people, shows the infant world created out of water and all beings originating from this prima materia. Moses teaches that only earth and water can bring a living soul; and we read in the Scriptures that herbs could not grow until the Eternal caused it to rain upon earth. In the Quiché Popol-Vuh, man is created out of mud or clay (terre glaise), taken from under the water. Brahmâ creates Lomasa, the great Muni (or first man), seated on his lotus, only after having called into being spirits, who thus enjoyed among mortals a priority of existence, and he creates him out of water, air, and earth. Alchemists claim that primordial or pre-Adamic earth when reduced to its first substance is in its second stage of transformation like clear water, the first being the alkahest proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derives from the "incubation" of the Spirit of God upon the face of the waters—Chaos; in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his homunculi; and this is why Thales, the great natural philosopher, maintained that water was the principle of all things in nature.

What is the primordial Chaos but Aether? The modern Ether; not such as is recognized by our scientists, but such as it was known to the ancient philosophers, long before the time of Moses; Ether, with all its mysterious and occult properties, containing in itself the germs of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this Protean giant—Ether; or whence its mysterious origin?—Who, we mean, that denies the spirit that works in it and evolves out of it all visible forms?

It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our day to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the whole, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with particular, if not wholly negative theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of "exact science."

One fact at least is proved: there is not a cosmogonical fragment, to whatever nation it may belong, but proves by this universal allegory of water and the spirit brooding over it, that no more than our modern physicists did any of them hold the universe to have sprung into existence out of nothing; for all their legends begin with that period when nascent vapors and Cimmerian darkness lay brooding over a fluid mass ready to start on its journey of activity at the first flutter of the breath of Him, who is the Unrevealed One. Him they felt, if they saw Him not. Their spiritual intuitions were not so darkened by the subtle sophistry of the forthcoming ages as ours are now. If they talked less of the Silurian age slowly developing into the Mammalian, and if the Cenozoic time was only recorded by various allegories of the primitive man—the Adam of our race—it is but a negative proof after all that their "wise men" and leaders did not know of these successive periods as well as we do now. In the days of Democritus and Aristotle, the cycle had already begun to
pent itself is the symbol of Keph, the hidden, or unrevealed deity—God the Father. Time is winged, therefore the serpent is represented with wings. If we remember that each of the four evangelists is represented as having near him one of the described animals—grouped together in Solomon's triangle in the pentacle of Ezekiel, and to be found in the four cherubs or sphinxes of the sacred arch—we will perhaps understand the secret meaning, as well as the reason why the early Christians adopted this symbol; and how it is that the present Roman Catholics and the Greeks of the Oriental Church still represent these animals in the pictures of their evangelists which sometimes accompany the four Gospels. We will also understand why Irenæus, Bishop of Lyons, had so insisted upon the necessity of the fourth gospel; giving as a reason that there could not be less than four of them, as there were four zones in the world, and four principal winds coming from the four cardinal points, etc. *

According to one of the Egyptian myths, the phantom-form of the isle of Chemmis (Chemi, ancient Egypt), which floats on the ethereal waves of the empyrean sphere, was called into being by Horus-Apollo, the sungod, who caused it to evolve out of the mundane egg.

In the cosmogonical poem of Völuspâ (the song of the prophetess), which contains the Scandinavian legends of the very dawn of ages, the phantom-germ of the universe is represented as lying in the Ginnungagap—or the cup of illusion, a boundless and void abyss. In this world's matrix, formerly a region of night and desolation, Nifelheim (the Mist-Place) dropped a ray of cold light (aether), which overflowed this cup and froze in it. Then the Invisible blew a scorching wind which dissolved the frozen waters and cleared the mist. These waters, called the streams of Elivâgar, distilled in vivifying drops which, falling down, created the earth and the giant Ymir, who only had "the semblance of man" (male principle). With him was created the cow Audhumla+ (female principle), from whose udder flowed four streams of milk,‡ which diffused themselves throughout space (the astral light in its purest emanation). The cow Audhumla produces a superior being, called Buri, handsome and powerful, by licking the stones that were covered with mineral salt.

Now, if we take into consideration that this mineral was universally regarded by ancient philosophers as one of the chief formative principles in organic creation; by the alchemists as the universal menstruum, which, they said, was to be wrought from water; and by everyone else, even as it is regarded now by science as well as in the popular ideas, to be an indispensable ingredient for man and beast; we may readily comprehend the hidden wisdom of this allegory of the creation of man. Paracelsus calls salt "the centre of water, wherein metals ought to die," etc.,* and Van Helmont terms the Alkahest, "summum et felicissimum omnium salum," the most successful of all salts.+

In the Gospel according to Matthew, Jesus says: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" and following the parable he adds: "Ye are the light of the world" (v, 14). This is more than an allegory; these words point to a direct and unequivocal meaning in relation to the spiritual and physical organisms of man in his dual nature, and, show, moreover, a knowledge of the "secret doctrine," the direct traces of which we find equally in the oldest ancient and current popular traditions, in both the Old and New Testaments, and in the writings of the ancient and mediaeval mystics and philosophers.

But to return to our Edda legend. Ymir, the giant, falls asleep, and sweats profusely. This perspiration causes the pit of his left arm to generate out of that place a man and a woman, while his foot produces a son for them. Thus, while the mythic "cow" gives being to a race of superior spiritual men, the giant Ymir begets a race of evil and depraved men, the Hrimthussar, or frost giants. Comparing notes with the Hindu Vedas, we find in them, with slight modifications, the same cosmogonic legend in substance and details. Brahmâ, as soon as Bhagavat, the Supreme God, endows him with creative powers, produces animated beings, wholly spiritual at first. The Devatâs, inhabitants of the Svarga's (the celestial) region, are unfit to live on earth, therefore Brahmâ creates the Daityas (giants, who became the dwellers of the Pâtâla, the lower regions of space), who are also unfit to inhabit Mrityu-loka (the earth). To palliate the evil, the creative power evolves from his mouth the first Brahman, who thus becomes the progenitor of our race; from his right arm Brahmâ creates Kshatriya, the warrior, and from his left Kshatriyâni, the wife of Kshatriya. Then their son Vaisya springs from the right foot of the creator, and his wife Vaisyâ from the left. While in the Scandinavian legend Burr (the grandson of the cow Audhumla), a superior being, marries Beisla, a daughter of the depraved race of giants, in the Hindu tradition the first Brahman marries Daiteyî, also a daughter of the race of the giants; and in Genesis we see the sons of God taking for wives the daughters of men, and likewise producing

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*Irenæus, Against Heresies, III, xi, §8.

+The cow is the symbol of prolific generation and of intellectual nature. She was sacred to Isis in Egypt; to Krishna in India, and to in infinity of other gods and goddesses personifying the various productive powers of nature. The cow was held, in short, as the impersonation of the Great Mother of all beings, both of the mortals and of the gods, of physical and spiritual generation of things.

‡In Genesis ii, 10, the river of Eden was parted, "and became into four heads."

*[Paracelsi opera omnia, Geneva, 1658: "Economy of Minerals," etc.]

mighty men of old; the whole establishing an unquestionable identity of origin between the Christian inspired Book, and the heathen "fables" of Scandinavia and Hindostan. The traditions of nearly every other nation, if examined, will yield a like result.

What modern cosmogonist could compress within so simple a symbol as the Egyptian serpent in a circle such a world of meaning? Here we have, in this creature, the whole philosophy of the universe: matter vivified by spirit, and the two conjointly evolving out of chaos (Force) everything that was to be. To signify that the elements are fast bound in this cosmic matter, which the serpent symbolizes, the Egyptians tied its tail into a knot.

There is one more important emblem connected with the sloughing of the serpentes skin, which, so far as we are aware, has never been heretofore noticed by our symbolists. As the reptile upon casting his coat becomes freed from a casing of gross matter, which cramped a body grown too large for it, and resumes its existence with renewed activity, so man, by casting off the gross material body, enters upon the next stage of his existence with enlarged powers and quickened vitality. Inversely, the Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian Buri, the Hindu Devatâs, and the Mosaic "sons of God"—in short, of a far higher nature than the man of the present Adamic race, became despiritualized or tainted with matter, and then, for the first time, was given the fleshy body, which is typified in Genesis in that profoundly-significant verse: "Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them." Unless the commentators would make of the First Cause a celestial tailor, what else can the apparently absurd words mean, but that the spiritual man had reached, through the progress of involution, to that point where matter, predominating over and conquering spirit, had transformed him into the physical man, of the second Adam of the second chapter of Genesis?

This kabalistical doctrine is much more elaborated in the Book of Jasher.+ In chapter vii, these garments of skin are taken by Noah into the ark, he having obtained them by inheritance from Methuselah and Enoch, who had them from Adam and his wife. Ham steals them from his father Noah; gives them "in secret" to Cush, who conceals them from his sons and brothers, and passes them to Nimrod.**

While some Kabalists, and even archaeologists, say that "Adam, and Enoch, and Noah, might in outward appearance, be different men, but they were really the selfsame divine person,"+ others explain that between Adam and Noah there intervened several cycles. That is to say, that every one of the antediluvian patriarchs stood as the representative of a race which had its place in a succession of cycles; and each of which races was less spiritual than its predecessor. Thus Noah, though a good man, could not have borne comparison with his ancestor, Enoch, who "walked with God and did not die." Hence the allegorical interpretation which makes Noah have this coat of skin by inheritance from the second Adam and Enoch, but not wear it himself, for if otherwise, Ham could not have stolen it. But Noah and his children bridged the flood; and while the former belonged to the old and still spiritual antediluvian generation, insomuch as he was selected from all mankind for his purity, his children were post-diluvian. The coat of skin worn by Cush "in secret."—i.e., when his spiritual nature began to be tainted by the material—is placed on Nimrod, the most powerful and strongest of physical men on this side of the flood—the last remnant of the antediluvian giants.‡

In the Scandinavian legend, Ymir, the giant, is slain by the sons of Burr and the streams of blood flowing from his wounds were so copious that the flood drowned the whole race of ice and frost giants, and Ber gelmir alone of that race was saved, with his wife, by taking refuge in a bark; which fact permitted him to transmit a new branch of giants from the old stock. But all the sons of Burr remained untouched by the flood.§

When the symbolism of this diluvian legend is unravelled, one perceives at once the real meaning of the allegory. The giant Ymir typifies the primitive rude organic matter, the blind cosmical forces, in their chaotic state, before they received the intelligent impulse of the Divine Spirit which set them into a regular motion dependent on immovable laws. The progeny of Burr are the "sons of God," or the minor gods mentioned by Plato in the Timaeus, and who were intrusted, as he expresses it, with the creation of men; for we see them taking the mangled remains of Ymir to the Ginnungagap, the chaotic abyss, and employing them for the creation of our world. His blood goes to form oceans and rivers; his bones, the mountains; his teeth, the rocks and cliffs;

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*Genesis iii, 21.
†This is claimed to be one of the missing books of the sacred Canon of the Jews, and is referred to in Joshua x, 13, and 2 Samuel i, 18. It was discovered by Sidrus, an officer of Titus, during the sack of Jerusalem, and published in Venice in the seventeenth century, as alleged in its preface by the Consistory of Rabbis, but the American edition, as well as the English, is reputed by the modern Rabbis to be a forgery of the twelfth century.

**[Book of Jasher, vii, 24-29. New York, 1840.]
‡See Cory's Ancient Fragments, "Berosus."
§We refer the reader for further particulars to the "Prose Edda" in Mallett's Northern Antiquities, pp. 404 et seq.
his hair, the trees, etc.; while his skull forms the heavenly vault, supported by four pillars representing the four cardinal points. From the eyebrows of Ymir was created the future abode of man—Midgard. This abode (the earth), says the Edda, in order to be correctly described in all its minute particulars, must be conceived as round as a ring, or as a disk, floating in the midst of the Celestial Ocean (Ether). It is encircled by Jormungand, the gigantic Midgard—or Earth-Serpent, holding its tail in its mouth. This is the mundane snake, matter and spirit, combined product and emanation of Ymir, the gross rudimental matter, and of the spirit of the "sons of God," who fashioned and created all forms. This emanation is the astral light of the Kabalists, and the as yet problematical, and hardly known aether, or the "hypothetical agent of great elasticity" of our physicists.

How sure the ancients were of this doctrine of man's trinitarian nature may be inferred from the same Scandinavian legend of the creation of mankind. According to the Völuspâ, Odin, Hóner, and Lodur, who are the progenitors of our race, found in one of their walks on the ocean beach, two sticks floating on the waves, "powerless and without destiny." Odin breathed in them the breath of life; Hóner endowed them with soul and motion; and Lodur with beauty, speech, sight, and hearing. The man they called Askr—the ash,* and the woman Embla—the alder. These first men are placed in Midgard (mid-garden, or Eden) and thus inherit, from their creators, matter or inorganic life, mind or soul, and pure spirit; the first corresponding to that part of their organism which sprang from the remains of Ymir, the giant-matter, the second from the Aesir, or gods, the descendants of Buri, and the third from Vaner, or the representative of pure spirit.

Another version of the Edda makes our visible universe spring from beneath the luxuriant branches of the mundane tree—the Yggdrasill, the tree with the three roots. Under the first root runs the fountain of life, Urðhar; under the second is the famous well of Mímer, in which lie deeply buried Wit and Wisdom. Odin, the Alda-fader, asks for a draught of this water; he gets it, but finds himself obliged to pledge one of his eyes for it; the eye being in this case the symbol of the Deity revealing itself in the wisdom of its own creation; for Odin leaves it at the bottom of the deep well. The care of the mundane tree is intrusted to three maidens (the Norns or Parcae), Urth, Verthandi, and Skuld—or the Present, the Past, and the Future. Every morning, while fixing the term

*It is worthy of attention that in the Quiché Popol-Vuh the human race is created out of a reed, and in Hesiod out of the ash-tree, as in the Scandinavian narrative.

of human life, they draw water from the Urðhar-fountain, and sprinkle with it the roots of the mundane tree, that it may live. The exhalations of the ash, Yggdrasill, condense, and falling down upon our earth call into existence and change of form every portion of the inanimate matter. This tree is the symbol of the universal Life, organic as well as inorganic; its emanations represent the spirit which vivifies every form of creation; and of its three roots, one extends to heaven, the second to the dwelling of the magicians—plants, inhabitants of the lofty mountains—and at the third, under which is the spring Hvargelmer, gnaws the monster Nidhög, who constantly leads mankind into evil. The Thibetans have also their mundane tree, and the legend is of an untold antiquity. With them it is called Zampun. The first of its three roots also extends to heaven, to the top of the highest mountains; the second passes down to the lower region; the third remains midway, and reaches the east. The mundane tree of the Hindus is the Asvattha.* Its branches are the components of the visible world; and its leaves the Mantras of the Vedas, symbols of the universe in its intellectual or moral character.

Who can study carefully the ancient religious and cosmogonic myths without perceiving that this striking similitude of conceptions, in their exoteric form and esoteric spirit, is the result of no mere coincidence, but manifests a concurrent design? It shows that already in those ages which are shut out from our sight by the impenetrable mist of tradition, human religious thought developed in uniform sympathy in every portion of the globe. Christians call this adoration of nature in her most concealed verities—Pantheism. But if the latter, which worships and reveals to us God in space in His only possible objective form—that of visible nature—perpetually reminds humanity of Him who created it, and a religion of theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?

Modern science insists upon the doctrine of evolution; so do human reason and the "secret doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined program of physical transformation, and its invisible, therefore spiritual forces which gradually develop its form, color, and odor? The word evolution speaks for itself. The germ of the present human race must have pre-existed in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent-flower; the parent may be but slightly different, but it still differs

*See Kanne, Pantheon der ältesten Naturphilosophie.
from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "deans," of the Vedas, the Vûlspâ, and the Book of Genesis? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the molusk and ending with monkey-man, has modified from its own primordial and distinctive form. Supposing that we concede that "animals have descended from at most only four or five progenitors",* and that even à la rigueur "all the organic beings which have ever lived on this earth have descended from some one primordial form":+ still no one but a stone-blind materialist, one utterly devoid of intuitiveness, can seriously expect to see "in the distant future ... psychology ... based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation."‡

Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the physical origin of the race. But, we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties cannot be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm."§

Having said so much, we will now proceed to show the evolution-hypothesis of the old Brahmans, as embodied by them in the allegory of the mundane tree. The Hindus represent their mythical tree, which they call Asvattha, in a way which differs from that of the Scandinavians. It is described by them as growing in a reversed position, the branches extending downward and the roots upward; the former typifying the external world of sense, i.e., the visible cosmical universe, and the latter the invisible world of spirit, because the roots have their genesis in the heavenly regions where, from the world's creation, humanity has placed its invisible deity. The creative energy having originated in the primordial point, the religious symbols of every people are so many illustrations of this metaphysical hypothesis expounded by Pythagoras, Plato, and other

+Ibid. Which latter word we cannot accept unless that "primordial form" is conceded to be the primal concrete form that spirit assumed as the revealed Deity.
‡Ibid., p. 448.

philosophers. "These Chaldeans," says Philo,* "were of opinion that this Kosmos, among the things that exist, is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all the things."

The Egyptian Pyramid also symbolically represents this idea of the mundane tree. Its apex is the mystic link between heaven and earth, and stands for the root, while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period, we will find it easier to understand Haeckel's Anthropogenie, which traces the pedigree of man "from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited," according to Professor Huxley's exposition. We may believe man evolved "by gradual modification of a mammal of ape-like organization" still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia.+

We may add, as a fact of interest, that this ancient theory of evolution is not only enshrined in allegory and legend, but also depicted upon the walls of certain temples in India, and, in a fragmentary form, has been found in those of Egypt and on the slabs of Nimrod and Nineveh, excavated by Layard.

But what lies back of the Darwinian line of descent? So far as he is concerned nothing but "unverifiable hypotheses." For, as he puts it, he views all beings "as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited."‡

He does not attempt to show us who these "few beings" were. But it answers our purpose quite as well, for in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. With all the changes that our globe has passed through as regards temperature, climate, soil, and—if we may be pardoned, in view of recent developments—its electromagnetic condition, he would be bold indeed who dare say anything

*On the Migration of Abraham, xxxii, 179.
+Cory, Ancient Fragments, pp. 22 et seq.
in present science contradicts the ancient hypothesis of ante-Silurian man. The flint axes first found by Boucher de Perthes in the valley of the Somme, prove that men must have existed at a period so remote as to be beyond calculation. If we believe Büchner, man must have lived even during and before the glacial epoch, a subdivision of the quaternary or diluvial period probably extending very far back in it. But who can tell what the next discovery has in store for us?

Now, if we have indisputable proof that man has existed so long as this, there must have been wonderful modifications of his physical system, corresponding with the changes of climate and atmosphere. Does not this seem to show by analogy that, tracing backward, there may have been other modifications, which fitted the most remote progenitors of the "frost-giants" to live even contemporaneously with the Devonian fishes or the Silurian mollusks? True, they left no flint hatchets behind them, nor any bones or cave deposits; but, if the ancients are correct, the races at that time were composed not only of giants, or "mighty men of renown," but also of "sons of God." If those who believe in the evolution of spirit as firmly as the materialists believe in that of matter are charged with teaching "unverifiable hypotheses," how readily can they retort upon their accusers by saying that, by their own confession, their physical evolution is still "an unverified, if not actually an unverifiable hypothesis."* The former have at least the inferential proof of legendary myth, the vast antiquity of which is admitted by both philologists and archaeologists; while their antagonists have nothing of a similar nature, unless they help themselves to a portion of the ancient picture-writings, and suppress the rest.

It is more than fortunate that, while the works of some men of science—who have justly won their great reputations—will flatly contradict our hypotheses, the researches and labors of others not less eminent seem to fully confirm our views. In the recent work of Mr. Alfred R. Wallace, The Geographical Distribution of Animals, we find the author seriously favoring the idea of "some slow process of development" of the present species from others which have preceded them, his idea extending back over an innumerable series of cycles. And if animals, why not animal man, preceded still farther back by a thoroughly "spiritual" one—a "son of God"?

And now, we may once more return to the symbolology of the olden times, and their physico-religious myths. Before we close this work, we hope to demonstrate more or less successfully how closely the conceptions of the latter were allied with many of the achievements of modern science.

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The trinity in unity is an idea which all the ancient nations held in common: the three Devatâs, the Hindu Trimûrti, the Three Heads of the Jewish Kabala. "Three heads are hewn in one another and over one another."* The trinity of the Egyptians and that of the mytho-logical Greeks were alike representations of the first triple emanation containing two male and one female principles. It is the union of the male Logos, or wisdom, the revealed Deity, with the female Aura or Animamundi—"the holy Pneuma," which is the Sephîrâh of the Kabalists and the Sophia of the refined Gnostics—that produced all things visible and invisible. While the true metaphysical interpretation of this universal dogma remained within the sanctuaries, the Greeks, with their poetical instinct, impersonated it in many charming myths. In the Dionysiacs of Nonnus, the god Bacchus, among other allegories, is represented as in love with the soft, genial breeze (the Holy Pneuma), under the name of Aura Placida.† And now we will leave Godfrey Higgins to speak: "When the ignorant Fathers were constructing their calendar, they made out of this gentle zephyr two Roman Catholic saints"!!—SS. Aura and Placida; nay, they even went so far as to transfer the jolly god into St. Bacchus, and actually show his coffin and relics at Rome. The festival of the two "blessed saints," Aura and Placida, occurs on the 5th of October, close to the festival of St. Bacchus.‡

How far more poetical, and how much greater the religious spirit to be found in the "heathen" Norse legends of creation! In the boundless abyss of the mundane pit, the Ginnungagap, where rage in blind fury and conflict cosmic matter and the primordial forces, suddenly blows the thaw-wind. It is the "unrevealed God," who sends his beneficent breath for Muspelsheim, the sphere of empyreal fire, within whose glowing rays dwells this great Being, far beyond the limits of the world of matter; and the animus of the Unseen, the Spirit brooding over the dark, Abysmal waters, calls order out of chaos, and once having given the impulse to all creation, the FIRST CAUSE retires, and remains for evermore in statu abscondito.§

There is both religion and science in these Scandinavian songs of heathendom. As an example of the latter, take the conception of Thor, the son of Odin. Whenever this Hercules of the North would grasp
handle of his terrible weapon, the thunderbolt or electric hammer, he is obliged to put on his iron gauntlets. He also wears a magical belt known as the "girdle of strength," which, whenever girded about his person, greatly augments his celestial power. He rides upon a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole, and the sparks-scattering wheels continually roll over rumbling thunderclouds. He hurls his hammer with resistless force against the rebellious frost giants, whom he dissolves and annihilates. When he repairs to the Urdhar-fountain, where the gods meet in conclave to decide the destinies of humanity, he alone goes on foot, the rest of the deities being mounted. He walks, for fear that in crossing Bifrost (the rainbow), the many-hued Aesir-bridge, he might set it on fire with his thundercar, at the same time causing the Urdhar water to boil.

Rendered into plain English, how can this myth be interpreted but as showing that the Norse legend makers were thoroughly acquainted with electricity? Thor, the euhemerization of electricity, handles his peculiar element only when protected by gloves of iron, which is its natural conductor. His belt of strength is a closed circuit, around which the isolated current is compelled to run instead of diffusing itself through space. When he rushes with his car through the clouds, he is electricity in its active condition, as the sparks scattering from his wheels and the rumbling thunder of the clouds testify. The pointed iron pole of the chariot is suggestive of the lightning rod; the two rams which serve as his coursers are the familiar ancient symbols of the male or generative power; their silver bridles typify the female principle, for silver is the metal of Luna, Astarte, Diana. Therefore in the ram and his bridle we see combined the active and passive principles of nature in opposition, one rushing forward, and the other restraining, while both are in subordination to the world-permeating, electrical principle, which gives them their impulse. With the electricity supplying the impulse, and the male and female principles combining and recombining in endless correlation, the result is—evolution of visible nature, the crown-glory of which is the planetary system, which in the mythic Thor is allegorized by the circlet of glittering orbs which bedeck his brow. When in his active condition, his awful thunderbolts destroy everything, even the other lesser Titanic forces. But he goes afoot over the rainbow bridge, Bifrost, because to mingle with other less powerful gods than himself, he is obliged to be in a latent state, which he could not be in his car; otherwise he would set on fire and annihilate all. The meaning of the Urdhar-fountain, that Thor is afraid to make boil, and the cause of his reluctance, will only be comprehended by our physicists when the reciprocal electromagnetic relations of the innumerable members of the planetary system, now just suspected, shall be thoroughly determined. Glimpses of the truth are given in the

*The Kamachadals of Northeastern Asia consider it a great sin so to do. The Sioux Indians of North America dare not touch the fire with either needle, knife, or any sharp instrument. The Kalmucks entertain the same dread; and an Abyssinian would rather bury his bare arms to the elbows in blazing coals than use a knife or axe near them. All these facts Tylor also calls "simply curious coincidences." Max Müller, however, thinks that they lose much of their force by the fact of the Pythagorean doctrine being at the bottom of it.*

Every sentence of Pythagoras, like most of the ancient maxims, has a dual signification; and, while it had an occult physical meaning, expressed literally in its words, it embodied a moral precept, which is explained by Iamblichus in his Life of Pythagoras. This "dig not fire with a sword," is the ninth symbol in the Protreptics of this Neo-Platonist. "This symbol," he says, "exhorts to prudence." It shows "the propriety of not opposing sharp words to a man full of fire and wrath, nor contending with him. For frequently by words you will agitate and disturb an ignorant man, and will yourself suffer things dreadful and unpleasant. Heraclitus also testifies to the truth of this symbol. For he says, 'It is difficult to fight with anger; for whatever is necessary to be done redeems the soul.' And this he says truly. For many, by gratifying anger, have changed the condition of their soul, and have made death preferable to life. But by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect."+

We have had misgivings sometimes; we have questioned the impartiality of our own judgment, our ability to offer a respectful criticism upon the labors of such giants as some of our modern philosophers—Tydall, Huxley, Spencer, Carpenter, and a few others. In our immoderate love for the "men of old"—the primitive sages—we were always afraid to trespass the boundaries of justice and refuse their dues to those who deserve them. Gradually this natural fear gave way before an unexpected reinforcement. We found out that we were but the feeble echo of public opinion, which, though suppressed, has sometimes found relief in able articles scattered throughout the periodicals of the country. One of such can be found in the National Quarterly Review of December, 1875, entitled "Our Sensational Present-Day Philosophers." It is a very able article, discussing fearlessly the claims of several of our scientists to new discoveries in regard to the nature of matter, the human soul, the mind, the universe; how the universe came into existence, etc. "The religious world has been much startled," the author proceeds to say, "and not a

* [Chips, etc., Vol. II, p. 273.]
The whole Darwinian theory of natural selection is included in the first six chapters of the book of Genesis. The "Man" of chapter i is radically different from the "Adam" of chapter ii, for the former was created "male and female"—that is, bi-sexed—and in the image of God; while the latter, according to verse seven, was formed of the dust of the ground, and became "a living soul," after the Lord God "breathed into his nostrils the breath of life." Moreover, this Adam was a male being, and in verse twenty we are told that "there was not found a helpmeet for him." The Adonai, being pure spiritual entities, had no sex, or rather had both sexes united in themselves, like their Creator; and the ancients understood this so well that they represented many of their deities as of dual sex. The Biblical student must either accept this interpretation, or make the passages in the two chapters alluded to absurdly contradict each other. It was such literal acceptance of passages that warranted the atheists in covering the Mosaic account with ridicule, and it is the dead letter of the old text that begets the materialism of our age. Not only are these two races of beings thus clearly indicated in Genesis, but even a third and a fourth one are ushered before the reader in chapter iv, where the "sons of God" and the race of "giants" are spoken of.

As we write, there appears in an American paper, The Kansas City Times, an account of important discoveries of the remains of a prehistoric race of giants, which corroborates the statements of the kabalists and the Bible allegories at the same time. It is worth preserving:

"In his researches among the forests of Western Missouri, Judge E. P. West has discovered a number of conical-shaped mounds, similar in construction to those found in Ohio and Kentucky. These mounds are found upon the high bluffs overlooking the Missouri River, the largest and more prominent being found in Tennessee, Mississippi, and Louisiana. Until about three weeks ago it was not suspected that the mound builders had made this region their home in the prehistoric days; but now it is discovered that this strange and extinct race once occupied this land, and have left an extensive graveyard in a number of high mounds upon the Clay County bluffs.

"As yet, only one of these mounds has been opened. Judge West discovered a skeleton about two weeks ago, and made a report to other members of the society. They accompanied him to the mound, and not far from the surface excavated and took out the remains of two skeletons. The bones are very large—so large, in fact, when compared with an ordinary skeleton of modern date, they appear to have formed part of a giant. The head bones, such as have not rotted away, are monstrous in size. The lower jaw of one skeleton is in a state of preservation, and is double the size of the jaw of a civilized person. The teeth in this jaw-bone are large, and appear to have been ground down and worn away by contact with roots and carnivorous food. The jaw-bone indicates immense muscular strength. The thigh-bone, when compared with that of an ordinary modem skeleton, looks like that of a horse. The length, thickness, and muscular development are remarkable. But the most peculiar part about the skeleton is the frontal bone. It is very low, and differs radically from any ever seen in this section before. It forms one thick ridge of bone about one inch wide, extending across the eyes. It is a narrow but rather heavy ridge of bone which, instead of extending upward, as it does now in these days of civilization, receded back from the eyebrows, forming a flat head, and thus indicates a very low order of mankind. It is the opinion of the scientific gentlemen who are making these discoveries that these bones are the remains of a prehistoric race of men. They do not resemble the present existing race of Indians, nor are the mounds constructed upon any pattern or model known to have been in use by any race of men now in existence in America. The bodies were discovered in a sitting posture in the mounds, and among the bones are found stone weapons, such as flint knives, flint scrapers, and all of them different in shape to the arrowheads, war-hatchets, and other stone tools and weapons known to have been in use by the aboriginal Indians of this land when discovered by the whites. The gentlemen who have these curious bones in charge have deposited them with Dr. Foe, on Main street. It is their intention to make further and closer researches in the mounds on the bluffs opposite this city. They will make a report of their labors at the next meeting of the Academy of Science, by which time they expect..."
the profound knowledge possessed, according to Draper, by the ancient Chaldean astrologers, of the planets and their relations, was obtained more by the divination of the betylos, or the meteoric stone, than by astronomical instruments. Strabo, Pliny, Hellanicus—all speak of the electrical, or electromagnetic power of the betyli. They were worshipped in the remotest antiquity in Egypt and Samothrace, as magnetic stones, "containing souls which had fallen from heaven"; and the priests of Cybelê wore a small betylos on their bodies. How curious the coincidence between the practice of the priests of Belus and the experiments of Professor Denton!

As Professor Buchanan truthfully remarks of psychometry, it will enable us "... to detect vice and crime. No criminal act... can escape the detection of Psychometry, when its powers are properly brought forth... the sure detection of guilt by psychometry (no matter how secret the act) will nullify all concealment."*

Speaking of the elementary, Porphyry says: "These invisible beings have been receiving from men honors as gods... a universal belief makes them capable of becoming very malevolent: it proves that their wrath is kindled against those who neglect to offer them a legitimate worship."+

Homer describes them in the following terms: "Our gods appear to us when we offer them sacrifice... sitting themselves at our tables, they partake of our festival meals. Whenever they meet on his travels a Solitary Phoenician, they serve to him as guides, and otherwise manifest their presence. We can say that our piety approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of giants."§ The latter proving that these gods were kind and beneficent daemons, and that, whether they were disembodied spirits or elementary beings, they were no devils.

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits. "Daemons," he says, "are invisible; but they know how to clothe themselves with forms and configurations subjected to numerous variations, which can be explained by their nature having much of the corporeal in itself. Their abode is in the neighborhood of the earth... and when they can escape the vigilance of the good daemons, there is no mischief they will not dare commit. One day they will employ brute force; another, cunning."§ Further, he says: "It is a child's play for them to arouse...

*Outlines of Lectures on the Neurological System of Anthropology, p. 125.
+Porphyry, De abstinentia, II, § 37.
§Odyssey, Book VII, 199-206.
§Porphyry, op. cit., § 39.
as "second sight." All the great philosophers who, like Plotinus, Porphyry and Iamblichus, employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to being transported beyond the scenes of this world, and to partaking of the higher life and peculiar powers of the heavenly ones."*

Were there no inner sight or intuition, the Jews would never have had their Bible, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illumination. What their subsequent elders and teachers allowed the world to understand was—dogmatic misrepresentations, too often blasphemy.

To accept the Bible as a "revelation" and nail belief to a literal translation, is worse than absurdity—it is a blasphemy against the Divine majesty of the "Unseen." If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of reason for one century more. That which supports the faith of man in God and a spiritual life to come is intuition; that divine outcome of our inner self, which defies the mummeries of the Roman Catholic priest and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often waver- ing because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of someone outside and inside ourselves is one that no dogmatic contradic- tions, nor external form of worship can destroy in humanity, let scient- tists and clergy do what they may. Moved by such thoughts of the bound- lessness and impersonality of the Deity, Gautama Buddha, the Hindu Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sü- dras!"

The Old Testament was compiled and arranged from oral tradition; the masses never knew its real meaning, for Moses was ordered to impart the "hidden truths" but to his seventy elders on whom the "Lord" put of the spirit which was upon the legislator. Maimonides, whose author- ity and whose knowledge of the sacred history can hardly be rejected, says: "Whoever shall find out the true sense of the book of Genesis

* [Iamblichus' Life of Pythagoras, etc., xxix, etc.; ed. Thos. Taylor.]
We disclaim the least intention to disrespectfully suggest ideas to those who are so wise as to need no hint. But we must bear in mind that authentic treatises upon ancient magic of the Chaldean and Egyptian lore are not scattered about in public libraries and at auction sales. That such exist is nevertheless a fact for many students of the arcane philosophy. Is it not of the greatest importance for every antiquarian to be acquainted at least superficially with their contents? "The four ancestors of the race," adds Max Müller, "seem to have had a long life, and when at last they came to die, they disappeared in a mysterious manner, and left to their sons what is called the Hidden Majesty, which was never to be opened by human hands. What it was we do not know."*

If there is no relationship between this "Hidden Majesty" and the hidden glory of the Chaldean Kabala, which we are told was left behind him by Enoch when he was translated in such a mysterious way, then we must discredit all circumstantial evidence. But is it not barely possible that these "four ancestors" of the Quiché race typify in their esoteric sense the four successive progenitors of men, mentioned in Genesis i, ii and vi? In the first chapter, the first man is bi-sexual—"male and female created he them"—and answers to the hermaphroditic deities of the subsequent mythologies; the second, Adam, made out of "the dust of the ground" and uni-sexual, and answering to the "sons of God" of chapter vi; the third, the giant, or nephilim, who are only hinted at in the Bible, but fully explained elsewhere; the fourth, the parents of men "whose daughters were fair."

Taking the admitted facts that the Mexicans had their magicians from the remote periods; that the same remark applies to all the ancient religions of the world; that a strong resemblance prevails not only in the forms of their ceremonial worship, but also in the very names used to designate certain magical implements; and finally that all other clues, in accordance with scientific deductions, have failed (some because swallowed up in the bottomless pit of coincidences), why should we not turn to the great authorities upon magic, and see whether, under this "aftergrowth of fantastic nonsense," there may not be a deep substratum of truth? Here we are not willing to be misunderstood. We do not send the scientists to the Kabala and the Hermetic books to study magic, but to the authorities on magic to discover materials for history and science. We have no idea of incurring the wrathful denunciations of the Academicians, by an indiscretion like that of poor des Mousseaux, when he tried to force them to read his demonological Mémoire and investigate the Devil.

The History of Bernal Díaz del Castillo, a follower of Cortés, gives us some idea of the extraordinary refinement and intelligence of the remains. If the same workmen did not lay the courses in both countries we must at least think that the secret of this matchless wall-building was equally known to the architects of every land.

"We ascend a platform . . . and enter the temple itself through a columned portico, the façade of which is beautifully carved in basso-relievo with ancient mythological subjects. From this doorway, on either side, runs a corridor with a double row of columns, cut—base and capital—from single blocks, with a double, oval-shaped roof covered with carving and consecutive sculptures upon the outer wall. This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures, cut in basso-relievo upon sandstone slabs six feet in width, and represents subjects taken from Hindu mythology, from the Rāmāyana—the Sanskrit epic poem of India—with its 25,000 verses describing the exploits of the god Rāma, and the son of the King of Oudh. The contests of the King of Ceylon, and Hanuman, the monkey-god, are graphically represented. There is no key-stone used in the arch of this corridor . . . On the walls are sculptured the immense number of 100,000 separate figures . . . One picture [from the Rāmāyana] occupies 240 feet of the wall . . . In the Nagkon-Wat as many as 1,532 solid columns have been counted, and among the entire ruins of Angkor . . . the immense number of 6,000, almost all of them hewn from single blocks and artistically carved . . ."

"But who built Nagkon-Wat? and when was it built? Learned men have attempted to form opinions from studies of its construction and especially ornamentation," and have failed. "Native Cambodian his-

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*The Hanuman is over three feet tall, and black as a coal. The Rāmāyana, giving the biography of this sacred monkey, relates that Hanuman was formerly a powerful chief-tain, who being the greatest friend of Rāma, helped him to find his wife, Sītā, who had been carried off to Ceylon by Rāvana, the mighty king of the giant. After numerous adventures Hanuman was caught by the latter, while visiting the city of the giant as Rāma's spy. For this crime Rāvana had the poor Hanuman's tail oiled and set on fire, and it was in extinguishing it that the monkey-god became so black in the face that neither himself nor his posterity could ever get rid of the color. If we believe Hindu legends, this same Hanuman was the progenitor of the Europeans; a tradition which, though strictly Darwinian, hence, scientific, is by no means flattering to us. The legend states that for services rendered, Rāma, the hero and demi-god, gave in marriage to the monkey-warriors of his army the daughters of the giant of Ceylon—the Rākshasas—and granted them, moreover, as a dowry, all Western parts of the world. Repairing thence, the monkeys and their giant-wives lived happily and had a number of descendants. The latter are the present Europeans. Dravidian words are found in Western Europe, indicating that there was an original unity of race and language between the populations. May it not be a hint that the traditions are akin, of elfin and kobold races in Europe, and monkeys, actually cognate with them in Hindostan?

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*[Chips, etc., I, p. 340.]
torians," adds Vincent, "reckon 2,400 years from the building of Nagkon-Wat ... I asked one of them how long Nagkon-Wat had been built.... None can tell when ... I do not know; but it must have either sprung up from the ground or been built by giants, or perhaps by the angels," was the answer.*

When Stephens asked the native Indians "Who built Copán? ... What nation traced the hieroglyphic designs, sculptured these elegant figures and carvings, these emblematical designs?" the dull answer he received was "Quién sabe?"—who knows! "All is mystery; dark, impenetrable mystery," writes Stephens. "In Egypt the colossal skeletons of gigantic temples stand ... in all the nakedness of desolation. Here, an immense forest shrouded the ruins, hiding them from sight."+

But there are perhaps many circumstances, trifling for archaeologists unacquainted with the "idle and fanciful" legends of old, hence overlooked; otherwise the discovery might have sent them on a new train of thought. One is the invariable presence in the Egyptian, Mexican and Siamese ruined temples of the monkey. The Egyptian cynocephalus assumes the same postures as the Hindu and Siamese Hanuman; and among the sculptured fragments of Copán, Stephens found the remains of colossal apes or baboons, "strongly resembling in outline and appearance the four monstrous animals which once stood in front, attached to the base of the obelisk of Luxor, now in Paris," and which, under the name of cynocephali, were worshipped at Thebes. In almost every Buddhist temple there are idols of huge monkeys kept, and some people have in their houses white monkeys on purpose "to keep bad spirits away."

"Was civilization," writes Louis de Carné,§ "in the complex meaning we give that word, in keeping among the ancient Cambodians with what such prodigies of architecture seem to indicate? The age of Phidias was that of Sophocles, Socrates, and Plato; Michelangelo and Raphael succeeded Dante. There are luminous epochs during which the human mind, developing itself in every direction, triumphs in all, and creates masterpieces which spring from the same inspiration. "Nagkon-Wat," concludes Vincent, "must be ascribed to others than ancient Cambodians. But to whom? ... There exist no credible traditions; all is absurd fable or legend."

The latter sentence has become of late a sort of cant phrase in the mouths of travellers and archaeologists. When they have found that no clue is attainable unless it can be found in popular legends, they turn away discouraged, and a final verdict is withheld. At the same time Vincent quotes a writer who remarks that these ruins "are as imposing as the ruins of Thebes, or Memphis, but more mysterious." Mouhot* thinks they were erected "by some ancient Michelangelo," and adds that Nagkon-Wat "is grander than anything left to us by Greece or Rome." Furthermore, Mouhot ascribes the building again to some of the lost tribes of Israel, and is corroborated in that opinion by Miche, the French Bishop of Cambodia, who confesses that he is struck "by the Hebrew character of the faces of many of the savage Stïêns." Henri Mouhot believes that, "without exaggeration, some of the oldest parts of Angkor may be fixed at more than 2,000 years ago." This, then, in comparison with the pyramids, would make them quite modern; the date is the more incredible, because the pictures on the walls may be proved to belong to those archaic ages when Poseidon and the Kabiri were worshipped throughout the continent. Had Nagkon-Wat been built, as Dr. Adolf Bastian† will have it, "for the reception of the learned patriarch, Buddhaghosha, who brought the holy books of the Trai-Pidok from Ceylon"; or, as Bishop Pallegoix, who "refers the erection of this edifice to the reign of Phra Pathum Suriving," when "the sacred books of the Buddhists were brought from Ceylon and Buddhism became the religion of the Cambodians," how is it possible to account for the following?

"We see in the same temple carved images of Buddha, four- and even thirty-two-armed, and two- and sixteen-headed gods, the Indian Vishnu, gods with wings, Burmese heads, Hindu figures, and Ceylon mythology ... You see warriors riding upon elephants and in chariots, foot soldiers with shield and spear, boats ... tigers, griffins ... serpents, fishes, crocodiles, bullocks ... soldiers of immense physical development, with helmets, and some people with beards—probably Moors. The figures," adds Mr. Vincent, "stand somewhat like those on the great Egyptian monuments, the side partly turned toward the front ... and I noticed, besides, five horsemen, armed with spear and sword, riding abreast, like those seen upon the Assyrian tablets in the British Museum."

For our part, we may add, that there are on the walls several repetitions of Dagon, the man-fish of the Babylonians, and of the Kabirian gods of Samothrace. This may have escaped the notice of the few archaeologists who examined the place; but upon stricter inspection they will be found there, as well as the reputed father of the Kabiri—Vulcan, with his bolts and

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*[Vincent, op. cit., pp. 213-21.]
‡They stand no more, for the obelisk alone was removed to Paris. [H.P.B.]
§[Voyage en Indo-Chine, etc., Paris, 1872.]
¶See The Land of the White Elephant, pp. 221-22.

*†‡§¶
implements, having near him a king with a sceptre in his hand, which is the counterpart of that of Cheronaea, or the "sceptre of Agamemnon," so-called, said to have been presented to him by the lame god of Lemnos. In another place we find Vulcan, recognizable by his hammer and pincers, but under the shape of a monkey, as usually represented by the Egyptians.

Now, if Nagkon-Wat is essentially a Buddhist temple, how comes it to have on its walls baso-relieves of completely an Assyrian character; and Kabirian gods which, though universally worshipped as the most ancient of the Asiatic mystery-gods, had already been abandoned 200 years B.C., and the Samothracian mysteries themselves completely altered? Whence the popular tradition concerning the Prince of Roma among the Cambodians, a personage mentioned by all the native historians, who attribute to him the foundation of the temple? Is it not barely possible that even the Râmâyana itself, the famous epic poem, is but the original of Homer's Iliad, as it was suggested some years ago? The beautiful Paris, carrying off Helen, looks very much like Râvana, king of the giants, eloping with Sîtâ, Râma's wife. The Trojan war is a counterpart of the Râmâyana war; moreover, Herodotus assures us that the Trojan heroes and gods date in Greece only from the days of the Iliad. In such a case even Hanuman, the monkey-god, would be but Vulcan in disguise; the more so that the Cambodian tradition makes the founder of Angkor come from Roma, which they place at the Western end of the world, and that the Hindu Râma also apportions the West to the descendants of Hanuman.

Hypothetical as the suggestion may now seem, it is worthy of consideration, if even for the sake of being refuted. The Abbé Jaquenet, a Catholic missionary in Cochin-China, ever ready to connect the least glimmer of historical light with that of Christian revelation, writes, "Whether we consider the commercial relations of the Jews ... when, in the height of their power, the combined fleets of Solomon and Hiram went to seek the treasures of Ophir ... or whether we come lower down, to the dispersion of the ten tribes, who, instead of returning from captivity, set out from the banks of the Euphrates and reached the shores of the ocean ... the shining of the light of revelation in the far East is not less incontestable."

It looks certainly "incontestable" enough if we reverse the position and admit that all the light that ever shone on the Israelites came to them from this "far East," passing first through the Chaldeans and Egyptians. The first thing to settle is to find out who were the Israelites themselves; and that is the most vital question. Many historians seem to claim, with good reason, that the Jews were similar or identical with the ancient Phoenicians, but the Phoenicians were beyond any doubt an Aethiopian race; moreover, the present race of Puñjab is hybridized with the Asiatic Aethiopians. Hero-
odotus traces the Hebrews to the Persian Gulf; and south of that place were the Himyarites (the Arabians); beyond, the early Chaldeans and Susinians, the great builders. This seems to establish pretty well their Aethiopian affinity. Megasthenes says that the Jews were an Indian sect called Kalani, and their theology resembled that of the Indians.* Other authors also suspect that the colonized Jews or the Judeans were the Yadus from Afghânistân—the old India.+ Eusebius tells us that "the Aethiopians came from the river Indus and settled near Egypt."70 More research may show that the Tamil Hindus, who are accused by the missionaries of worshipping the Devil—Kutti-Shâttan—only honor, after all, Seth or Satan, worshipped by the Biblical Hittites.

But if the Jews were in the twilight of history the Phoenicians, the latter may be traced themselves to the nations who used the old Sanskrit language. Carthage was a Phoenician city, hence its name; for Tyre was equally Karth. In the Bible the words Kir, Kirjath are frequently found. Their tutelar god was styled Mel-Karth (Mel, Baal), or tutelar lord of the city. In Sanskrit a city or communal was a kula and its lord was Hari;4 Her-culeus is therefore the translation of Melkarth and Sanskrit in origin. Moreover all the Cyclopean races were Phoenicians. In the Odyssey§ the Cyclops (Cyclops) are the Lybian shepherds; and Herodotus describes them as miners and great builders. They are the ancient Titans or giants, who in Hesiod forge bolts for Zeus.† They are the Biblical Zamzummim from the land of the giants, the Anakim.

Now it is easy to see that the excavators of Ellora, the builders of the old Pagodas, the architects of Copân and of the ruins of Central America, those of Nagkon-Wat, and those of the Egyptian remains were, if not of the same race, at least of the same religion—the one taught in the oldest Mysteries. Besides, the figures on the walls of Angkor are purely archaic, and have nothing to do with the images and idols of Buddha, who may be of a far later origin. "What gives a peculiar interest to this section," says Dr. Bastian, "is the fact that the artist has represented the different nationalities in all their distinctive characteristic features, from the flat-nosed savage in the tasselled garb of the Phnom and the short-haired Lao, to the straight-nosed Râiput, with sword and shield, and the bearded

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* [Vincent, op. cit., p. 224.]
Moor, giving a catalogue of nationalities, like another column of Trojan, in the predominant physical conformation of each race. On the whole there is such a prevalence of Hellenic cast in the features and profiles, as well as in the elegant attitude of the horsemen, that one might suppose Xenocrates of old, after finishing his labors in Bombay, had made an excursion to the East."*

Therefore, if we allow the tribes of Israel to have had a hand in the building of Nagkon-Wat, it cannot be as the tribes numbered and sent from the wilderness of Paran in search of the land of Canaan, but as their earlier ancestors, which amounts to the rejection of such tribes, as the casting of a reflection on the Mosaic revelation. And where is the outside historical evidence that such tribes were ever heard of at all, before the compilation of the Old Testament by Ezra? There are archaeologists who strongly regard the twelve tribes as utterly mythical,+ for there never was a tribe of Simeon, and that of Levi was a caste. There still remains the same problem to solve—whether the Judeans had ever been in Palestine before Cyrus. From the sons of Jacob, who had all married Canaanites, except Joseph, whose wife was the daughter of an Egyptian Priest of the Sun, down to the legendary Book of Judges there was an acknowledged general intermarrying between the said tribes and the idolatrous races: "And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites; and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods," says the third chapter of Judges, ", . . . and the children of Israel... forgot the Lord their God, and served Baalim, and the groves." This Baal was Moloch, Melkarth, or Hercules. He was worshipped wherever the Phoenicians went. How could the Israelites possibly keep together as tribes, while, on the authority of the Bible itself, whole populations were from year to year uprooted violently by Assyrian and other conquerors? "So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel."‡

If the language of Palestine became in time Semitic, it is because of Assyrian influence; for Phoenicia had become a dependency as early as the days of Hiram, and the Phoenicians evidently changed their language from Hamitic to Semitic. Assyria was "the land of Nimrod" (from Nimr, spotted), and Nimrod was Bacchus, with his spotted leopard skin. This leopard skin is a sacred appendage of the "Mysteries"; it was used in the Eleusinian as well as in the Egyptian Mysteries; it is found sculptured on the basso-relievos of Central American ruins, covering the backs of the sacrificers; it is mentioned in the earliest speculations of the Brahmans on the meaning of their sacrificial prayers, the Aitareya-Brâhmanam.* It is used in the Agnishtoma, the initiation rites of the Soma Mystery. When the neophyte is "to be born again," he is covered with a leopard skin, out of which he emerges as from his mother's womb. The Kabiri were also Assyrian gods. They had different names; in the common language they were known as Jupiter and Bacchus, and sometimes as Axiokersos, Axieros, Axiokersa, and Cosmillos:+ and even the true number of these deities was uncertain with the people. They had other names in the "sacred language," known but to the hierophants and priests; and "it was not lawful to mention them." How is it then that we find them reproduced in their Samothracian "postures" on the walls of Nagkon-Wat? How is it again that we find them pronounced—albeit slightly disfigured—as known in that same sacred language, by the population of Siam, Thibet and India?

The name Kabiri may be a derivation from 9,!, Abir, great; 9,%, Hebir, an astrologer, or 9,(, Habir, an associate; and they were worshipped at Hebron, the city of the Anakim—the giants. The name Abraham, according to Dr. Wilder, has "a very Kabirian look." The word Heber, or Gheber may be the etymological root of the Hebrews, as applied to Nimrod and the Bible giants of the sixth chapter of Genesis, but we must seek for their origin far earlier than the days of Moses. The name Phoenician affords its own proof. They are called M@<46gl by Manetho, or Ph'Anakes, which shows that the Anakes or Anakim, of Canaan, with whom the people of Israel, if not identical in race, had, by intermarriage, become entirely absorbed, were the Phoenicians, or the problematical Hyksôs, as Manetho has it, and whom Josephus once declared were the direct ancestors of the Israelites. Therefore, it is in this jumble of contradictory opinions, authorities, and historical olla podrida that we must look for a solution of the mystery. So long as the origin of the Hyksôs is not positively settled we can know nothing certain of the Israelitish people who, either wittingly or otherwise, have mixed up their chronology and origin in such an inextricable tangle. But if the Hyksôs can be proved to have been the Pâli shepherds of the Indus, who partially removed to the East, and came over from the Nomadic Aryan tribes of India, then, perhaps, it would account for the Biblical myths being so mixed up with the Aryan and Asiatic Mystery-gods. As Dunlap says: "The Hebrews came out of Egypt and settled among the Canaanites; they need not be traced beyond the Exodus. That is their

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* [Vincent, op. cit., p. 216]
+ Prof. Alexander Wilder among others.
‡ 2 Kings xvii, 23, 24.

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*See Martin Haug's translation.
+ [Scholia in Apollonium Rhodium, i, 917.]
whether they were Brahmans, from the Brahmantic planisphere proper (40° north latitude), or from India (Hindostan), or again, from the India of Central Asia, we will leave to philologists of future ages to decide.

An opinion which with us amounts to certitude, demonstrated by an inductive method of our own, which we are afraid will be but little appreciated by the orthodox methods of modern science, is based on what will appear to the latter merely circumstantial evidence. For years we have repeatedly noticed that the same esoteric truths were expressed in identical symbols and allegories in countries between which there had never been traced any historical affiliation. We have found the Jewish Kabala and the Bible repeating the Babylonian "myths,"* and the Oriental and Chaldean allegories given in form and substance in the oldest manuscripts of the Siamese Talapoins (monks), and in the popular but oldest traditions of Ceylon.

In the latter place, we have an old and valued acquaintance whom we have also met in other parts of the globe, a Pâli scholar and a native Singhaelese, who has in his possession a curious palm leaf, to which, by chemical processes, a time-proof durability has been given, and an enormous conch, or rather one-half of a conch—for it has been split in two. On the leaf we saw the representation of a giant of Ceylonian antiquity and fame, blind, and pulling down—with outstretched arms, which are embracing the four central pillars of a pagoda—the whole temple on a crowd of armed enemies. His hair is long and reaches nearly to the ground. We were informed by the possessor of this curious relic that the blind giant was "Somona, the Little"; so called in contradistinction to Somona-Kadom, the Siamese Savior. Moreover, the Pâli legend, in its important particulars, corresponds with that of the Biblical Samson.

The shell bore upon its pearly surface a pictorial engraving divided in two compartments, and the workmanship was far more artistic, as to conception and execution, than the crucifixes and other religious trinkets carved out of the same material in our day at Jaffa and Jerusalem. In the first panel is represented Siva, with all his Hindu attributes, sacrificing his son—whether the "only-be gotten," or one of many, we never stopped to inquire. The victim is laid on a funeral pile, and the father is hovering in the air over him, with an uplifted weapon ready to strike; but the god's face is turned toward the jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel, or division, represents the same rhinoceros on the pile by the "Sons of God," of the island, and who were initiated in the divine doctrine of pure revelation, and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race, were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the fourth race of men mentioned in the Popol-Vuh, whose sight was unlimited and who knew all things at once. They were, perhaps, what we would now term "natural-born mediums," who neither struggled nor suffered to obtain their knowledge, nor did they acquire it at the price of any sacrifice. Therefore, while the former walked in the path of their divine instructors, and acquiring their knowledge by degrees, learned at the same time to discern the evil from the good, the born adepts of Atlantis blindly followed the insinuations of the great and invisible "Dragon," the King Thevetat (the Serpent of Genesis?). Thevetat had neither learned nor acquired knowledge, but, to borrow an expression of Dr. Wilder in relation to the tempting Serpent, he was "a sort of Socrates who knew without being initiated." Thus, under the evil insinuations of their demon, Thevetat, the Atlantis-race became a nation of wicked magicians. In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis, which finds its imitation in the stories of the Babylonian and Mosaic flood: the giants and magicians "... and all flesh died ... and every man." All except Xisuthros and Noah, who are substantially identical with the great Father of the Thlinkithians in the Popol-Vuh, or the sacred book of the Guatemalans, which also tells of his escaping in a large boat, like the Hindu Noah—Vaivasvatha.

If we believe the tradition at all, we have to credit the further story that from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantean Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, Guatama Buddhas, its numerous "Saviours," and great hierophants; on the other hand, its "natural magicians" who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom* mentioned in the Bible. His denunciations were reserved for such as either willingly or otherwise debased the powers inherited from their Atlantean ancestors to the service of evil spirits, to

*See Berosus and Sanchoniathon in Cory's Ancient Fragments; Movers' Die Phöni-zier, and others.

*2 Kings xxii, 14; 2 Chronicles xxxiv, 22.
I highly recommend this book on Atlantis by W. Scott-Elliot, 1896: https://alliancesforhumanity.com/books/AtlantisM.pdf

The Atlantean Root Race produced 7 subraces. Only 3 or 4 of them remain: Asians, Blacks and possibly two Native American subraces. 4 maps will be found at the end of the book.

As we are going to press with this chapter, we have received from Paris, through the kindness of the Honorable John L. O'Sullivan, the complete works of Louis Jacolliot in twenty-one volumes. They are chiefly upon India and its old traditions, philosophy and religion. This indefatigable writer has collected a world of information from various sources, mostly authentic. While we do not accept his personal views on many points, still we freely acknowledge the extreme value of his copious translations from the Indian sacred books. The more so, since we find them corroborating in every respect the assertions we have made. Among other instances is this matter of the submergence of continents in prehistoric days.

In his Histoire des Vierges: Les peuples et les continents dirparus, he says: "One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

"The high plateaux of Hindostan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent . . . According to the Brahmans this country had attained a high civilization, and the peninsula of Hindostan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of Rutas to the peoples which inhabited this immense equinoctial continent, and from their speech was derived the Sanskrit. [We will have something to say of this language in our second volume.]

"The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics.

"Apart from the fact that the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape Verde, is not devoid of geographical probability, the Greeks, who, moreover, never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sund to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

"A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter
The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlanteans. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a network of subterranean passages running in all directions. In connection with those mysterious catacombs we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it, as it was afterward confirmed to us by an Italian gentleman who had swallowed up the two continents, and since it had been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaus escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.'

"Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and that it is highly important for science to recover its traces, however feeble and fugitive they may be" (pp. 13-15).

This last tradition, translated by Louis Jacolliot from the Sanskrit manuscripts, corroborates the one we have given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men relates to a struggle between the "sons of God" and the "sons of Giants," or the inhabitants and magicians of the Atlantis.

The final conclusion of Jacolliot, who visited personally all the islands of Polynesia, and devoted years to the study of the religion, language and traditions of nearly all the peoples, is as follows:

"As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

"The three summits of this continent, Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti, Samoa, Tonga, Futuna, Uvea, Marquesas, Tahiti, Paumotu, Gambier, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

"All navigators agree in saying that the extreme and central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross much distances in a pirogue ... without a compass, and travel months without provisions.

"On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., had never known each other, had never heard of each other before the arrival of the Europeans. And yet, each of these people maintained that their island had at one time formed a part of an immense stretch of land which extended toward the West, on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, extended their hand toward the setting sun" (Ibid., pp. 307-08).
the gods are in the power of the Brahmans." This is logical, albeit seemingly paradoxical, and it is the fact. And this fact will explain to those who have not hitherto had the clue (among whom Jacolliot must be numbered, as will appear on reading his works), why the fakir should be confined to the first, or lowest degree of that course of initiation whose highest adepts, or hierophants, are the sannyâsins, or members of the ancient Supreme Council of Seventy.

Moreover, in Book I of the Hindu Genesis, or Book of Creation of Manu, the Pitris are called the lunar ancestors of the human race. They belong to a race of beings different from ourselves, and cannot properly be called "human spirits" in the sense in which the spiritualists use this term. This is what is said of them:

"Then they [the gods] created the Yakshas, the Râkshasas, the Pişáchas,* the Gandharvas,† the Apsarases, and the Asuras, the Nâgas;‡ the Sarpas, the Suparnas, and the Pitris—lunar ancestors of the human race" (See Institutes of Manu, Book I, sloka 37, where the Pitris are termed "progenitors of mankind").§

The Pitris are a distinct race of spirits belonging to the mythological hierarchy or rather to the kabalistical nomenclature, and must be included with the good genii, the daemons of the Greeks, or the inferior gods of the invisible world; and when a fakir attributes his phenomena to the Pitris, he means only what the ancient philosophers and theurgists meant when they maintained that all the "miracles" were obtained through the intervention of the gods, or the good and bad daemons, who control the powers of nature, the elementals, who are subordinate to the power of him "who knows," A ghost or human phantom would be termed by a fakir palit, or bhûnâ, as that of a female human spirit pichalpâi, not pitî. True, pitaraç (plural) means fathers, ancestors; and pitârâi is a kinsman; but these words are used in quite a different sense from that of the Pitris invoked in the mantras.

To maintain before a devout Brahman or a fakir that anyone can converse with the spirits of the dead, would be to shock him with what would appear to him blasphemy. Does not the concluding verse of the Bhâgavata-Purâna state that this supreme felicity is alone reserved to the holy sannyâsins, the gurus and yogis?

"Long before they finally rid themselves of their mortal envelopes, the souls who have practiced only good, such as those of the sannyâsins and the vanaprasthas, acquire the faculty of conversing with the souls which preceded them to the svarga."||

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*Pişáchas, daemons of the race of the gnomes, the pînás and the vampires.
†Gandharvas, good daemons, celestial seraphs, singers.
‡Asuras and Nâgas are the Titanic spirits and the dragon or serpent-headed spirits.
§[Latter also in Manu, III, 201.]
||[L. Jacolliot, Christna et le Christ, p. 139.]

of the Sanskrit Veda into names of evil spirits, in his Zend Scriptures, and even to reject a number of them, we find no traces in the Avesta of Chakra—the symbolic circle of the sky.

Elam, another of the sons of Shem, is Olam, ïµï₀µ, and refers to an order or cycle of events. In Ecclesiastes iii, 11, it is termed "world." In Ezekiel xxvi, 20, "of old time." In Genesis iii, 22, the word stands as "forever"; and in chapter ix, 16, "eternal." Finally, the term is completely defined in Genesis vi, 4, in the following words: "There were nephilim [giants, fallen men, or Titans] in the earth." The word is synonymous with Aeôn, òµîţëv. In Proverbs viii, 23, it reads: "I was effused from Olam, from Rosh" (wisdom). By this sentence, the wise king-kabalist refers to one of the mysteries of the human spirit—the immortal crown of the man-trinity. While it ought to read as above, and be interpreted kabalistically to mean that the I (or my eternal, immortal Ego), the spiritual entity, was effused from the boundless and nameless eternity, through the creative wisdom of the unknown God, it reads in the canonical translation: "The Lord possessed me in the beginning of his way, before his works of old," which is unintelligible nonsense, without the kabalistical interpretation. When Solomon is made to say that I was "from the beginning . . . while as yet he [the Supreme Deity] had not made the earth . . . nor the highest part of the dust of the world . . . I was there," and "when he appointed the foundations of the earth . . . then I was by him, as one brought up with him,"* what can the kabalist mean by the "I," but his own divine spirit, a drop effused from that eternal fountain of light and wisdom—the universal spirit of the Deity?

The thread of glory emitted by Ain-Soph from the highest of the three kabalistic heads, through which "all things shine with light," the thread which makes its exit through Adam Primus, is the individual spirit of every man. "I was daily his [Ain-Soph's] delight, rejoicing always before him . . . and my delights were with the sons of men," adds Solomon in the same chapter of the Proverbs [30-31]. The immortal spirit delights in the sons of men, who, without this spirit, are but dualities (physical body and astral soul, or that life-principle which animates even the lowest of the animal kingdom). But, we have seen that the doctrine teaches that this spirit cannot unite itself with that man in whom matter and the grossest propensities of his animal soul will be ever crowding it out. Therefore, Solomon, who is made to speak under the inspiration of his own spirit that possesses him for the time being, utters the following words of wisdom: "Hearken unto me, my son" (the dual man), "blessed are they that keep my ways . . . Blessed is the man that heareth me, watching daily at my gates . . . For whose findeth me findeth life, and shall obtain favor of the Lord . . . But he that

* [Proverbs viii, 22-30.]
believing the Bible verse which teaches that the "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life,"** reject at the same time the idea that every atom of this dust, as every particle of this "living soul," contains "God" within itself, then we pity the logic of that Christian. He forgets the verses which precede the one in question. God blesses equally every beast of the field and every living creature, in the water as in the air, and He endows them all with life, which is a breath of His own Spirit, and the soul of the animal. Humanity is the Adam-Kadmon of the "Unknown," His microcosm, and His only representative on earth, and every man is a god on earth.

We would ask this French scholar, who seems so familiar with every śloka of the books of Manu, and other Vedic writers, the meaning of this sentence so well known to him:

"Plants and vegetation reveal a multitude of forms because of their precedent actions; they are surrounded by darkness, but are nevertheless endowed with an interior soul, and feel equally pleasure and pain."†

If the Hindu philosophy teaches the presence of a degree of soul in the lowest forms of vegetable life, and even in every atom in space, how is it possible that it should deny the same immortal principle to man? And if it once admits the immortal spirit in man, how can it logically deny the existence of the parent source—I will not say the first, but the eternal Cause? Neither rationalists nor sensualists, who do not comprehend Indian metaphysics, should estimate the ignorance of Hindu metaphysicians by their own.

The grand cycle, as we have heretofore remarked, includes the progress of mankind from its germ in the primordial man of spiritual form to the deepest depth of degradation he can reach—each successive step in the descent being accompanied by a greater strength and grossness of the physical form than its precursor—and ends with the Flood. But while the grand cycle, or age, is running its course, seven minor cycles are passed, each marking the evolution of a new race out of the preceding one, on a new world. And each of these races, or grand types of humanity, breaks up into subdivisions of families, and they again into nations and tribes, as we see the earth's inhabitants subdivided today into Mongols, Caucasians, Indians, etc.

Before proceeding to show by diagrams the close resemblance between the esoteric philosophies of all the ancient peoples, however geographically remote from each other, it will be useful to briefly explain the real ideas which underlie all those symbols and allegorical representations that have hitherto so puzzled the uninitiated commentators. Better than anything, it may show that religion and science were closer knit than twins in days of old; that they were one in two and two in one from the very moment of their conception. With mutually convertible attributes, science was spiritual and religion was scientific. Like the androgyne man of the first chapter of Genesis—"male and female," passive and active; created in the image of the Elohim. Omniscience developed omnipotency, the latter called for the exercise of the former, and thus the Grand had dominion given him over all the four kingdoms of the world. But, like the second Adam, these androgynes, were doomed to "fall and lose their powers" as soon as the two halves of the duality separated. The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know himself before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Separated, exact science rejects the help of the inner voice, while religion becomes merely dogmatic theology—each is but a corpse without a soul.

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted Kabala, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the "day" and the "night" of Brahmã. The latter is either "awake" or "asleep." The Svâbhâvikas, or philosophers of the oldest school of Buddhism (which still exists in Nepal), speculate but upon the active condition of this "Essence," which they call Svabhavat, and deem it foolish to theorize upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theology and modern scientists; for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have blindly worked out the visible universe, and which became with them the anthropomorphic God of the Christians—the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svâbhâvikas as the "positivists" of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is no Creator but an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence, from within out-

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**[Gen. ii. 7.]
†[Manu, I Bk. I, Ślokas 48-49.]
"And now again he re-enters into the golden egg of His Thought, the germ of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling (manas) becomes dormant. When they are all absorbed in the SUPREME SOUL, this Soul of all the beings sleeps in complete repose, till the day when it resumes its form, and awakes again from its primitive darkness."

If we now examine the ten mythical avatâras of Vishnu, we find them recorded in the following progression:

1. Matsya-Avatâra: as a fish. It will also be his tenth and last avâtara, at the end of the Kali-yuga.
3. Varâha: as a boar.
4. Nara-Sinha: as a man-lion; last animal stage.
5. Vâmana: as a dwarf; first step toward the human form.
6. Paraśu-Râma: as a hero, but yet an imperfect man.
7. Râma-Chandra: as the hero of Râmâyana. Physically a perfect man; his next of kin, friend and ally Hanuman, the monkey-god. The monkey endowed with speech.
8. Krishna-Avatâra: the Son of the Virgin Devakî, one formed by God, or rather by the manifested Deity Vishnu, who is identical with Adam-Kadmon. Krishna is also called Kâneya, the Son of the Virgin.
9. Gautama Buddha, Siddhârtha, or Śâkyamuni. (The Buddhists reject this doctrine of their Buddha being an incarnation of Vishnu.)
10. This avatâra has not yet occurred. It is expected in the future, like the Christian Advent, the idea of which was undoubtedly copied from the Hindu. When Vishnu appears for the last time he will come as a "Savior." According to the opinion of some Brahmans he will appear himself under the form of the horse Kâlki. Others maintain that he will be mounting it. This horse is the envelope of the spirit of evil, and Vishnu will mount it, invisible to all, till he has conquered it for the last time. The Kâlki-Avatâra, or the last incarnation, divides Brahmanism into two sects. That of the Vaishnava refuses to recognize the incarnations of their god Vishnu in animal forms literally. They claim that these must be understood as allegorical.

In this list of avatâras we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin and the ilus of Saneboniathon and Beros. Beginning with the Azoic time, corresponding to the ilus in which Brahmâ implants the creative germ, we pass through the Palaeozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the "era of mind, or age of man," whose symbol in the Hindu mythology is the dwarf—the first attempt of nature at the creation of man. In this list we should follow the main idea, not judge the degree of knowledge of the ancient philosophers by the literal acceptance of the popular form in which it is presented to us in the grand epic poem of Mahâbhârata and its chapter, the Bhagavad-Gîtâ.

Even the four ages of the Hindu chronology contain a far more philosophical idea than appears on the surface. It defines them according to both the psychological or mental, and the physical states of man during their period. Krita-yuga, the golden age, the "age of joy," or spiritual innocence of man; Tretâ-yuga, the age of silver, or that of fire—the period of supremacy of man and of giants and of the sons of God; Dwâpara-yuga, the age of bronze—a mixture already of purity and impurity (spirit and matter), the age of doubt; and at last our own, the Kali-yuga, or age of iron, of darkness, misery and sorrow. In this age, Vishnu had to incarnate himself in Krishna, in order to save humanity from the goddess Kâlî, consort of Śiva, the all-annihilating—the goddess of death, destruction, and human misery. Kâlî is the best emblem to represent the "fall of man"; the falling of spirit into the degradation of matter, with all its terrific results. We have to rid ourselves of Kâlî before we can ever reach Moksha or Nirvâna, the abode of blessed Peace and Spirit.

With the Buddhists the last incarnation is the fifth. When Maitreya-Buddha comes, then our present world will be destroyed; and a new and a better one will replace it. The four arms of every Hindu Deity are the emblems of the four preceding manifestations of our earth from its invisible state, while its head typifies the fifth and last Kâlki-Avatâra, when this would be destroyed, and the power of Budh—Wisdom (with the Hindus, of Brahmâ), will be again called into requisition to manifest itself—as a Logos—to create the future world.

In this scheme, the male gods typify Spirit in its deific attributes, while their female counterparts—the Śakti, represent the active energies
Brahmā, Vishṇu and Śiva are a trinity in a unity, and, like the Christian trinity, they are mutually convertible. In the esoteric doctrine they are one and the same manifestation of him "whose name is too sacred to be pronounced, and whose power is too majestic and infinite to be imagined." Thus by describing the avatāras of one, all others are included in the allegory, with a change of form but not of substance. It is out of such manifestations that emanated the many worlds that were, and that will emanate the one which is to come.

Coleman, followed in this by other Orientalists, presents the seventh avatāra of Vishṇu in the most caricatured way.* Apart from the fact that the Rāmāyaṇa is one of the grandest epic poems in the world—the source and origin of Homer's inspiration—this avatāra conceals one of the most scientific problems of our modern day. The learned Brahmans of India never understood the allegory of the famous war between men, giants and monkeys, otherwise than in the light of the transformation of species. It is our firm belief that were European academicians to seek for information from some learned native Brahmans, instead of unanimously and incontenently rejecting their authority, and were they, like Jacolliot—against whom they have nearly all arrayed themselves—to seek for light in the oldest documents scattered about the country in pagodas, they might learn strange but not useless lessons. Let anyone inquire of an educated Brahman the reason for the respect shown to monkeys—the origin of which feeling is indicated in the story of the valorous feats of Hanuman, the generalissimo and faithful ally of the hero of Rāmāyaṇa† and he would soon be disabused of the erroneous idea that the Hindus accord deific honors to a monkey-god. He would, perhaps, learn—were the Brahman to judge him worthy of an explanation—that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family—a bastard branch engrafted on their own stock before the final perfection of the latter.‡ He might learn, further, that in the eyes of the educated

While one hand holds a flower, another a club, the third a shell, the fourth, generally the upper one, or at the right holds on his forefinger, extended as the cipher 1, the chakra, or discus, which resembles a ring, or a wheel, and might be taken for the nought. In his first avatāra, the Matsya-avatāra, when emerging from the fish's mouth, he is represented in the same position.* The ten-armed Durgā of Bengal; the ten-headed Rāvana, the giant; Pārvatī—as Durgā, Indra and Indrāni, are found with this attribute, which is a perfect representation of the Maypole.†

The holiest of the temples among the Hindus are those of Jagan-nātha. This deity is worshipped equally by all the sects of India, and Jagan-nātha is named "The Lord of the World." He is the god of the Mysteries, and his temples, which are most numerous in Bengal, are all of a pyramidal form.

There is no other deity which affords such a variety of etymologies as Yāho, nor a name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read "Adonai"—or Lord. Philo Byblius spells it in Greek letter ΙΕΥΟ—IEVO. Theodoret‡ says that the Samaritans pronounced it Ιαυ (Yabe) and the Jews Aiā; Diodorus states that "among the Jews they relate that Moses called the God Ιαω, which would make it as we have shown—Iah-O.§ It is on the authority of the Bible itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Yāho. The future Deity of the sons of Israel calls out from the burning bush and gives His name as "I am that I am," and specifies carefully that He is the "Lord God of the Hebrews" (Exod. iii, 18), not of the other nations. Judging him by his own acts, throughout the Jewish records, we doubt whether Christ himself, had he appeared in the days of the Exodus, would have been welcomed by the irascible Sinaic Deity. However, "The Lord God," who becomes, on His own confession, Jehovah only in the 6th chapter of Exodus (verse 3) finds his veracity put to a startling test in Genesis xxiii, 9,14, in which revealed passage Abraham builds an altar to Jehovah-jireh.

It would seem, therefore, but natural to make a difference between the mystery-God Ιαω, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics. Once having burdened themselves like the Azâzêl

*Coleman, The Mythology of the Hindus, pp. 22 et seq.
†The siege and subsequent surrender of Lankā (Isle of Ceylon) to Rāma is placed by the Hindu chronology—based upon the Zodiac—at 7500 to 8000 years B.C., and the following or eighth incarnation of Vishṇu at 4800 B.C. (from the Book of the Historical Zodiacs of the Brahmans).
‡A Hanoverian scientist has recently published a work entitled Über die Auflösung der Arten durch natürliche Zuchtwahl, in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which has evolved from man. That in the beginning, mankind were, morally and physically, the types and prototypes of our present race and of human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conceptions. This is a purely Brahmanic, Buddhistic, and kabalistic philosophy. His book is copiously illus-

*See drawings from the Temple of Rāma, Plate III in Coleman, The Mythology of the Hindus, New York: J.W. Bouton, Publisher.
†See Hargrave Jennings, The Rosicrucians, 1870, p. 252.
‡[Theodoret, Quaest. xv in Exodum.]
§[Diodorus Siculus, Bibl. hist., I, 94. Cf. Gesenius, A Hebrew and English Lexicon, s.v. יהוה.]
of these "days" the formative processes are gradually reaching their climax of activity; in the evening imperceptibly diminishing the same until the pralaya arrives, and with it "night." One such morning and evening do, in fact, constitute a cosmic day; and it was a "day of Brahμμ" that the kabalistic author of Genesis had in mind each time when he said: "And the evening and the morning were the first (or fifth or sixth, or any other) day." Six days of gradual evolution, one of repose, and then—evening! Since the first appearance of man on our earth there has been an eternal Sabbath or rest for the Demiurge.

The cosmogonical speculations of the first six chapters of Genesis are shown in the races of "sons of God," "giants," etc., of chapter vi. Properly speaking, the story of the formation of our earth, or "creation," as it is very improperly called, begins with the rescue of Noah from the deluge. The Chaldeo-Babylonian tablets recently translated by George Smith leave no doubt of that in the minds of those who read the inscriptions esoterically. Ishtar, the great goddess, speaks in column iii of the destruction of the sixth world and the appearance of the seventh, thus:

"Six days and nights passed, the wind, deluge, and storm, overwhelmed. "On the seventh day, in its course was calmed the storm, and all the deluge, "which had destroyed like an earthquake.* "quieted. The sea he caused to dry, and the wind and deluge ended.... "I perceived the shore at the boundary of the sea. . . . "To the country of Nizir went the ship [argha, or the moon]. "the mountain of Nizir stopped the ship. . . . "The first day, and the second day, the mountain of Nizir the same.... "The fifth, the sixth, the mountain of Nizir the same. "On the seventh day in the course of it "I sent forth a dove and it left. The dove went and turned, and . . . the raven went . . . and did not return. . . . "I built an altar on the peak of the mountain. "by seven herbs I cut, at the bottom of them I placed reeds, pines and spices.... "the gods like flies over the sacrifice gathered. "From of old also the great God in his course.

Bunsen* shows Khamism (the language of Egypt) as a very ancient deposit from Western Asia, containing the germs of the Semitic, and thus bearing "witness to the primitive cognate unity of the Semitic and Âryan races." We must remember, in this connection, that the peoples of southwestern and Western Asia, including the Medes, were all Aryans. It is yet far from being proved who were the original and primitive masters of India. That this period is now beyond the reach of documentary history, does not preclude the probability of our theory that it was the mighty race of builders, whether we call them Eastern Aethiopians, or dark-skinned Âryans (the word meaning simply "noble warrior," a "brave"). They ruled supreme at one time over the whole of ancient India, enumerated later by Manu as the possession of those whom our scientists term the Sanskrit-speaking people.

These Hindus are supposed to have entered the country from the northwest; they are conjectured by some to have brought with them the Brahmanical religion, and the language of the conquerors was probably the Sanskrit. On these three meager data our philologists have worked ever since the immense Sanskrit literature was forcibly brought into notice by Sir William Jones—all the time with the three sons of Noah clinging around their necks. This is exact science, free from religious prejudices! Verily, ethnology would have been the gainer if this Noachian trio had been washed overboard and drowned before the ark reached land!

The Aethiopians are generally classed in the Semitic group; but we have to see how far they have a claim to such a classification. We will also consider how much they might have had to do with the Egyptian civilization, which, as a writer expresses it, seems referable in the same perfection to the earliest dates, and not to have had a rise and progress, as was the case with that of other peoples. For reasons that we will now aduce, we are prepared to maintain that Egypt owes her civilization, commonwealth and arts—especially the art of building, to pre-Vedic India, and that it was a colony of the dark-skinned Âryans, or those whom Homer and Herodotus term the eastern Aethiopians,† i.e., the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages of what Bunsen calls the pre-Menite, but nevertheless epochal history.

In Pococke's India in Greece, we find the following suggestive paragraph: "The plain account of the wars carried on between the solar chief, Oosras (Osiris), the Prince of the Guclas, and 'TU-PHOO,' is the simple historical fact of the wars of the Apians, or Sun-tribes of Oudh,

*This assimilation of the deluge to an earthquake on the Assyrian tablets would go to prove that the antediluvian nations were well acquainted with other geological cataclysms besides the deluge, which is represented in the Bible as the first calamity which befell humanity, and a punishment.

*[Egypt's Place, etc., Vol. IV, p. 142.]
†[History, VII, § 70.]
with the people of 'TU-PHOO,' or THIBET, who were, in fact, of the Lunar race, mostly Buddhists,* and opposed by Râma, and the 'AITYO-PIAS,' or people of Oudh, subsequently the 'AITHY-O-PIANS,' of Africa."†

We would remind the reader in this connection, that Râvana, the giant, who, in the Râmâyana, wages such a war with Râma Chandra, is shown as King of Lankâ, which was the ancient name for Ceylon; and that Ceylon, in those days, perhaps formed part of the mainland of Southern India, and was peopled by the "Eastern Aethiopians." Conquered by Râma, the son of Daśaratha, the Solar King of ancient Oudh, a colony of these emigrated to Northern Africa. If, as many suspect, Homer's Iliad and much of his account of the Trojan war is plagiarized from the Râmâyana, then the traditions which served as a basis for the latter must date from a tremendous antiquity. Aample margin is thus left in prechronological history for a period, during which the "Eastern Aethiopians" might have established the hypothetical Mizraic colony, with their high Indian civilization and arts.

Science is still in the dark about cuneiform inscriptions. Until these are completely deciphered, especially those cut in rocks found in such abundance within the boundaries of the old Iran, who can tell the secrets they may yet reveal? There are no Sanskrit monumental inscriptions older than Chandragupta (315 B.C.), and the Persepolitan inscriptions are found 220 years older. There are even now some manuscripts in characters utterly unknown to philologists and palaeographists, and none of them is, or was, some time since in the library of Cambridge, England. Linguistic writers class the Semitic with the Indo-European language, generally including the Aethiopic and the ancient Egyptian in the classification. But if some of the dialects of the modern Northern Africa, and even the modern Geez or Aethiopic, are now so degenerated and corrupted as to admit of false conclusions as to the genetical relationship between them and the other Semitic tongues, we are not at all sure that the latter have any claim to such a classification, except in the case of the old Coptic and the ancient Geez.

That there is more consanguinity between the Aethiopians and the Aryan, dark-skinned races, and between the latter and the Egyptians, is something which yet may be proved. It has been lately found that the ancient Egyptians were of the Caucasian type of mankind, and the murderer, and he is Noah's father. By drawing the five-pointed star of Lucifer (which has its crown-point downward) and writing the name of Cain beneath the lowest point, and those of his descendants successively at each of the other points, it will be found that each fifth name which would be written beneath that of Cain—is that of a murderer. In the Talmud this genealogy is given complete, and thirteen murderers range themselves in line below the name of Cain. This is no coincidence. Śiva is the Destroyer, but he is also the Regenerator. Cain is a murderer, but he is also the creator of nations, and an inventor. This star of Lucifer is the same one that John sees falling down to earth in his Apocalypse.

In Thebes, or Theba, which means ark—TH-ABA being synonymous with Kartha or Tyre, Astu or Athens and Urbs or Rome, and meaning also the city—are found the same foliations as described on the pillars of the temple of Solomon. The bi-colored leaf of the olive, the three-lobed fig-leaf, and the lanceolate-shaped laurel-leaf, had all esoteric as well as popular or vulgar meanings with the ancients.

The researches of Egyptologists present another corroboration of the identity of the Bible-allegories with those of the lands of the Pharaohs and Chaldeans. The dynastic chronology of the Egyptians, recorded by Herodotus, Manetho, Eratosthenes, Diodorus Siculus, and accepted by our antiquarians, divided the period of Egyptian history under four general heads: the dominion of gods, demi-gods, heroes and mortal men. By combining the demi-gods and heroes into one class, Bunsen* reduces the periods to three: the ruling gods, the demi-gods or heroes—sons of gods, but born of mortal mothers—and the Manes, who were the ancestors of individual tribes. These subdivisions, as anyone may perceive, correspond perfectly with the Biblical Elohim, sons of God, lians, and mortal Noachian men.

Diodorus of Sicily† and Berosus‡ give us the names of the twelve great gods who presided over the twelve months of the year and the twelve signs of the zodiac. These names, which include Nuah,§ are too well known to require repetition. The double-faced Janus was also at the head of twelve gods, and in the representations of him he is made to hold the keys to the celestial domains. All these having served as models for the Biblical patriarchs, have done still further service—especially Janus—by furnishing copy to St. Peter and his twelve apostles, the...

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*Pococke belongs to that class of Orientalists who believe that Buddhism preceded Brahmanism, and was the religion of the earliest Vedas, Gautama having been but the restorer of it in its purest form, which after him degenerated again into dogmatism.

†[Egypt's Place, etc., Vol. I, pp. 69 et seq.; Vol. IV, p. 335.]

‡[Biblioth. Hist., II, 30.]


The Talmud books say that Noah was himself the dove (spirit), thus identifying him still more with the Chaldean Nuah. Baal is represented with the wings of a dove, and the Samaritans worshipped on Mount Garizim the image of a dove.—Talmud, Hulin, 6a. [Cf. Nork, Hundert und ein Frage, p. 37.]
They are the *giants,* the sons of Anak, "which come of the giants,* and we were in our own sight as grasshoppers, and so we were in their sight."†

Anak is Enoch, the patriarch, who *dies not,* and who is the first possessor of the "mirific name," according to the *Kabala,* and the ritual of Freemasonry.

Comparing the Biblical patriarchs with the descendants of Vaiavsvata, the Hindu Noah, and the old Sanskrit traditions about the deluge in the Brahmanical *Mahâbhârata,* we find them mirrored in the Vedic patriachs who are the primitive types upon which all the others were modelled. But before comparison is possible, the Hindu myths must be comprehended in their true significance. Each of these mythical personages bears, besides an astronomical significance, a spiritual or moral, and an anthropological or physical meaning. The patriachs are not only euhemerized gods—the prediluvian answering to the *twelve* great gods of Berosus, and to the *ten* Prâjâpatis, and the postdiluvian to the seven gods of the famous tablet in the Ninevean Library, but they stand also as the symbols of the Greek Aeôns, the kabalistic Sephîrôth, and the zodiacal signs, as types of a series of human races.‡ This variation from *ten to twelve* will be accounted for presently, and proved on the very authority

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*The Bible contradicts itself as well as the Chaldean account, for in chapter vii of Genesis it shows "every one of them" perishing in the deluge.
†*Numbers* xiii, 33.
‡*We do not see why the clergy—especially the Catholic—should object to our statement that the patriachs are all signs of the zodiac, and the old gods of the "heathen" as well. There was a time, and...ago, when they themselves exhibited the most fervent desire to relapse into sun and star worship. This pious and curious attempt was denounced but a few months since by Camille Flammarion, the French astronomer. He shows two Augsburgian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabaean host of the starry heaven, and worship them again under Christian names! Having anathematized the idolatrous sun-worshippers for over fifteen centuries, the Church now seriously proposed to continue heliolatry—to the letter this time—as their idea was to substitute for Pagan myths Biblical and (in their ideas) real personages. They would have called the sun, Christ; the moon, Virgin Mary; Saturn, Adam; Jupiter, Moses (?); Mars, Joshua; Venus, John the Baptist; and Mercury, Elias. And very proper substitutes too, showing the great familiarity of the Catholic Church with ancient Pagan and kabalistic learning, and its readiness, perhaps, to at last confess the source whence came their own myths. For is not king Messiah the sun, the Demiurge of the heliolaters, under various names? Is he not the Egyptian Osiris and the Grecian Apollo? And what more appropriate name than Virgin Mary for the Pagan Diana-Astarte, "the Queen of Heaven," against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. Two large plates were prepared, says Flammarion, in a recent number of *La Nature,* and represented the heavens with Christian constellations.
of the Bible. Only, they are not the first gods described by Cicero,*
which belong to a hierarchy of higher powers, the Elohim—but appertain rather to the second class of the "twelve gods," the Dii minores, and who are the terrestrial reflections of the first, among whom Herodotus places Hercules.† Alone, out of the group of twelve, Noah, by reason of his position at the transitional point, belongs to the highest Babylonian triad, Nuah, the spirit of the waters. The rest are identical with the inferior gods of Assyria and Babylonia, who represent the lower order of emanations, introduced around Bel, the Demiurge, and help him in his work, as the patriarchs are shown to assist Jehovah—the "Lord God."

Besides these, many of which were local gods, the protecting deities of rivers and cities, there were the four classes of genii; we see Ezekiel making them support the throne of Jehovah in his vision. A fact which, if it identifies the Jewish "Lord God" with one of the Babylonian triunity, connects, at the same time, the present Christian God with the same triad, inasmuch as it is these four cherubs, if the reader will remember, on which Irenaeus‡ makes Jesus ride, and which are shown as the companions of the evangelists.

The Hindu kabalistic derivation of the book of Ezekiel and Revelation is shown in nothing more plainly than in this description of the four beasts, which typify the four elementary kingdoms—earth, air, fire and water. As is well known, they are the Assyrian sphinxes, but these figures are also carved on the walls of nearly every Hindu pagoda.

The author of the Revelation copies faithfully in his text (see chap. iv, verse 7) the Pythagorean pentacle, of which Éliphas Lévi's admirable sketch is reproduced on page 452.§

The Hindu goddess Ardhanârî (or as it might be more properly written, Ardhonârî, since the second a is pronounced almost like the English o) is represented as surrounded by the same figures. It fits exactly Ezekiel's "wheel of the Adonai," known as "the Cherubs of Ezekiel," and indicates, beyond question, the source from which the Hebrew seer drew his allegories. For convenience of comparison we have placed the figure in the pentacle. (See page 453.)

Instead of Pagan, Apostles, popes, saints, martyrs, and personages of the Old and New Testament completed this Christian Sabaeanism. "The disciples of Loyola used every exertion to make this plan succeed." It is curious to find in India among the Moslems the name of Terah, Abraham's father, Azar or Azarh, and Âzur, which also means fire, and is, at the same time, the name of the Hindu third solar month (from June to July), during which the sun is in Gemini, and the full moon near Sagittarius.

Above these beasts were the angels or spirits, divided in two groups: the Igili, or celestial beings, and the Am-anaki, or terrestrial spirits, the giants, children of Anak, of whom the spies complained to Moses.

The Kabbala Denudata gives to the kabalists a very clear, to the profane a very muddled account of permutations or substitutions of one person for another. So, for instance, it says, that "the scintilla" (spiritual spark or soul) of Abraham was taken from Michael, the chief of the Aeôns, and highest emanation of the Deity; so high indeed that in the eyes of the Gnostics, Michael was identical with Christ. And yet Michael and Enoch are one and the same person. Both occupy the junction-point of the cross of the Zodiac as "man." The scintilla of Isaac was that of Gabriel, the chief of the angelic host, and the scintilla of Jacob was taken from Uriel, named "the fire of God," the sharpest-sighted spirit in all Heaven. Adam is not the Kadmon but Adam Primus, the Microprosopus. In one of his aspects the latter is Enoch,
For our part, we would rather remember the wise words of J.C. Colquhoun, who says that "those persons who, in modern times, adopt the doctrine of the Devil in its strictly literal and personal application, do not appear to be aware that they are in reality polytheists, heathens, idolaters."

Seeking supremacy in everything over the ancient creeds, the Christians claim the discovery of the Devil officially recognized by the Church. Jesus was the first to use the word " legion" when speaking of them; and it is on this ground that des Mousseaux thus defends his position in one of his demonological works. "Later," he says, "when the synagogue expired, depositing its inheritance in the hands of Christ, were born into the world and shone the Fathers of the Church, who have been accused by certain persons of a rare and precious ignorance, of having borrowed their ideas as to the spirits of darkness from the theurgists."†

Three deliberate, palpable, and easily-refuted errors—not to use a harsher word—occur in these few lines. In the first place, the synagogue, far from having expired, is flourishing at the present day in nearly every town of Europe, America and Asia; and of all churches in Christian cities, it is the most firmly established, as well as the best behaved. Further—no one will deny that many Christian Fathers were born into the world (always, of course, excepting the twelve fictitious Bishops of Rome, who were never born at all), every person who will take the trouble to read the works of the Platonists of the old Academy, who were theurgists before Iamblichus, will recognize therein the origin of Christian Demonology as well as the Angelology, the allegorical meaning of which was completely distorted by the Fathers. Then it could hardly be admitted that the said Fathers ever shone, except, perhaps, in the refugence of their extreme ignorance. The Reverend Dr. Shuckford, who passed the better part of his life trying to reconcile their contradictions and absurdities, was finally driven to abandon the whole thing in despair. The ignorance of the champions of Plato must indeed appear rare and precious by comparison with the fathomless profundity of Augustine, "the plain learning and erudition," who scouted the sphericity of the earth, for, if true, it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or, of Lactantius, who rejects with pious horror Pliny's identical theory, on the remarkable ground that it would make the trees at the other side of the earth grow and the men walk with their heads downward;‡ or, again, of Cosmas Indicopleustes, whose Orthodox system of geography is embalmed in his Christian Topography; or, finally, of

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†[La Magie au XIXme siècle, p. 99.]

‡[Divine Instit., III, xxiv.]
Those that may have been seen in their company have belonged to the Badagas, a Hindu tribe totally distinct from the Tôdas, in race, color and language, and which includes the most direct "worshippers" of this extraordinary people. We say worshippers, for the Badagas clothe, feed, serve, and positively look upon every Tôda as a divinity. They are giants in stature, white as Europeans, with tremendously long and generally brown, wavy hair and beard, which no razor ever touched from birth. Handsome as a statue of Phidias or Praxiteles, the Tôda sits the whole day inactive, as some travellers who have had a glance at them affirm. From the many conflicting opinions and statements we have heard from the very residents of Ootacamund and other little new places of civilization scattered about the Nilgiri Hills, we cull the following:

"They never use water; they are wonderfully handsome and noble looking, but extremely unclean; unlike all other natives they despise jewelry, and never wear anything but a large black drapery or blanket of some woollen stuff, with a colored stripe at the bottom; they never drink anything but pure milk; they have herds of cattle but neither eat their flesh, nor do they make their beasts of labor plough or work; they neither sell nor buy; the Badagas feed and clothe them; they never use nor carry weapons, not even a simple stick; the Tôdas can't read and won't learn. They are the despair of the missionaries and apparently have no sort of religion, beyond the worship of themselves as the Lords of Creation."*

We will try to correct a few of these opinions, as far as we have learned from a very holy personage, a Brâhma-guru, who has our great respect.

Nobody has ever seen more than five or six of them at one time; they will not talk with foreigners, nor was any traveller ever inside their peculiar long and flat huts, which apparently are without either windows or chimney and have but one door; nobody ever saw the funeral of a Tôda, nor very old men among them; nor are they taken sick with cholera, while thousands die around them during such periodical epidemics; finally, though the country all around swarms with tigers and other wild beasts, neither tiger, serpent, nor any other animal so ferocious in those parts, was ever known to touch either a Tôda or one of their cattle, though, as said above, they never use even a stick.

Furthermore, the Tôdas do not marry at all. They seem few in number, for no one has or ever will have a chance of numbering them; as soon as their solitude was profaned by the avalanche of civilization—

*See "Indian Sketches, etc.," by W.L. O'Grady; also Appleton's New American Cyclopaedia, etc.
"Not a pool, not a bush, not a house is seen,
And the mountain-range forms a rugged screen
Round the parch'd flats of the dry, dry desert..."

But there is no need to send the reader across the desert, when the same proofs of ancient civilization are found even in comparatively populated regions of the same country. The oasis of Tchertchen, for instance, situated about 4,000 feet above the level of the river Tchertchen-D'arya, is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about a hundred extinct nations and races—the very names of which are now unknown to our ethnologists. An anthropologist would feel more than embarrassed to class, divide and subdivide them; the more so, as the respective descendants of all these antediluvian races and tribes know as little of their own forefathers themselves, as if they had fallen from the moon. When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their first (or earliest) men were ruled by the great genii of these deserts. This may be put down to ignorance and superstition, yet in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition. Alone, the tribe of Khoorassan claims to have come from what is now known as Afghanistan, long before the days of Alexander, and brings legendary lore to that effect as corroboration. The Russian traveller, Colonel (now General) Prjevalsky, found quite close to the oasis of Tchertchen, the ruins of two enormous cities, the oldest of which was, according to local tradition, ruined 3,000 years ago by a hero and giant; and the other by the Mongolians in the tenth century of our era. "The emplacement of the two cities is now covered, owing to shifting sands and the desert wind, with strange and heterogeneous relics; with broken china and kitchen utensils and human bones. The natives often find copper and gold coins, melted silver, ingots, diamonds, and turquoises, and what is the most remarkable—broken glass..." "Coffins of some undecaying wood, or material, also, within which beautifully preserved embalmed bodies are found... The male mummies are all extremely tall powerfully built men with long waving hair... A vault was found with twelve dead men sitting in it. Another time, in a separate coffin, a young girl was discovered by us. Her eyes were closed with golden discs, and the jaws held firm by a golden circle running from under the chin across the top of the head. Clad in a narrow
of Maya." It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. It "expanded like the bud of the Lotus"; for the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its prototype is present in an ideal form in the Astral Light from "Dawn" to "Night" during the Manvantaric period, like everything else, as a matter of fact, in this objective Universe; from man down to mite, from giant trees down to the tiniest blades of grass.

All this, teaches the hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word "Eternal," note well again, standing here only in the sense of "Æon," as lasting throughout the seemingly interminable, but still limited cycle of activity, called by us Manvantara. For what is the real esoteric meaning of Manvantara, or rather a Manu-Antara? It means, esoterically, "between two Manus," of whom there are fourteen in every "Day of Brahmā," such a "Day" consisting of 1,000 aggregates of four ages, or 1,000 "Great Ages," Mahayugas. Let us now analyze the word or name Manu. Orientalists and their Dictionaries tell us that the term "Manu" is from the root Man, "to think"; hence "the thinking man." But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the "Thought Divine" (as the Hermetic "Pymander"); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus' (or Dhyān-Chohans') errands, and causes the ideal prototypes to expand from within without—viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity—the acme of illusion, or the grossest matter.

STANZA III.—Continued.

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (simultaneously) THE WHOLE UNIVERSE, AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (moves) OVER THE SLUMBERING WATERS OF LIFE (a).
and even Gods, having to pass through states which it was agreed to refer to as "Inmetallization, Inherbation, Inzoonization and finally Incarnation," and explains this by hinting at the necessity of failures even in the ethereal races of Dhyan Chohans. Concerning this it says:

"Still, as these 'failures' are too far progressed and spiritualized to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms. . . ." After which only a hint is given about the mystery contained in the allegory of the fallen Asuras, which will be expanded and explained in Book II. When Karma has reached them at the stage of human evolution, "they will have to drink it to the last drop in the bitter cup of retribution.

Then they become an active force and commingling with the Elementals, the progressed entities of the pure animal kingdom, to develop little by little the full type of humanity."

These Dhyan Chohans, as we see, do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race. Thus, as the teaching stands:

"Man in the First Round and First Race on Globe D, our Earth, was an ethereal being (a Lunar Dhyani, as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondent with his coarser surroundings.

"II. Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man. Yet still less intelligent than spiritual (1), for mind is a slower and more difficult evolution than is the physical frame . . . ."

"III. Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality (2). In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a

Dev. . . . (All this is almost exactly repeated in the third Root-Race of the Fourth Round.)

"IV. Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, race) humanity passes the axial point of the minor Manvantara cycle . . . . the world teeming with the results of intellectual activity and spiritual decrease . . . ."

This is from the authentic letter; what follows are the later remarks and additional explanations traced by the same hand in the form of footnotes.

(1.) " . . . The original letter contained general teaching—a 'bird's-eye view'—and particularized nothing. . . . To speak of 'physical man' while limiting the statement to the early Rounds would be drifting back to the miraculous and instantaneous 'coats of skin.' . . . The first 'Nature,' the first 'body,' the first 'mind' on the first plane of perception, on the first Globe in the first Round, is what was meant. For Karma and evolution have—

'. . . centred in our make such strange extremes!
From different Natures* marvellously mixed . . .'

(2.) "Restore: he has now reached the point (by analogy, and as the Third Root Race in the Fourth Round) where his ('the angel'-man's) primordial spirituality is eclipsed and overshadowed by nascent human mentality, and you have the true version on your thumb-nail. . . ."

These are the words of the Teacher—text, words and sentences in brackets, and explanatory footnotes. It stands to reason that there must be an enormous difference in such terms as "objectivity" and "subjectivity," "materiality" and "spirituality," when the same terms are applied to different planes of being and perception. All this must be taken in its relative sense. And therefore there is little to be wondered at, if, left to his own speculations, an author, however eager to learn, yet quite inexperienced in these abstruse teachings, has fallen

*The Natures of the seven hierarchies or classes of Pitris and Dhyan Chohans which compose our nature and Bodies are here meant.
into an error. Neither was the difference between the "Rounds" and the "Races" sufficiently defined in the letters received, nor was there anything of the kind required before, as the ordinary Eastern disciple would have found out the difference in a moment. Moreover, to quote from a letter of the Master's (188-), "the teachings were imparted under protest... They were, so to say, smuggled goods... and when I remained face to face with only one correspondent, the other, Mr.———, had so far tossed all the cards into confusion, that little remained to be said without trespassing upon law." Theosophists, "whom it may concern," will understand what is meant.

The outcome of all this is that nothing had ever been said in the "letters" to warrant the assurance that the Occult doctrine has ever taught, or any Adept believed in, the preposterous modern theory of the descent of man from a common ancestor with the ape—an anthropoid of the actual animal kind, unless metaphorically. To this day the world is more full of "ape-like men" than the woods are of "men-like apes." The ape is sacred in India because its origin is well known to the Initiates, though concealed under a thick veil of allegory. Hanuman is the son of Pavana (Vayu, "the god of the wind") by Anjana, a monster called Kesari, though his genealogy varies. The reader who bears this in mind will find in Book II. passim, the whole explanation of this ingenious allegory. The "Men" of the Third Race (who separated) were "Gods" by their spirituality and purity, though senseless, and as yet destitute of mind, as men.

These "Men" of the Third Race—the ancestors of the Atlanteans—were just such ape-like, intellectually senseless beings, as were those beings, who, during the Third Round, represented Humanity. Morally irresponsible, it was these third Race "men" who, through promiscuous connection with animal species lower than themselves, created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoid family.*

*And if this is found clashing with that other statement which shows the animal later than man, then the reader is asked to bear in mind that the placental mammal only is meant. In those days there were animals of which zoology does not even dream in our own; and the modes of reproduction were not identical with the notions which modern physiology has upon the subject. It is not altogether convenient to touch upon such questions in public, but there is no contradiction or impossibility in this whatever.

Although these matters were barely hinted at in "Isis Unveiled," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmputras, that the high Dwijas, the initiated Brahmmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahma. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative proportions of the Ancients who could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics which modern skill is like a child's play, and which that skill refers to itself as the 'works of hundreds of hundred-handed giants." (See "Book of God," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, who was an initiate, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (Acosta, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "Book of God.")
Humanities, like all things, will be one and the same. Everything will have re-entered the Great Breath. In other words, everything will be "merged in Brahma" or the divine unity.

Is this annihilation, as some think? Or Atheism, as other critics—the worshippers of a personal deity and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is spirituality of a most refined character. To see in Nirvāṇa annihilation amounts to saying of a man plunged in a sound dreamless sleep—one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since re-absorption is by no means such a "dreamless sleep," but, on the contrary, absolute existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—nor even the essence of the personality, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will re-emerge therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity.

(b) The "Watchers" reign over man during the whole period of Satya Yuga and the smaller subsequent yugas, down to the beginning of the Third Root Race; after which it is the Patriarchs, Heroes, and the Manes (see Egyptian Dynasties enumerated by the priests to Solon), the incarnated Dhyanis of a lower order, up to King Menes and the human kings of other nations; all were recorded carefully. In the views of symbolists this Mythopoetic Age is of course only regarded as a fairy tale. But since traditions and even Chronicles of such dynasties of divine Kings—of gods reigning over men followed by dynasties of Heroes or Giants—exist in the annals of every nation, it is difficult to understand how all the peoples under the sun, some of whom are separated by vast oceans and belong to different hemispheres, such as the ancient Peruvians and Mexicans, as well as the Chaldeans, could have worked out the same "fairy tales" in the same order of events.* However, as the Secret Doctrine teaches history—which, for being esoteric and traditional, is none the less more reliable than profane history—we are as entitled to our beliefs as anyone else, whether religionist or sceptic. And that Doctrine says that the Dhyani-Buddhas of the two higher groups, namely, the "Watchers" or the "Architects," furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds. (See Book II., "Divine Dynasties.")

Thus, as expressed in the Stanza, the Watchers descended on Earth and reigned over men—"who are themselves." The reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passionale, the instinctual, or cognitional; the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, one in their ultimate essence, seven in their aspects. The lowest, of course, is the one depending upon and subservient to

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*See the "Sacred Mysteries among the Mayas and the Quiches, 11,500 years ago," by Auguste le Plongeon, who shows the identity between the Egyptian rites and beliefs and those of the people he describes. The ancient hieratic alphabets of the Maya and the Egyptians are almost identical.
System of philosophy, Anaxagoras of Clazomenæ, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Ether where they were generated, whence they evolved, and whither they returned—an Occult teaching.

It thus becomes clear that it is from Ether in its highest synthetic aspect, once anthropomorphised, that sprung the first idea of a personal creative deity. With the philosophical Hindus the elements are Tamás, i.e., "unenlightened by intellect, which they obscure."

We have now to exhaust the question of the mystical meaning of "Primordial Chaos" and of the Root-Principle, and show how they were connected in the ancient philosophies with Ākāśa, wrongly translated Æther, and also with Maya (illusion)—of which Ishwara is the male aspect. We shall speak further on of the intelligent "principle," or rather of the invisible immaterial properties, in the visible and material elements, that "sprung from the primordial Chaos."

For, "What is the primordial Chaos but Æther?" it is asked in "ISIS UNVEILED." Not the modern Ether; not such as is recognised now, but such as was known to the ancient philosophers long before the time of Moses; but Æther, with all its mysterious and occult properties, containing in itself the germs of universal creation. Upper Æther or Ākāśa, is the celestial virgin and mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Æther is the Aditi of the Hindus, and it is Ākāśa. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it, and evolves out of it all visible forms?

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. "With the old philosophers, evolution was a universal theorem, a doctrine embracing the whole, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with particular, if not wholly negative theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of 'Exact Science'" ("Isis Unveiled").

Mithras is the son of Bordj, the Persian mundane mountain,* from which he flashed out as a radiant ray of light. Brahma, the fire-god, and his prolific consort; and the Hindu Agni, the rufelgent deity from whose body issue a thousand streams of glory and seven tongues of flame, and in whose honor certain Brahmans preserve to this day a perpetual fire; Siva, personated by the mundane mountain of the Hindus, the Meru: these terrific fire-gods, who are said in the legend to have descended from heaven, like the Jewish Jehovah, in a pillar of fire, and a dozen other Archaic double-sexed deities, all loudly proclaim their hidden meaning. And what could these dual myths mean but the psycho-chemical principle of primordial creation? The first Evolution in its triple manifestation of spirit, force and matter; the divine correllation at its starting point, allegorized as the marriage of Fire and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the prima materia, whose soul is Æther, and whose shadow is the ASTRAL LIGHT! "(ISIS UNVEILED).

The fragments of the systems that have now reached us are rejected as absurd fables. Nevertheless, occult Science—having survived even the great Flood that submerged the antediluvian giants and with them their very memory, save in the Secret Doctrine, the Bible and other Scriptures—still holds the Key to all the world problems.

Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

* Bordj is called a fire mountain—a volcano; therefore it contains fire, rock, earth and wafer: the male, or active and the female, or passive, elements. The myth is suggestive.
creation of the universe out of water; this dew is the astral light in one of its combinations, and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people, shows the infant world created out of water, and all beings originating from this prima materia. Moses teaches that only earth and water can bring a living soul: and we read in the Scriptures that herbs could not grow until the Eternal caused it to rain upon earth. In the Mexican Popol-Vuh, man is created out of mud or clay (terre glaise), taken from under the water. Brahma creates the great Muni (or first man) seated on his lotus, only after having called into being spirits who thus enjoyed over mortals a priority of existence, and he creates him out of water, air and earth. Alchemists claim that the primordial or pre-Adamic earth, when reduced to its first substance, is in its second stage of transformation like clear water, the first being the alkahest proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derives from the "incubation" of the "Spirit of God" upon the face of the waters-Chaos: in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his "homunculi;" and this is why Thales, the great natural philosopher, maintained that water was the principle of all things in nature.*

John says, in chap. xxvi. 5, that "dead things are formed from under the waters, and inhabitants thereof." In the original text, instead of "dead things," it is written dead Rephaim (giant or mighty primitive men), from whom "Evolution" may one day trace our present race.

"In the primordial state of the creation," says Polier's Mythologie des Indous, "the rudimental universe, submerged in water, reposed in the bosom of Vishnu. Sprung from this chaos and darkness, Brahmâ, the architect of the world, poised on a lotus-leaf, floated (moved) upon the waters, unable to discern anything but water and darkness." Perceiving such a dismal state of things, Brahmâ soliloquises in consternation: "Who am I? Whence came I?" Then he hears a voice:† "Direct your thoughts to Bhagavat." Brahma, rising from his natatory position, seats himself upon the lotus in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. After this Brahmâ issues from the universal egg (infinite chaos) as light, for his understanding is now opened, and he sets himself to work: he moves on the eternal waters, with the spirit of God within himself; and in his capacity of mover of the waters he is Vishnu, or Narayana." This is

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*With the Greeks, the "River-gods," all of them the Sons of the primeval ocean (Chaos in its masculine aspect), were the respective ancestors of the Hellenic races. For them the Ocean was the father of the Gods; and thus they had anticipated in this connection the theories of Thales, as rightly observed by Aristotle (Metaph. I. 3, 5).

†The "Spirit," or hidden voice of the Mantras, the active manifestation of the latent Force, or occult potency.

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echoes—distorted out of recognition by exotericism and theology—of the universal and philosophical dogmas in nature, so well understood by the primitive Sages. We find the same groundwork in several personifications in the Purânas, only far more ample and philosophically suggestive.

Thus Pulâstya, a "Son of God"—one of the first progeny—is made the progenitor of Demons, the Râkshasas, the tempters and the Devourers of men. Pisâcha (female Demon) is a daughter of Daksha, a "Son of God" too, and a God, and the mother of all the Pisâchas (Padma Purâna). The Demons, so called in the Purânas, are very extraordinary devils when judged from the standpoint of European and orthodox views about these creatures, since all of them—Dânava Daityas, Pisâchas, and the Râkshasas—are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogs. But they oppose the clergy and Ritualism, sacrifices and forms—just what the full-blown Yogs do to this day in India—and are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Purânic Giants and Titans are called Devils. The Missionaries, ever on the watch to show, if they can, the Hindu traditions no better than a reflection of the Jewish Bible, have evolved a whole romance on the alleged identity of Pulâstya with Cain, and of the Râkshasas with the Cainites, "the accursed," the cause of the Noachian Deluge. (See the work of Abbé Gorresio, who "etymologises" Pulâstya's name as meaning the "rejected," hence Cain, if you please) Pulâstya dwells in kedara, he says, which means a "dug-up place," a mine, and Cain is shown in tradition and the Bible as the first worker in metals and a miner thereof!

While it is very probable that the Gibborim (the Giants) of the Bible are the Râkshasas of the Hindus, it is still more certain that both are Atlanteans, and belong to the submerged races. However it may be, no Satan could be more persistent in slandering his enemy, or more spiteful in his hatred, than the Christian theologians are in cursing him as the father of every evil. Compare their vituperations and opinions given about the Devil with the philosophical views of the Purânic sages and their Christ-like mansuetude. When Parâsara, whose father was devoured by a Râkshasa, was preparing himself to destroy (magically) the whole race, his grandsire, Vasishta, says a few extremely suggestive words to him. He shows the irate Sage, on his own confession, that there is Evil and Karma, but no "evil spirits." "Let thy wrath be appeased," he says. "The Râkshasas are not culpable; thy father's death was the work of Karma. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains . . . and prevents the attainment of emancipation. The sages shun wrath. Be not thou, my child, subject to its influence. Let not those unoffending spirits of darkness be consumed; let thy help is no better than an act of black magic. That which Pârasara prayed for, was the destruction of the Spirits of Darkness, for his personal revenge. He is called a Pagan, and the Christians have doomed him as such, to eternal hell. Yet, in what respect is the prayer of sovereigns and generals, who pray before every battle for the destruction of their enemy, any better? Such a prayer is in every case black magic of the worst kind, concealed like a demon "Mr. Hyde" under a sanetimous "Dr. Jekyll."

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one per se, inasmuch they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive.

Since the personification called Satan has been amply analyzed from its triple aspect—in the Old Testament, Christian theology and the ancient Gentile attitude of thought—those who would learn more of it are referred to Vol. II. of ISIS UNVEILED, chap. x. See also several sections in Book II., Part II. of this work. The present subject is touched upon and fresh explanations attempted for a very good reason. Before we can approach the evolution of physical and divine man, we have first to master the idea of cyclic evolution, to acquaint ourselves with the philosophies and beliefs of the four races which preceded our present race, to learn what were the ideas of those Titans—giants—giants, verily, mentally as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of spirit into matter, the progressive, downward cyclic descent, or active, self-conscious evolution. The Alexandrian Gnostics have sufficiently divulged the secret of initiations, and their records are full of "the sliding down of Æons" in their double qualification of Angelic Beings and Periods: the one the natural evolution of the other. On the other hand, Oriental traditions on both sides of the "black water"—the oceans that separate the two Easts—are as full of allegories about the downfall of Pleroma, of that of the gods and Devas. One and all, they allegorized and explained the FALL as the
of the right or the left hand. At the same time they show that Michäel, "the generalissimus of the fighting Celestial Host, the bodyguard of Jehovah," as it would seem (see de Mirville) is also a Titan, only with the adjective of "divine" before the cognomen. Thus those "Uranides" who are called everywhere "divine Titans," and who, having rebelled against Kronos (Saturn), are therefore also shown to be the enemies of Samäel (an Elohim, also and synonymous with Jehovah in his collectivity), are identical with Michäel and his host. In short, the rôles are reversed, all the combatants are confused, and no student is able to distinguish clearly which is which. Esoteric explanation may, however, bring some order into this confusion, in which Jehovah becomes Saturn, and Michäel and his army, Satan and the rebellious angels, owing to the indiscreet endeavours of the too faithful zealots to see in every pagan god a devil. The true meaning is far more philosophical, and the legend of the first "Fall" (of the angels) assumes a scientific colouring when correctly understood.

Kronos stands for endless (hence immovable) Duration, without beginning, without an end, beyond divided Time and beyond Space. Those "Angels," genii, or Devas, who were born to act in space and time, i.e., to break through the seven circles of the superspiritual planes into the phenomenal, or circumscribed, super-terrestrial regions, are said allegorically to have rebelled against Kronos and fought the (then) one living and highest God. In his turn, when Kronos is represented as mutilating Uranus, his father, the meaning of this mutilation is very simple: Absolute Time is made to become the finite and the conditioned; a portion is robbed from the whole, thus showing that Saturn, the father of the gods, has been transformed from Eternal Duration into a limited Period. Chronos cuts down with his scythe even the longest and (to us) seemingly endless cycles, yet, for all that, limited in Eternity, and puts down with the same scythe the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the god or gods, or flout, one or both, and that scythe will not be made to tremble one millionth of a second in its ascending or descending course.

The Titans of Hesiod's Theogony were copied in Greece from the Suras and Asuras of India. These Hesiodic Titans, the Uranides, numbered once upon a time as only six, have been recently discovered to be seven—the seventh being called Phoreg—in an old fragment relating to the Greek myth. Thus their identity with the Seven rectors is fully demonstrated. The origin of the "War in Heaven" and the Fall has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Purânic accounts thereof. For Taramaya was in a later age, and there are three accounts, each of a distinct war, to be traced in almost every Cosmogony.
producer and the secondary cause of it. With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the triad, from which emanate the remaining seven numbers of the 10 (ten) numbers which are at the base of the manifested universe.

In the Norse cosmogony it is again the same. "In the beginning was a great abyss (Chaos), neither day nor night existed; the abyss was Ginnungagap, the yawning gulf, without beginning, without end. ALL FATHER, the Uncreated, the Unseen, dwelt in the depth of the 'Abyss' (SPACE) and willed, and what was willed came into being." (See "Asgard and the Gods.") As in the Hindu cosmogony, the evolution of the universe is divided into two acts: called in India the Prakriti and Padma Creations. Before the warm rays pouring from the "Home of Brightness" awake life in the Great Waters of Space, the Elements of the first creation come into view, and from them is formed the Giant Ymir (also Orgelmir)—primordial matter differentiated from Chaos (literally seething clay). Then comes the cow Audumla, the nourisher,* from whom is born Buri (the Producer) who, by Bestla, the daughter of the "Frost-Giants" (the sons of Ymir) had three sons, Odin, Willi and We, or "Spirit," "Will," and "Holiness." (Compare the Genesis of the Primordial Races, in this work.) This was when Darkness still reigned throughout Space, when the Aces, the creative Powers (Dhyen Chohans) were not yet evolved, and the Yggdrasil, the tree of the universe of Time and of Life, had not yet grown, and there was, as yet, no Walhalla, or Hall of Heroes. The Scandinavian legends of creation, of our earth and world, begin with time and human life. All that precedes is for them "Darkness," wherein All-Father, the cause of all, dwells. As observed by the editor of "Asgard and the Gods," though these legends have in them the idea of that All-Father, the original cause of all, "he is scarcely more than mentioned in the poems," not because, as he thinks, before the preaching of the gospel, the idea "could not rise to distinct conceptions of the Eternal," but on account of its great esoteric character. Therefore, all the creative gods, or personal Deities, begin at the secondary stage of Cosmic evolution. Zeus is born in, and out of Kronos—Time. So is Brahmâ the production and emanation of Kala, "eternity and time," Kala being one of the names of Vishnu. Hence we find Odin, the father of the gods and of the Aces, as Brahmâ is the father of the gods and of the Asuras, and hence also the androgynous character of all the chief creative gods, from the second MONAD of the Greeks down to the Sephiroth Adam Kadmon, the Brahmâ or Prajâpati-Vâch of the Vedas, and the androgynes of Plato, which is but another version of the Indian symbol.

*Vach—the "melodious cow, who milks sustenance and water," and yields us "nourishment and sustenance" as described in Rig-Veda.

Commentary.* Thus we are taught that the great Pyramids were built under their direct supervision, "when Dhruva (the then Pole-star) was at his lowest culmination, and the Krittika (Pleiades) looked over his head (were on the same meridian but above) to watch the work of the giants." Thus, as the first Pyramids were built at the beginning of a Sidereal year, under Dhruva (Alpha Polaris), it must have been over 31,000 years (31,105) ago. Bunsen was right in admitting for Egypt an antiquity of over 21,000 years, but this concession hardly exhausts truth and fact in this question. "The stories told by Egyptian priests and others of time-keeping in Egypt, are now beginning to look less like lies in the sight of all who have escaped from biblical bondage," writes the author of "The Natural Genesis." "Inscriptions have lately been found at Sakkarah, making mention of two Sothiac cycles . . . registered at that time, now some 6,000 years ago. Thus when Herodotus was in Egypt, the Egyptians had—as now known—observed at least five different Sothiac cycles of 1,461 years. The priests informed the Greek inquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years," (vol. ii, p. 318. But see in our Book II., "Chronology of the Brahmins.")

Mor Isaac (See Kircher's OEidup, vol. ii., p. 425) shows the ancient Syrians defining their world of the "Rulers" and "active gods" in the same way as the Chaldeans. The lowest world was the SUBLUNARY—our own—watched by the "Angels" of the first or lower order; the one that came next in rank, was Mercury, ruled by the "ARCHANGELS"; then came Venus, whose gods were the PRINCIPALITIES; the fourth was that of the SUN, the domain and region of the highest and mightiest gods of our system, the solar gods of all nations; the fifth was Mars, ruled by the "VIRTUES"; the sixth—that of Bel or Jupiter—was governed by the DOMINIONS; the seventh—the world of Saturn—by the THRONES. These are the worlds of form. Above come the four higher ones, making seven again, since the three highest are "unmentionable and unpronounceable." The eighth, composed of 1,122 stars, is the domain of the Cherubs; the ninth, belonging to the walking and numberless stars on account of their distance, has the seraphs; as to the tenth—Kircher, quoting Mor Isaac, says that it is composed "of invisible stars that could be taken, they said, for clouds—so massed are they in the zone that we call Via Straminis, the

*Appearing at the beginning of Cycles, as also of every sidereal year (of 25,868 years) therefore the Kabeiri or Kabarim received their name in Chaldea, as it means the measures of Heaven from Kob—measure of, and Urim—heavens.
pounds—as present in the fire, air, water or earth. The ancients knew these powers so well, that, while concealing their true nature under various allegories, for the benefit (or to the detriment) of the uneducated rabble, they never departed from the multiple object in view, while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a record for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. They are accused of superstition and credulity, those ancient sages; and this by those very nations, which, learned in all the modern arts and sciences, cultured and wise in their generation, accept to this day as their one living and infinite God, the anthropomorphic "Jehovah" of the Jews.

What were some of the alleged "superstitions"? Hesiod believed, for instance, that "the winds were the sons of the giant Typhoeus," who were chained and unchained at will by Æolus, and the polytheistic Greeks accepted it along with Hesiod. Why should not they, since the monotheistic Jews had the same beliefs, with other names for their dramatis personæ, and since Christians believe in the same to this day? The Hesiodic Æolus, Boreas, etc., etc., were named Kadim, Tzaphon, Daren, and Ruach Hajan by the "chosen people" of Israel. What is, then, the fundamental difference? While the Hellenes were taught that Æolus tied and untied the winds, the Jews believed as fervently that their Lord God, "with smoke coming out of his nostrils and fire out of his mouth, rode upon a cherub and did fly; and was seen upon the wings of the wind" (II. Sam., xxii. 9 and 11). The expressions of the two nations are either both figures of speech, or both superstitions. We think they are neither; but only arise from a keen sense of oneness with nature, and a perception of the mysterious and the intelligent behind every natural phenomenon, which the moderns no longer possess. Nor was it "superstitious" in the Greek pagans to listen to the oracle of Delphi, when, at the approach of the fleet of Xerxes, that oracle advised them to "sacrifice to the Winds," if the same has to be regarded as Divine Worship in the Israelites, who sacrificed as often to the wind and fire—especially to the latter element. Do they not say that their "God is a consuming fire" (Deut. iv., 24), who appeared generally as Fire and "encompassed by fire"? and did not Elijah seek for him (the Lord) in the "great strong wind, and in the earthquake"? Do not the Christians repeat the same after them? Do not they, moreover, sacrifice to this day, to the same God of Wind and Water? They do; because special prayers for rain, dry weather, trade-winds and the calming of storms on the seas exist to this hour in the prayer-books of the three Christian churches; and the several hundred sects of the Protestant religion.
and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the Zohar (iii., fol. 10a): "These secrets (of land and sea) were divulged to the men of the secret science, but not to the geographers."

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole posse comitatus of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the theologian laughs at his pithecoid ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult sciences claim less and give more, at all events, than either Darwinian Anthropology or Biblical Theology.

Nor ought the Esoteric Chronology to frighten any one; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean wave. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose—the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the tertiary age, or the Eocene period, as an American geologist makes him say;* or whether again Mr. Croll "allows fifteen millions since the beginning of the Eocene period," as quoted by an English geologist,† both sets of figures cover the claims of the same Gastropoda that live on the shores of the Mediterranean." (Prof. Oscas Schmidt, "Doctrine of Descent and Darwinism," p. 244.)

*A. Winchell, Professor of Geology, "World-Life," p. 369.
†Mr. Charles Gould, late Geological surveyor of Tasmania, in "Mythical Monsters," p. 84.
also of Astrology, represented Venus in its astronomical tables as a
Globe poised over a Cross, and the Earth, as a Globe under a Cross. The
esoteric meaning of this is: "Earth fallen into generation, or into the
production of its species through sexual union." But the later Western
nations did not fail to give quite a different interpretation. They ex-
plained this sign through their mystics—guided by the light of the
Latin Church—as meaning that our Earth and all on it were redeemed by
the Cross, while Venus (otherwise Lucifer or Satan) was trampling upon it.
Venus is the most occult, powerful, and mysterious of all the planets;
the one whose influence upon, and relation to the Earth is most promi-
nent. In exoteric Brahmanism, Venus or Sukra—a male deity*—is the
son of Brihgu, one of the Prajâpati and a Vedic sage, and is Daitya-
Guru, or the priest-instructor of the primeval Giants. The whole
history of "Sukra" in the Purânas, refers to the Third and to the Fourth
Races.

"It is through Sukra that the 'double ones' (the Hermaphrodites) of the Third
(Root-Race) descended from the first 'Sweat-born,'" says the Commentary.
Therefore it is represented under the symbol of \( \bigcirc \) (the circle and diameter)
during the Third (Race) and of \( \bigcirc \) during the Fourth.

This needs explanation. The \( \bigcirc \), when found isolated in a
circle, stands for female nature, for the first ideal World, self-generated
and self-impregnated by the universally diffused Spirit of Life—referring
to the primitive Root-Race also. It becomes androgynous as the
Races and all on Earth develop into their physical forms, and the
symbol is transformed into a circle with a diameter from which runs a
vertical line: expressive of male and female, not separated as yet—the
first and earliest Egyptian Tau \( \tau \); after which it becomes \( + \), or male-
female separated† (See first pp. of Book I) and fallen into generation.
Venus (the planet) is symbolised by the sign of a globe over the cross,
which shows it as presiding over the natural generation of man. The
Egyptians symbolised Ank, "life," by the anscated cross, or \( \varphi \), which is
only another form of Venus (Isis) \( \bigcirc \), and meant, esoterically, that mankind
and all animal life had stepped out of the divine spiritual circle and
fallen into physical male and female generation. This sign, from the
end of the Third Race, has the same phallic significance as the *tree

*In the esoteric philosophy it is male and female, or hermaphrodite; hence the
bearded Venus in mythology.
†Therefore, putting aside its religio-metaphysical aspect, the Cross of the Christians
is symbolically far more phallic than the pagan Svastica.

*The ansated Cross is the astronomical planetary sign of Venus, "signifying the
existence of parturient energy in the sexual sense, and this was one of the attributes
of Isis, the Mother, of Eve, Hauvah, or Mother-Earth, and was so recognised among all
the ancient peoples in one or another mode of expression." (From a modern Kaba-
listic MS.)
†Athenaeus shows that the first letter of Satan's name was represented in days of
old by an arc and crescent; and some Roman Catholics, good and kind men, would
persuade the public that it is in honour of Lucifer's crescent-like horns that Mussulmen

of life" in Eden. Anouki, a form of Isis, is the goddess of life; and
Ank was taken by the Hebrews from the Egyptians and introduced
by Moses, one learned in the Wisdom of the priests of Egypt, with
many other mystical words. The word Ank in Hebrew, with the
personal suffix, means "my life," my being, which is the personal
pronoun Anochi," from the name of the Egyptian goddess Anouki.*

In one of the most ancient Catechisms of Southern India, Madras Presi-
dency, the hermaphrodite goddess Adanari (see also "Indian Pantheon")
has the anscated cross, the Svastica, the "male and female sign," right
in the central part, to denote the pre-sexual state of the Third Race.
Vishnu, who is now represented with a lotus growing out of his navel—or
the Universe of Brahmâ evolving out of the central point \( \text{Nara} \)—is shown
in one of the oldest carvings as double-sexed (Vishnu and
Lakshmi) standing on a lotus-leaf floating on the water; which water
rises in a semicircle and pours through the Svastica, "the source of
generation" or of the descent of man.

Pythagoras calls Sukra-Venus the Sol alter, "the other Sun." Of
the "seven palaces of the Sun," that of Lucifer Venus is the third one
in Christian and Jewish Kabala, the Zohar making of it the abode of
Samael. According to the Occult Doctrine, this planet is our Earth's
primary, and its spiritual prototype. Hence, Sukra's car (Venus-
Lucifer's) is said to be drawn by an ogdoad of "earth-born horses," while
the steeds of the chariots of the other planets are different.

"Every sin committed on Earth is felt by Usanas-Sukra. The Guru of the
Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra
is felt on, and reflected by, the Earth."

Sukra, or Venus, is thus represented as the preceptor of the Daityas,
the Giants of the Fourth Race, who, in the Hindu allegory, obtained at
one time the sovereignty of all the Earth, and defeated the minor gods.
The Titans of the Western allegory are as closely connected with Venus-
Lucifer, identified by later Christians with Satan. Therefore, as
Venus, equally with Isis, was represented with Cow's horns on her head,
the symbol of mystic Nature, and one that is convertible with, and signifi-
cant of, the moon, since all these were lunar goddesses, the configura-
tion of this planet is now placed by theologians between the horns of
the mystic Lucifer.† It is owing to the fanciful interpretation of the
atoms, or anyâmsam anyâsam) became one and the many (ekanekârûpa); and producing the Universe produced also the Fourth Loka (our Earth) in the garland of the seven lotuses. The Achyuta then became the Chyuta.*

The Earth is said to cast off her old three skins, because this refers to the three preceding Rounds she has already passed through; the present being the fourth Round out of the seven. At the beginning of every new Round, after a period of "obscuration," the earth (as do also the other six "earths") casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called in the Aitareya-Brâhmana the Sarpa Rajni, "the Queen of the Serpents," and "the mother of all that moves." The "Seven Skins," in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.

Stanza II., which speaks of this Round, begins with a few words of information concerning the age of our Earth. The chronology will be given in its place. In the Commentary appended to the Stanza, two personages are mentioned: Narada and Asura Maya, especially the latter. All the calculations are attributed to this archaic celebrity; and what follows will make the reader superficially acquainted with some of these figures.

TWO ANTEDILUVIAN ASTRONOMERS.

To the mind of the Eastern student of Occultism, two figures are indissolubly connected with mystic astronomy, chronology, and their cycles. Two grand and mysterious figures, towering like two giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of pre-history they lived, none save a few men in the world know, or ever can know with that certainty which is required by exact chronology. It may have been 100,000 years ago, it may have been 1,000,000, for all that the outside world will ever know. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of NARADA, the old Vedic Rishi, and of ASURAMAYA, the Atlantean.

It has already been hinted that of all the incomprehensible characters in the Mahabhrata and the Purânas, Narada, the son of Brahmâ in Matsya Purâna, the progeny of Kasyapa and the daughter of Daksha

*The Aitareya-Brâhmana.

THE RACE THAT NEVER DIES. 67

thread of Ariadne where they first perceive it, and then proceed at perfect random? Therefore we are first told that the farthest date to which documentary record extends is now generally regarded by Anthropology as but "the earliest distinctly visible point of the pre-historic period." (Encyclopaedia Britannica.)

At the same time it is confessed that "beyond that period stretches back a vast indefinite series of prehistoric ages." (Ibid.)

It is with those specified "Ages" that we shall begin. They are "prehistoric" to the naked eye of matter only. To the spiritual eagle eye of the seer and the prophet of every race, Ariadne's thread stretches beyond that "historic period" without break or flaw, surely and steadily into the very night of time; and the hand which holds it is too mighty to drop it, or even let it break. Records exist, although they may be rejected as fanciful by the profane; though many of them are tacitly accepted by philosophers and men of great learning, and meet with an invarying refusal only from the official and collective body of orthodox science. And since the latter refuses to give us even an approximate idea of the duration of the geological ages—save in a few conflicting and contradictory hypotheses—let us see what Aryan philosophy can teach us.

Such computations as are given in Manu and the Purânas—save trifling and most evidently intentional exaggerations—are, as already stated, almost identical with those taught in esoteric philosophy. This may be seen by comparing the two in any Hindu calendar of recognised orthodoxy.

The best and most complete of all such calendars, at present, as vouched for by the learned Brahmins of Southern India, is the already mentioned Tamil calendar called the "Tirukkanda Panchanga," compiled, as we are told, from, and in full accordance with, secret fragments of Asuramaya's data. As Asuramaya is said to have been the greatest astronomer, so he is whispered to have also been the most powerful "Sorcerer" of the "WHITE ISLAND, which had become BLACK with sin," i.e., of the islands of Atlantis.

The "White Island" is a symbolical name. Asuramaya is said to have lived (see the tradition of Jhâna-bhaskara) in Romaka-pura in the West: because the name is an allusion to the land and cradle of the Third Root-Race and endow them with intellect (Manas) are called the chyuta, for they fall into generation.

*The Aitareya-Brâhmana.

*Chyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the Unfalling; and it is the reverse of chyuta, "the Fallen." The Dhyanis who incarnate in the human forms of the Third Root-Race and endow them with intellect (Manas) are called the chyuta, for they fall into generation.
fact of "Romaka-pura in the West" being named as the birth-place of this hero of the archaic ages, is the more interesting because it is so very suggestive of the esoteric teaching about the "Sweat-born" Races, the men born from the pores of their parents. "ROMAKUPAS" means "hair-pores" in Sanskrit. In Mahâbhârata XII. 10,308, a people named Raumyas are said to have been created from the pores of Virabhadra, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root Races.

The following figures are from the calendar just referred to; a footnote marks the points of disagreement with the figures of the Arya Samaj school:

I. From the beginning of cosmic evolution,* up to the Hindu year Tarana (or 1887) .......... 1,955,884,687 years.

II. The (astral) mineral, vegetable and animal kingdoms up to Man, have taken to evolve† 300,000,000 years.

III. Time, from the first appearance of "Humanity" (on planetary chain) ............... 1,664,500,987 years.‡

*The esoteric doctrine says that this "cosmic evolution" refers only to our solar system; while esoteric Hinduism makes the figures refer, if we do not mistake, to the whole Universal System.

†Another point of disagreement. Occultism says: "The astral prototypes of the mineral, vegetable and animal kingdoms up to Man have taken that time (300 million years) to evolve, re-forming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materialising forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of years, belongs, are in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as we know the physical..."

‡This difference and the change of cyphers in the last three triplets of figures, the writer cannot undertake to account for. According to every calculation, once the three hundred millions are subtracted, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil calendar above-named and as they were translated. The school of the late Pandit Dayanand Saraswati, founder of the Arya Samaj, gives a date of 1,960,852,987. See the "Arya Magazine" of Lahore, the cover of which bears the words: "Aryan era 1,960,852,987."

The following figures are from the calendar just referred to; a footnote marks the points of disagreement with the figures of the Arya Samaj school:

IV. The number that elapsed since the "Vaiassyata Manvantara"—or the human period—up to the year 1887, is just ............... 18,618,728 years.

V. The full period of one Manvantara is ........... 308,448,000 years.

VI. 14 "Manvantaras" plus the period of one Sâtya Yuga make ONE DAY OF BRAHMA, or a complete Manvantara and make ............... 4,320,000,000 years.

Therefore a Maha-Yuga consists of ........... 4,320,000 years.†

The year 1887 is from the commencement of Kâli-Yuga ..................... 4,989 years. To make this still clearer in its details, the following computations by Rao Bahadur P. Sreenivas Row, are given from the "Theosophist" of November, 1885.

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<th>Period</th>
<th>Mortal years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>360 days of mortals</td>
<td>1,728,000</td>
</tr>
<tr>
<td>Krita Yuga</td>
<td>1,296,000</td>
</tr>
<tr>
<td>Treta Yuga</td>
<td>864,000</td>
</tr>
<tr>
<td>Dwapara Yuga</td>
<td>432,000</td>
</tr>
<tr>
<td>Kali Yuga</td>
<td></td>
</tr>
<tr>
<td>The total of the said four Yugas</td>
<td>4,320,000</td>
</tr>
<tr>
<td>Maha-Yuga</td>
<td></td>
</tr>
<tr>
<td>Seventy-one of such Maha-Yugas form the period of the reign of one Manu</td>
<td>306,720,000</td>
</tr>
<tr>
<td>The reign of 14 Manus embraces the duration of 994 Maha-Yugas, which is equal to</td>
<td>4,294,080,000</td>
</tr>
</tbody>
</table>

*VAIVASYATA Manu is the one human being—some versions add to him the seven Rishis—who in the Mâtsya Avatar allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this Vaiassyata Manvantara would be the "post-Diluvian" period. This, however, does not refer to the later "Atlantic" or Noah's deluge, nor to the Cosmic Deluge or Pralaya of obscuration, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great difference made, however between the "Nairmitika," occasional or incidental, "Prakritika," elemental, "Atyantika," the absolute, and "Nitya," the perpetual Pralaya; the latter being described as "Brahmâ's contingent recoalescence of the Universe at the end of Brahma's DAY."

†Since a Maha-Yuga is the 1,000th part of a day of Brahmâ.
Add Sandhis, i.e., intervals between the reign of each Manu, which amount to six Maha-Yugas, equal to 25,920,000

The total of these reigns and interregnums of 14 Manus, is 1,000 Maha-Yugas, which constitute a Kalpa, i.e., one day of Brahmâ. As Brahmâ's Night is of equal duration, one Day and Night of Brahmâ would contain ... 8,640,000,000

360 of such days and nights make one year of Brahmâ make 3,110,400,000,000

100 such years constitute the whole period of Brahma's age, i.e., Maha-Kalpa: 311,040,000,000,000

These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the Secret works. The latter, moreover, amplify them by a division into a number of esoteric cycles, never mentioned in Brahmanical popular writings—one of which, the division of the Yugas into racial cycles, is given elsewhere as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every "Twice-born" (Dwija, or Initiated) Brahmin, and the Purânas contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could he if he would.

These sacred astronomical cycles are of immense antiquity, and most of them pertain, as stated, to the calculations of Narada and Asuramâyâ. The latter has the reputation of a giant and a sorcerer. But the antediluvian giants (the Gibborim of the Bible) were not all bad or Sorcerers, as Christian Theology, which sees in every Occultist a servant of the Evil one, would have it; nor were they worse than many of "the faithful sons of the Church." A Torquemada and a Catherine de Médicis certainly did more harm in their day and in the name of their Master than any Atlantean giant or demigod of antiquity ever did; whether his name was Cyclops, or Medusa, or yet the Orphic Titan, the anguipedal monster known as Ephialtes. There were good "giants" in days of old just as there are bad "pigmies" now; and the Rakshasas and Yakshas of Lanka are no worse than our modern dynamiters, and certain Christian and civilised generals during modern wars. Nor are they myths. "He who would laugh at Briareus and Orion ought to abstain from going to, or even talking of, Karnac or Stonehenge," remarks somewhere a modern writer.

As the Brahmanical figures given above are approximately the basic calculations of our esoteric system, the reader is requested to carefully keep them in mind.

In the "Encyclopardia Britannica" one finds, as the last word of science, that the antiquity of man is allowed to stretch only over "tens of thou-


11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN (the atmosphere, or the air, the firmament) (a).

(a) Here tradition falls again into the Universal. As in the earliest version, repeated in the Purânas, so in the latest, the Mosaic account. In the first it is said: "He the Lord" (the god who has the form of Brahmâ) "when the world had become one ocean (Harivamsa I. 36) concluding that within the waters lay the earth, and desirous to raise it up," to separate it, "created himself in another form. As in the preceding Kalpa (Manvantara) he had assumed the shape of a tortoise, so in this one he took the shape of a boar, etc. etc." In the Elohist "creation" (Genesis, verses 6,7,8, and 9) "God" creates a firmament in the midst of the waters and says "let dry land appear." And now comes the traditional peg whereunto is hung the esoteric portion of the Kabalistic interpretation.

12. THE GREAT CHOHANS (Lords), CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES (a). "BRING FORTH MEN, (they were told), MEN OF YOUR NATURE. GIVE THEM (i.e., the Jivas or Monads) THEIR FORMS WITHIN. SHE (Mother Earth or Nature) WILL BUILD COVERINGS WITHOUT (external bodies). (For) MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME, ALSO."

(a) Who are the Lords of the Moon? In India they are called Pitris or "lunar ancestors," but in the Hebrew scrolls it is Jehovah himself who is the "Lord of the Moon," collectively as the Host, and also as one of the Elohim. The astronomy of the Hebrews and their observance of times was regulated by the moon. A Kabalist, having shown that "Daniel . . . told off God's providence by set times," and that the "Revelation" of John "speaks of a carefully measured cubical city descending out of the heavens," etc., adds—
"But the vitalizing power of heaven lay chiefly with the moon. . . . It was the Hebrew Jehovah, and St. Paul enjoins: 'Let no man judge you for your observance of the seventh day, and the day of the new moon, which are a shadow of things to come; but the body (or substance) is of Christ' or Jehovah, that function of this power that 'made the barren woman . . . a mother . . . for they are the gift of Jehovah' . . . which is a key to the objection which her husband made to the Shunamite, as to her going to the man of God—"for it is neither the seventh day nor the day of the new moon. . . ." (2 Kings, iv., 23.) The living spiritual powers of the constellations had mighty wars, marked by the movements and positions of the stars and planets, and especially as the result of the conjunction of the moon, earth, and sun. Bentley comments on the Hindu "War between the gods and the giants," as marked by the eclipse of the Sun at the ascending node of the Moon, 945 B.C. (!), at which time was born* or produced from the sea, SRI (Sarai, S-r-i, the wife of the Hebrew A-bram†). Sri is also Venus-Aphrodite the Western emblem "of the luni-solar year or the moon (as Sri is the wife of the moon; vide foot-note), the goddess of increase‡ . . ." Therefore . . . "the grand monument and landmark of the exact period of the lunar year and month, by which this cycle (of 19 tropical years and 235 revolutions of the moon) could be calculated, was Mount Sinai—the Lord Jehovah coming down thereon. . . . Paul speaks (then) as a mystagogue, when he says concerning the freed woman and bond woman of Abraham: 'For this Hagar (the bond-woman) is Mount Sinai in Arabia.' How could a woman be a mountain? and such a mountain! Yet . . . she was . . . Her name was Hagar, Hebrew הָגָר, whose numbers re-read 235, or in exact measure, the very number of lunar months to equal nineteen tropical years to complete this cycle. . . . Mount Sinai being, in the esoteric language of the wisdom, the monument of the exact time of the lunar

accounts, because their pride was too great to share the celestial power of their essence with the children of Earth, but for reasons already suggested. However, allegory has indulged in endless fancies and theology taken advantage thereof in every country to make out its case against these first-born, or the logos, and to impress it as a truth on the minds of the ignorant and credulous. (Compare also what is said about Makara and the Kumâras in connection with the Zodiac.)

The Christian system is not the only one which has degraded them into demons. Zoroastrianism and even Brahmanism have profited thereby to obtain hold over the people's mind. Even in Chaldean exotericism, Beings who refuse to create, i.e., who are said to oppose thereby the Demiurgos, are also denounced as the Spirits of Darkness. The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith—a hint now ignored by the orthodox Brahmins—and forthwith the former become A-Suras. The first and mind-born Sons of the Deity refuse to create progeny, and are cursed by Brahâ to be born as men. They are hurled down to Earth, which, later on, is transformed, in theological dogma, into the infernal regions. Ahriman destroys the Bull created by Ormazd—which is the emblem of terrestrial illusive life, the "germ of sorrow"—and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the devil. Typhon cuts Osiris into fourteen pieces, in order to prevent his peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through self-conscious efforts; and it is these worshippers of Form who have made demons of the Angels of Light.

Esoteric philosophy, however, teaches that one third* of the Dhyanis—i.e., the three classes of the Arupa Pitris, endowed with intelligence, "which is a formless breath, composed of intellectual not elementary substances" (see Harivamsa, 932)—was simply doomed by the law of Karma and evolution to be reborn (or incarnated) on Earth.† Some

*According to the wonderful chronology of Bentley, who wrote in days when Biblical chronology was still undisputed; and also according to that of those modern Orientalists who dwarf the Hindu dates as far as they can.

†Now Sri is the daughter of Bhrigu, one of the Prajâpatis and Rishis, the chief of the Bhrigus, "the Consumers," the aerial class of gods. She is Lakshmi, the wife of Vishnu, and she is "the bride of Siva" (Gauri), and she is Sarasvati, "the watery," the wife of Brahmâ, because the three gods and goddesses are one, under three aspects. Read the explanation by Parasâra, in Vishnu Purâna in Bk. I., ch. viii. (Vol. I., Wilson's trans., p. 119), and you will understand. "The Lord of Sri" is the moon, he says, and "Sri is the wife of Narâyâna, the God of Gods"; Sri or Lakshmi (Venus) is Indrâni, as she is Sarasvati, for in the words of Parasâra: "Hari (or Iswara, "the Lord") is all that is called male in the Universe; Lakshmi is all that is termed female. There is nothing else than they." Hence she is "female," and "God" is male Nature.

‡Sri is goddess of, and herself "Fortune and Prosperity."

*Whence the subsequent assertions of St. John's vision, referred to in his Apocalypse, about "the great red Dragon having seven heads and ten horns, and seven crowns upon his heads," whose "tail drew the third part of the stars of heaven and did cast them to the earth" (ch. xii.).

†The verse "did cast them to the Earth," plainly shows its origin in the grandest and oldest allegory of the Aryan mystics, who, after the destruction of the Atlantean
of these were *Nirmanakayas* from other Manvantaras. Hence we see them, in all the Purânas, reappearing on this globe, in the *third Manvantara*, as Kings, Rishis and heroes (read Third Root-Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over them through superstitious fear.

The supposed "rebels," then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials—*i.e.*, an astral body—since they were *arupa*. The refusal of others had reference to their having been Adepts and Yogis of long past preceding Manvantaras; another mystery. But, later on, as *Nirmanakayas*, they sacrificed themselves for the good and salvation of the *Monads* which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms. It may be a parable and an allegory *within an allegory*. Its solution is left to the intuition of the student, if he only reads that which follows with his spiritual eye.

As to their fashioners or "Ancestors"—those Angels who, in the exoteric legends, obeyed the law—they must be identical with the Barhishad Pitris, or the Pitar-Devata, *i.e.*, those possessed of the physical creative fire. They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. "Man must not be like one of us," say the creative gods, entrusted with the fabrication of the lower animal but higher; (see *Gen.* and *Plato's Timaeus*). Their creating the semblance of men out of their own divine Essence means, esoterically, that it is

*giants* and sorcerers, concealed the truth—astronomical, physical, and divine, as it is a page out of pre-cosmic theogony—under various allegories. Its esoteric, true interpretation is a veritable Theodeic of the "Fallen Angels," so called; the *willing* and the *unwilling*, the *creators* and those who *refused to create*, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangel, St. Michael, who is shown to conquer (to master and to assimilate) the DRAGON OF WISDOM and of divine Self-sacrifice (now miscalled and calumniated as Satan), WAS THE FIRST TO REFUSE TO CREATE! This led to endless confusion. So little does Christian theology understand the paradoxical language of the East and its symbolism, that it even explains, in its *dead letter sense*, the Chinese Buddhist and Hindu exoteric rite of raising a noise during certain eclipses to scare away the "great red Dragon," which laid a plot to carry away the light! But here "Light" means esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms *Dragon*, *Serpent*, etc., etc., all of which refer to Adepts and Initiates.

*(b)* These "shadows" were born "each of his own colour and kind," each also "inferior to his creator," because the latter was a complete being of his kind. The Commentaries refer the first sentence to the colour or complexion of each human race thus evolved. In *Pymander*, the Seven primitive men, created by Nature from the "heavenly Man," all partake of the qualities of the "Seven Governors," or Rulers, who loved Man—their own reflection and synthesis.

In the Norse Legends, one recognizes in Asgard, the habitat of the gods, as also in the *Ases* themselves, the same mystical *loki* and personifications woven into the popular "myths," as in our Secret Doctrine; and we find them in the Vedas, the Purânas, the Mazdean Scriptures and the Kabala. The *Ases* of Scandinavia, the rulers of the world which preceded ours, whose name means literally the "pillars of the world," its "supports," are thus identical with the Greek *Cosmocraters*, the "Seven Workmen or Rectors" of Pymander, the seven Rishis and Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sephiroth synthesized by the upper triad, and even the seven Planetary Spirits of the Christian mystics. The Ases create the earth, the seas, the sky and the clouds, the whole visible world, from the remains of the slain *Ymir*; but they do not create MAN, but only his form from the *Ask* or ash-tree. It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Höfnir who furnishes him with his intellect (*manas*) and with his conscious senses. The Norse Ask, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the *Tzite* tree of the *Popol-Vuh*, out of which the Mexican *third* race of men was created, are all one.* This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasil, the Hindu Aswatha, the Gogard, the Hellenic tree of life, and the Tibetan Zam-pun, are one with the Kabalistic Sephiroth Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the western scholars can tell?† Nevertheless, the fruits of all those "Trees," whether Pippala or Haoma or yet the more prosaic apple, are the "plants of life," in fact and verity. The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed *within and under* the great mundane macrocosmic tree‡; and the mystery is half revealed in the *Dirghotamas*, where it is said: "Pippala, the sweet fruit of that tree upon which come spirits who

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*See Max Müller's review of the *Popol-Vuh*.
†Mr. James Darmesteter, the translator of the Vendidad, speaking of it, says: "*The tree, whatever it is . . .*" (p. 209).
‡Plato’s *Timaeus*.
love the science, and where the gods produce all marvels." As in the Gogard, among the luxuriant branches of all those mundane trees, the "Serpent" dwells. But while the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are its reflected parts. The "tree" is man himself, of course, and the Serpents dwelling in each, the conscious Manas, the connecting link between Spirit and Matter, heaven and earth.

Everywhere, it is the same. The creating powers produce Man, but fail in their final object. All these logos strive to endow man with conscious immortal spirit, reflected in the Mind (manas) alone; they fail, and they are all represented as being punished for the failure, if not for the attempt. What is the nature of the punishment? A sentence of imprisonment in the lower or nether region, which is our earth, the lowest in its chain; an "eternity"—meaning the duration of the life-cycle—in the darkness of matter, or within animal Man. It has pleased the half ignorant and half designing Church Fathers to disfigure the graphic symbol. They took advantage of the metaphor and allegory found in every old religion to turn them to the benefit of the new one. Thus man was transformed into the darkness of a material hell; his divine consciousness, obtained from his indwelling Principle (the Manasa), or the incarnated Deva, became the glaring flames of the infernal region; and our globe that Hell itself. Pippala, Haoma, the fruit of the Tree of Knowledge, were denounced as the forbidden fruit, and the "Serpent of Wisdom," the Voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon, the Devil! (Vide Part II., "The Evil Spirit, who, or what?)"

The same for the other high symbols. The Svastica, the most sacred and mystic symbol in India, the "Jaina-Cross" as it is now called by the Masons, notwithstanding its direct connection, and even identity with the Christian Cross, has become discredited in the same manner. It is the "devil's sign," we are told by the Indian missionaries. "Does it not shine on the head of the great Serpent of Vishnu, on the thousand headed Sesa-Ananta, in the depths of Pâtâla, the Hindu Naraka or Hell"? It does: but what is Ananta? As Sesa, it is the almost endless Manvantaric cycle of time, and becomes infinite Time itself, when called Ananta, the great seven-headed Serpent, on which rests Vishnu, the eternal Deity, during Pralayic inactivity. What has Satan to do with this highly metaphysical symbol? The Svastica is the most philosophically scientific of all symbols, as also the most comprehensible. It is the summary in a few lines of the whole work of creation, or evolution, as one should rather say, from Cosmo-theogony down to Anthro-

Pogony, from the indivisible unknown Parabrahm to the humble moneron of materialistic science, whose genesis is as unknown to that science as is that of the All-Deity itself. The Svastica is found heading the religious symbols of every old nation. It is the "Worker's Hammer" in the Chaldean Book of Numbers, the "Hammer" just referred to in the "Book of Concealed Mystery" (Ch. I., §§ 1, 2, 3, 4, etc.), "which striketh sparks from the flint" (Space), those sparks becoming worlds. It is "Thor's Hammer," the magic weapon forged by the dwarfs against the Giants, or the pre-cosmic Titanio forces of Nature, which rebel and, while alive in the region of matter, will not be subdued by the Gods, the Agents of Universal Harmony, but have first to be destroyed. This is why the world is formed out of the relics of the murdered Ymir. The Svastica is the Miölnir, the "storm-hammer"; and therefore it is said that when the Ases, the holy gods, after having been purified by fire (the fire of passions and suffering in their life-incarnations), become fit to dwell in Ida in eternal peace, then Miölnir will become useless. This will be when the bonds of Hel (the goddess-queen of the region of the Dead) will bind them no longer, for the kingdom of evil will have passed away. "Surtur's flames had not destroyed them, nor yet had the raging waters" of the several deluges. . . . "Then came the sons of Thor. They brought Miölnir with them, no longer as a weapon of war, but as the hammer with which to consecrate the new heaven and the new Earth. . . . "* See "Asgard and the Gods": "The renewal of the World."
serious objection to the supposition that the first "great flood" had an allegorical, as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "age of Truth," when the Second Root Race, "The Manu with bones," made its primeval appearance as "the Sweat-Born.*

The Second Flood—the so-called "universal"—which affected the Fourth Root Race (now conveniently regarded by theology as "the accursed race of giants," the Cainites, and "the sons of Ham") is that flood which was first perceived by geology. If one carefully compares the accounts in the various legends of the Chaldees and other exoteric works of the nations, it will be found that all of them agree with the orthodox narratives given in the Brahmanical books. And it may be perceived that while, in the first account, "there is no God or mortal yet on Earth," when Manu Vaivatsa lands on the Himavan; in the second, the Seven Rishis are allowed to keep him company: thus showing that whereas some accounts refer to the sidereal and cosmic FLOOD before the so-called creation, the others treat, one of the Great Flood of Matter on Earth, and the other of a real watery deluge. In the Satapatha Brâhmana, Manu finds that "the Flood had swept away all living creatures, and he alone was left"—i.e., the seed of life alone remained from the previous dissolution of the Universe, or Mahapralaya, after a "Day of Brahâma"; and the Mahabhârata refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our esoteric Cosmogony:† (a) as the "Root-Manu" to the outward, physical man. As remarked in "Isis Unveiled," Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from the universals. The Aristotle-Baconian method may have its advantages, but it has undeniably already demonstrated its defects. Pythagoras and Plato, who proceeded from the Universals downwards, are now shown more learned, in the light of modern science, than was Aristotle. For he opposed and denounced the idea of the revolution of the earth and even of its rotundity. "Almost all those," he wrote, "who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary. . . ." Because (a) the Pythagoreans were Initiates, and (b) they followed the deductive method. Whereas, Aristotle, the father of the inductive system, complained of those who taught that "the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day" (Vide De Coelo, Book II., c. 13.) The same with regard to man. The theory taught in the Secret Doctrine, and now expounded, is the only one, which can—without falling into the absurdity of a "miraculous" man created out of the dust of the Earth, or the still greater fallacy of man evolving from a pinch of lime-salt, (the ex-protoplasmic moneron)—account for his appearance on Earth.

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through aeons of time in the interstellar spaces—a planet, a self-luminous globe, to settle into a man-bearing world or Earth, thus having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the sarcode* of the moneron, then passes from its protistic states† into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical

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*All such expressions are explained in the "Anthropogenesis" of this Book, and elsewhere.

†One has to remember that, in the Hindu philosophy, every differentiated unit is such only through the cycles of Maya, being one in its essence with the Supreme or One Spirit. Hence arises the seeming confusion and contradvection in the various Purânas, and at times in the same Purâna, about the same individual. Vishnu—as the many-formed Brahman, and as Brahman (neuter)—is one, and yet he is said to be all the 28 Vyasaas (Vishnu Purâna). "In every Dvapara (third) age, Vishnu, in the person of Vyasa, divides the Veda, which is one, into four and many portions. Twenty-eight times have the Vedas been arranged by the great Rishi in the Vaivatsa Manvantara, in the Dvapura Yuga . . . and, consequently, twenty-eight Vyasaas have passed away . . . they who were all in the form of Veda-Vyasaas, who were the Vyasaas of their respective eras. . . ." (Book III. Ch. III.) "This world is Brahman in Brahman, from Brahman . . . nothing further to be known." Then, again . . . "There were in the First Manvantara seven celebrated sons of Vasishtha, who in the Third Manvantara, were sons of Brahman (i.e., Rishis), the illustrious progeny of Urja." This is plain: the Humanity of the First Manvantara is that of the seventh and of all the intermediate ones. The mankind of the First Root-Race is the mankind of the second, third, fourth, fifth, etc. To the last it forms a cyclic and constant reincarnation of the Monads belonging to the Dhyan Chohans of our Planetary chain.

Or what is more generally known as Protoplasm. This substance received its name of "Sarcode" from Prof. Dujardin Beaumetz far earlier.

†The Monera are indeed Protista. They are neither animals "nor plants," writes Haeckel; "... the whole body of the Moneron represents nothing more than a single thoroughly homogeneous particle of albumen in a firmly adhesive condition." ("Journal of Microscopical Science," Jan., 1869, p. 28.)
regions, and the universally common lizard*—how can man alone escape the general law? "There were giants on earth in those days," says Genesis, repeating the statement of all the other Eastern Scriptures; and the Titans are founded on anthropological and physiological fact.

And, as the hard-shelled crustacean was once upon a time a jelly-spect, "a thoroughly homogeneous particle of albumen in a firmly adhesive condition," so was the outward covering of primitive man, his early "coat of skin," plus an immortal spiritual monad, and a psychic temporary form and body within that shell. The modern, hard, muscular man, almost impervious to any climate, was, perhaps, some 25,000,000 years ago, just what the Hæckelian Moneron is, strictly "an organism without organs," an entirely homogeneous substance with a structureless albumen body within, and a human form only outwardly.

No man of science has the right, in this century, to find the figures of the Brahmins preposterous in the question of Chronology; for their own calculations often exceed by far the claims made by esoteric science. This may easily be shown.

Helmholtz calculated that the cooling of our Earth from a temperature of 2,000° to 200° Cent. must have occupied a period of no less than 350,000,000 years. Western science (including geology) seems generally to allow our globe an age of about 500,000,000 years altogether. Sir W. Thomson, however, limits the appearance of the earliest vegetable life to 100,000,000 years ago—a statement respectfully contradicted by the archaic records. Speculations, furthermore, vary daily in the domains of science. Meanwhile, some geologists are very much opposed to such limitation. "Volger . . . calculates, that the time requisite for the deposit of the strata known to us must at least have amounted to 648 millions of years . . . ." Both time and space are infinite and eternal. "The Earth, as a material existence, is indeed infinite; the changes only which it has undergone can be determined by finite periods of time" (Burmeister). "We must therefore assume that the starry heaven is not merely in space, what no astronomer doubts, but also in time, without beginning or end; that it never was created, and is imperishable." (See Czolbe).†

Czolbe repeats exactly what the Occultists say. But the Áryan Occultists, we may be told, knew nothing of these later speculations. "They were even ignorant of the globular form of our earth."

Let us, by giving to Caesar what is Caesar's, examine, first of all, the chances for the polygenetic theory among the men of science.

Now the majority of the Darwinian evolutionists incline to a polygenetic explanation of the origin of Races. On this particular question, however, scientists are, as in many other cases, at sixes and sevens; they agree to disagree. "Does man descend from one single couple or from several groups—monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses (?) will never be known (?), the second hypothesis is far the most probable."* Abel Hovelacque, in his "Science of Language," comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question:—

"The view which appears best to accord with what is now known of the characters and distribution of the races of man . . . . is a modification of the monogenistic hypothesis (!). Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. If we had any approach to a complete paleontological record, the history of Man could be re-constructed, but nothing of the kind is forthcoming."

Such an admission must be regarded as fatal to the dogmatism of the physical Evolutionists, and as opening a wide margin to occult speculations. The opponents of the Darwinian theory were, and still remain, polygenists. Such "intellectual giants" as John Crawford and James Hunt discussed the problem and favoured polygenesis, and in their day there was a far stronger feeling in favour of than against this theory. It is only in 1864 that Darwinians began to be wedded to the theory of unity, of which Messrs. Huxley and Lubbock became the first coryphæi.

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallised and immetallised—from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and the refuse of the human matter, whether from living or dead

*Behold the Iguanodon of the Mesozoic ages—the monster 100 feet long—now transformed into the small Iguana lizard of South America. Popular traditions about giants in days of old, and their mention in every mythology, including the Bible, may some day be shown to be founded on fact. In nature, the logic of analogy alone ought to make us accept these traditions as scientific verities.

bodies, on which they fed and which gave them their outer bodies. In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living anima crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is an eternal cycle of becoming, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—MAN. The progress in the succession of beings, says Agassiz, "consists in an increasing similarity of the living fauna, and, among the vertebrates, especially, in the increasing resemblance to man. Man is the end towards which all animal creation has tended from the first appearance of the first palæozoic fishes."*

Just so; but "the palæozoic fishes" being at the lower curve of the arc of the evolution of forms, this Round began with astral man, the reflection of the Dhyan Chohans, called the "Builders." Man is the alpha and the omega of objective creation. As said in "Isis Unveiled," "all things had their origin in spirit—evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory."† Therefore, the tendency spoken of by the eminent naturalist above quoted, is one inherent in every atom. Only, were one to apply it to both sides of the evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

But in citing the passage from Agassiz' work with approval, it must not be understood that the occultists are making any concession to the theory, which derives man from the animal kingdom. The fact that in this Round he preceded the mammalia is obviously not impugned by the consideration that the latter (mammalia) follow in the wake of man.

25. **How did the Manasa, the Sons of Wisdom act? They rejected the Self-born, (the boneless). They are not ready. They spurned the (First) Sweat-Born.** They are not quite ready. Then would not enter the (First) Egg-born.†

To a Theist or a Christian this verse would suggest a rather theological idea: that of the Fall of the Angels through Pride. In the Secret Doctrine, however, the reasons for the refusal to incarnate in half-ready physical bodies seem to be more connected with physiological than metaphysical reasons. Not all the organisms were sufficiently ready. The incarnating powers chose the ripest fruits and spurned the rest.‡

By a curious coincidence, when selecting a familiar name for the continent on which the first androgynes, the Third Root-Race, separated, the writer chose, on geographical considerations, that of "Lemuria," invented by Mr. P. L. Sclater. It is only later, that reading Haeckel's "Pedigree of Man," it was found that the German "Animalist" had chosen the name for his late continent. He traces, properly enough, the centre of human evolution to "Lemuria," but with a slight scientific variation. Speaking of it as that "cradle of mankind," he pictures the gradual transformation of the anthropoid mammal into the primeval savage!! Vogt, again, holds that in America Man sprang from a branch of the platyrrhine apes, independently of the origin of the African and Asian root-stocks from the old world catarhorrhini. Anthropologists are, as usual, at loggerheads on this question, as on many others. We shall examine this claim in the light of esoteric philosophy in Stanza VIII. Meanwhile, let us give a few moments of attention to the various consecutive modes of procreation according to the laws of Evolution.

Let us begin by the mode of reproduction of the later sub-races of the Third human race, by those who found themselves endowed with the sacred fire from the spark of higher and then independent Beings, who were the psychic and spiritual parents of Man, as the lower Pitar Devata (the Pitris) were the progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described

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*This is explained in the section which follows this series of Stanzas in the allegory from the Purânas concerning Kandu, the holy sage, and Pramlochâ, the nymph alleged to have hypnotised him, (Vide §§ II., Commentary after St. I.), a suggestive allegory, scientifically, as the drops of perspiration, which she exuded, are the symbols of the spores of science (Vide infra).

†This will be explained as we proceed. This unwillingness to fashion men, or create, is symbolized in the Purânas by Daksha having to deal with his opponent Narada, the "strife-making ascetic."

‡Vide Verse 24.
as, "towering giants of godly strength and beauty, and the depositories of all the mysteries of Heaven and Earth." Have they likewise fallen, if, then, incarnation was the Fall?

Of this presently. The only thing now to be noted of these is, that the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the deified images of these men of the Third. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in those gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity. They were the pre-Adamite and the divine Races, with which even theology, in whose sight they are all "the accursed Cainite Races," now begins to busy itself.

But the action of "spiritual progenitors" of that Race has first to be disposed of. A very difficult and abstruse point has to be explained with regard to Stanzas 26 and 27. These say:—


Why "now"—and not earlier? This the following śloka explains.

27. (Then) THE THIRD (race) BECAME THE VAHAN (vehicle) OF THE LORDS OF WISDOM. IT CREATED SONS OF "WILL AND YOGA," BY KRIYASAKTI (b), IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. . . .

(a) How did they create, since the "Lords of Wisdom" are identical with the Hindu Devas, who refuse "to create"? Clearly they are the created from the pores of the skin (Romakupas), powerful Raumas,* (or Raumyas)." Now, however mythical the allegory, the Mahabhârata, which is history as much as is the Iliad, shows† the Raumyas and other races, as springing in the same manner from the Romakupas, hair or skin pores. This allegorical description of the "sacrifice" is full of significance to the students of the Secret Doctrine who know of the "Sweat-born."

In the Vayu Purâna's account of Daksha's sacrifice, moreover, it is said to have taken place in the presence of creatures born from the egg, from the vapour, vegetation, pores of the skin, and, finally only, from the womb.

Daksha typifies the early Third Race, holy and pure, still devoid of an individual Ego, and having merely the passive capacities. Brahmâ, therefore, commands him to create (in the exoteric texts); when, obeying the command, he made "inferior and superior" (avara and vara) progeny (putra), bipeds and quadrupeds; and by his will, gave birth to females . . . . to the gods, the Dāityas (Giants of the Fourth Race), the snake-gods, animals, cattle and the Danavas (Titans and demon Magicians) and other beings.

. . . . "From that period forward, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated—by the will, by sight, by touch, and by Yoga-power."‡ And now comes the simply zoological teaching.


(a) This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the ornithoscelidae, hesperornis, and the archaeopteryx of Vogt.

30. DURING THE THIRD (Race), THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES (a), THEIR CHHAYAS BECAME SOLID (also).

*The evolutionist Professor Schmidt alludes to "the fact of the separation of sexes, as to the derivation of which from species once hermaphrodite all (the believers in creation naturally excepted) are assuredly of one accord." Such indeed is the incontestable evidence drawn from the presence of rudimentary organs. (Cf., his "Doctrine of Descent and Darwinism," p. 159.) Apart from such palpable traces of a primeval hermaphroditism, the fact may be noted that, as Laing writes, "a study of embryology . . . . shows that in the human higher animal species the distinction of sex is not developed until a considerable progress has been made in the growth of the embryo." ("A Modern Zoroastrian," p. 106.) The Law of Retardation—operative alike in the case of human races, animal species, etc., when a higher type has once been evolved—still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals.

*Wilson translates the word as "demigods" (See his Vishnu Purâna, p, 130); but Raumus or Raumyas are simply a race, a tribe.
†xii. 10308.
‡"Vishnu Purâna."
"(a) The "Fall" occurred, according to the testimony of ancient Wisdom and the old records, as soon as Daksha (the reincarnated Creator of men and things in the early Third Race) disappeared to make room for that portion of mankind which had "separated." This is how the Commentary explains the details that preceded the "Fall":—

"In the initial period of man's Fourth evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles (the egg-like, external shells, in which the future fully physical man gestated) were often tampered with, before they hardened, by huge animals, of species now unknown, and which belonged to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the 'Egg-Born' Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrated, they separated and mated no longer. Man created no more—he begot. But he also begot animals, as well as men in days of old. Therefore the Sages (or wise men), who speak of males who had no more will-begotten offspring, but begat various animals along with Danavas (giants) on females of other species—animals being as (or in a manner of) Sons putative to them; and they (the human males) refusing in time to be regarded as (putative) fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this (state of things), the kings and Lords of the Last Races (of the Third and the Fourth) placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new (Karma).* They (the divine Kings) struck the culprits with sterility. They destroyed the Red and Blue Races.†

In another we find:—

"There were blue and red-faced animal-men even in later times; not from actual intercourse (between the human and animal species), but by descent." And still another passage mentions:—

"Red-haired, swarthy men going on all-fours, who bend and unbend (stand erect and fall on their hands again) who speak as their forefathers, and run on their hands as their Giant fore-mothers."

Perchance in these specimens, Haeckelians might recognize, not the Homo primigenius, but some of the lower tribes, such as some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those "failures" mentioned in the first Commentary. The real anthropoids, Haeckel's *Catarhini* and *Platyrhini*, came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid* blood in his veins. Thus saith old Wisdom and universal tradition.

How was the separation of sexes effected? it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana without any reservation; as the former hides an esoteric truth under a fabolous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in Genesis that Eve was made out of the rib, *breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the 'Egg-Born' Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrated, they separated and mated no longer. Man created no more—he begot. But he also begot animals, as well as men in days of old. Therefore the Sages (or wise men), who speak of males who had no more will-begotten offspring, but begat various animals along with Danavas (giants) on females of other species—animals being as (or in a manner of) Sons putative to them; and they (the human males) refusing in time to be regarded as (putative) fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this (state of things), the kings and Lords of the Last Races (of the Third and the Fourth) placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new (Karma).* They (the divine Kings) struck the culprits with sterility. They destroyed the Red and Blue Races.†

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*This, regardless of modern materialistic evolution, which speculates in this wise: "The primitive human form, whence as we think all human species sprung, has perished this long time." (This we deny; it has only decreased in size and changed in texture.) *But many facts point to the conclusion that it was hairy and dolichocephalic." (African races are *even* dolichocephalic in a great measure, but the paleolithic Neanderthal skull, the oldest we know of, is of a large size, and no nearer to the capacity of the gorilla's cranium than that of any other now-living man). "Let us, for the time being, call this hypothetical species *Homo primigenius*. . . . This first species, or the Ape-man, the ancestor of all the others, probably arose in the tropical regions of the old world from Anthropoid Apes." Asked for proofs, the evolutionist, not the least daunted, replies: "Of these no fossil remains are as yet known to us, but they were probably akin to the Gorilla and Orang of the present day." And then the Papuan negro is mentioned as the probable descendant in the first line (Pedigree of Man, p. 80).

Haeckel holds fast to Lemuria, which with East Africa and South Asia also, he mentions as the possible cradle of the primitive Ape-men; and so do many geologists. Mr. A.R. Wallace admits its reality, though in a rather modified sense, in his "Geographical Distribution of Animals." But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very unscientific, especially when they pretend to see no difference between the two, or very little at any rate.

For Vogt himself showed that, while the highest of the Apes, the gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99.35 cubic inches. The former is thus "not half of the size of the brain of a new-born babe," says Pfaff.

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*It is next to impossible to translate verbally some of these old Commentaries. We are often obliged to give the meaning only, and thus retranslate the verbatim translations.

†Rudra, as a Kumāra, is *Lilalohita*—red and blue.
Earth." Taaroa, the creative power, the chief god, "put man to sleep for long years, for several lives," which means racial periods, and is a reference to his mental sleep, as shown elsewhere. During that time the deity pulled an Ivi (bone) out of man and she became a woman.*

Nevertheless, whatever the allegory may mean, even its exteric meaning necessitates a divine Builder of man—"a Progenitor." Do we then believe in such "supernatural" beings? We say, No. Occultism has never believed in anything, whether animate or inanimate, outside nature. Nor are we Cosmolators or Polytheists for believing in "Heavenly Man" and divine men, for we have the accumulated testimony of the ages, with its unvarying evidence on every essential point, to support us in this; the Wisdom of the Ancients and UNIVERSAL tradition. We reject, however, every groundless and baseless tradition, which, having outgrown strict allegory and symbolism, has found acceptance in exoteric creeds. But that which is preserved in unanimous traditions, only the wilfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; in races of etheral, following incorporeal, "Arupa," men, with form but no solid substance, giants who preceded us pigmies; in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry.

No, certainly not. We do not believe in the supernatural but only in the superhuman, or rather interhuman, intelligences. One may easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant; and even realize the great truth uttered by Renan when he says that: "The supernatural has become like the original sin, a blemish that every one seems ashamed of—even those most religious persons who refuse in our day to accept even a minimum of Bible miracles in all their crudeness, and who, seeking to reduce them to the minimum, hide and conceal it in the furtheastern corners of the past."†

But the "supernatural" of Renan belongs to dogma and its dead letter. It has nought to do with its Spirit nor with the reality of facts in Nature. If theology asks us to believe that four or five thousand years ago men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel exclusively, was composed of giants, and monsters, we decline to believe that such a thing existed in Nature 5,000 years back. For Nature never proceeds by jumps and starts, and logic and common sense, besides geology, anthropology and ethnology, have justly rebelled against such assertions. But if that same theology, giving up her fantastic chronology, had claimed that men lived 969 years—the age of Methuselah—five million years ago, we would have nothing to say against the claim. For in those days the physical frame of man was, compared to the present human body, as that of a megalo-saurus to a common lizard.

A naturalist suggests another difficulty. The human is the only species which, however unequal in its races, can breed together. "There is no question of selection between human races," say the anti-Darwinists, and no evolutionist can deny the argument—one which very triumphantly proves specific unity. How then can Occultism insist that a portion of the Fourth Race humanity begot young ones from females of another, only semi-human, if not quite an animal, race, the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes? Esoteric science replies to this that it was in the very beginnings of physical man. Since then, Nature has changed her ways, and sterility is the only result of the crime of man's bestiality. But we have to this day proofs of this. The Secret Doctrine teaches that the specific unity of mankind is not without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct), Australians, Andaman Islanders, etc. The descent of the Tasmanians can be almost proved by a fact, which struck Darwin a good deal, without his being able to make anything of it. This fact deserves notice.

Now de Quatrefages and other naturalists, who seek to prove Monogenesis by the very fact of every race of mankind being capable of crossing with every other, have left out of their calculations exceptions, which do not in this case confirm the rule. Human crossing may have been a general rule from the time of the separation of sexes, and yet that other law may assert itself, viz., sterility between two human races, just as between two animal species of various kinds, in those rare cases when a European, condescending to see in a female of a savage tribe a mate, happens to chose a member of such mixed tribes.† Darwin notes such

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Missionaries seem to have pounced upon this name Ivi and made of it Eve. But, as shown by Professor Max Müller, Eve is not the Hebrew name but an European transformation of Ḫĕḇĕḇ, chavah, "life," or mother of all living; "while the Tahitian Ivi and the Maori Wheva meant bone and bone only." ("False Analogies.")

†*Chaire d'Hébreu au collège de France, p. 20.

*Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a portion of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a direct line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various
In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural "sexual selection"), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later.*

As to the separation of sexes, it did not occur suddenly, as one may think. Nature proceeds slowly in whatever she does.

37. THE ONE (androgyne) BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS, THAT WERE STILL ONE, GIANT-FISH, BIRDS, AND SERPENTS WITH SHELL-HEADS (a).

This relates evidently to the so-called age of the amphibious reptiles, during which ages science maintains that no man existed! But what could the ancients know of antediluvian prehistoric animals and monsters! Nevertheless, in Book VI. of the Commentaries is found a passage which says, freely translated:—

"When the Third separated and fell into sin by breeding men-animals, these (the animals) became ferocious, and men and they mutually destructive. Till then, there was no sin, no life taken. After (the separation) the Satya (Yuga) was at an end. The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers (the higher gods or angels). The Nirmanakaya of the Nâgas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened (Buddhas). Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land (Adi-Varsha, the Eden of the first Races), which had turned into a white frozen corpse."

The above is suggestive. We will see what can be inferred from this brief statement. Some may incline to think that there is more in it than is apparent at first sight.

*The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean.

the ansated cross in its sexual aspect, and that the 'Tree of Knowledge' was the separation and the coming together again to fulful the fatal condition. To display this in numbers the values of the letters composing the word Ötz (ୡ୞), tree, are 7 and 9, the seven being the holy feminine number and the nine the number of the phallic or male energy. This ansated cross is the symbol of the Egyptian female-male, Isis-Osiris, the germinative principle in all forms, based on the primal manifestation applicable in all directions and in all senses.**

This is the Kabalistic view of the Western Occultists, and it differs from the more philosophical Eastern or Aryan views upon this subject.† The separation of the sexes was in the programme of nature and of natural evolution; and the creative faculty in male and female was a gift of Divine wisdom. In the truth of such traditions the whole of antiquity, from the patrician philosopher to the humblest spiritually inclined plebeian, has believed. And as we proceed, we may successfully show that the relative truth of such legends, if not their absolute exactness—vouched for by such giants of intellect as were Solon, Pythagoras, Plato, and others—begins to dawn upon more than one modern scientist. He is perplexed; he stands startled and confused before proofs that are being daily accumulated before him; he feels that there is no way of solving the many historical problems that stare him in the face, unless he begins by accepting ancient traditions. Therefore, in saying that we believe absolutely in ancient records and universal legends, we need hardly plead guilty before the impartial observer, for other and far more learned writers, among those who belong to the modern scientific school, evidently believe in much that the Occultists do: e.g., in "Dragons," not only symbolically, but also in their actual existence at one time.

"It would have indeed been a bold step for anyone, some thirty years ago, to have thought of treating the public to a collection of stories ordinarily reputed fabulous, and of claiming for them the consideration due to genuine realities, or to have advocated tales, believed to be time-honored fictions, as actual facts; and those of the nursery as being, in many instances, legends, more or less distorted, descriptive of real beings or events. Nowadays it is a less hazardous proceeding . . . ."

Thus opens the introduction to a recent (1886) and most interesting work by Mr. Charles Gould, called "Mythical Monsters," He boldly states his belief in most of these monsters. He submits that:—"Many of the so-called mythical animals, which, throughout long ages and in all nations, have been the fertile subjects of fiction and fable, come

**"The Source of Measures."
†Vide infra, "The Septenary," in Part II.
legitimately within the scope of plain matter-of-fact natural history; and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time. . . . Traditions of creatures once co-existing with man, some of which are so weird and terrible as to appear at first sight to be impossible. For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of an Aryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils and perhaps flew. . . . To me the specific existence of the Unicorn seems not incredible, and in fact, more probable than that theory which assigns its origin to a lunar myth* . . . For my part I doubt the general derivation of myths from 'the contemplation of the visible workings of external nature.' It seems to me easier to suppose that the palsy of time has enfeebled the utterance of these oft-told tales until their original appearance is almost unrecognisable, than that uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day; less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions are transformations than to believe them to be inventions."†

It is shown by the same geologist that man, "successively traced to periods variously estimated from thirty thousand to one million years . . . . co-existed with animals which have long since become extinct (p. 20)." These animals, "weird and terrible," were, to give a few instances—(1) "Of the genus Cidastes, whose huge bones and vertebrae show them to have attained a length of nearly two hundred feet . . . . . ." The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the Mauvaisies Terres of Colorado, strewn upon the plains. (2) The Titanosaurus montanus, reaching fifty or sixty feet in length; (3) the Dinosaurians (in the Jurassic beds of the Rocky Mountains), of still more gigantic proportions; (4) the Atlanto-Saurus immanis, a femur of which alone is over six feet in length, and which would be thus over one hundred feet in length! But even yet the line has not been reached, and we hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length (p. 37). Then we read of the monstrous Sivatherium in the Himalayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of the gigantic Megatherium: of colossal flying lizards, Pterodactyl, with crocodile jaws on a duck's head, etc., etc. All these were co-existent with man, most probably attacked man, as man attacked them; and we are asked to believe that the said man was no larger then than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal titan, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a Sivatherium or a gigantic flying saurian? Let us always bear in mind that at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammals and go back as far as the Secondary Period."*

"It appears," writes the very conservative Professor Jukes, "that the flying dragons of romance had something like a real existence in former ages of the world."† "Does the written history of man," the author goes on to ask, "comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands, from others which, like the fabled Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization;" (p. 17).

The few remaining giant animals, such as elephants, themselves smaller than their ancestors the Mastodons, and Hippopotami, are the only surviving relics, and tend to disappear more entirely with every day. Even they have already had a few pioneers of their future genus, and have decreased in size in the same proportion as men did. For the remains of a pigmy elephant were found (E. Falconeri) in the cave deposits of Malta; and the same author asserts that they were associated with the remains of gigmy Hippopotami, the former being "only two feet six inches high; or the still-existing Hippopotamus (Choeropsis) Liberensis, which M. Milne-Edwards figures as little more than two feet in height."‡


*"The Human Species," p. 52.
‡"Recherches sur les Mammifères," plate I.
§Preface to "Wonders by Land and Sea," (Shan Hai King).
THE "SONS OF GOD" AND THE "SACRED ISLAND".

The legend given in Isis in relation to a portion of the globe which science now concedes to have been the cradle of humanity—though it is but one of the seven cradles, in truth—ran, condensed, and now explained, as follows:

"Tradition says, and the records of the Great Book (the Book of Dzyan) explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours."

"The last remnant" meant the "Sons of Will and Yoga," who, with a few tribes, survived the great cataclysm. For it is the Third Race which inhabited the great Lemurian continent, that preceded the veritable and complete human races—the fourth and the fifth. Therefore it was said in Isis that—

"This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the 'Sons of God'; not those who saw the daughters of men, but the real Elohim, though in the oriental Kabala they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now lost 'word.'"

The "Island," according to belief, exists to the present hour; now, as an oasis surrounded by the dreadful wildernesses of the great Desert, the Gobi—whose sands "no foot hath crossed in the memory of man."

"This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but the 'word' was known only to the Java Aleim (Maha Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

"There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions."**

Tradition asserts, and archaeology accepts the truth of the legend that there is more than one city now flourishing in India, which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them; Allahabad another—examples of this being found even in Europe; e.g., in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli, and Ajunta have been built on subterranean labyrinths and passages, as claimed? Of course we do not allude to the caves which are known to every European, whether de visu or through hearsay, notwithstanding their enormous antiquity, though that is so disputed by modern archaeology. But it is a fact, known to the Initiated Brahmins of India and especially to Yogis, that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that those underground caves and endless corridors have in their turn their caves and corridors.

"Who can tell that the lost Atlantis—which is also mentioned in the Secret Book, but, again, under another name, pronounced in the sacred language—did not exist yet in those days?"—we went on to ask. It did exist most assuredly, as it was fast approaching its greatest days of glory and civilization when the last of the Lemurian continents went down.

"The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania?* If the hypothesis (now so much doubted, and positively denied by some learned authors, who regard it as a joke of Plato's) is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether a fable.† And they may then perceive that Plato's guarded hints and his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world, and, by cleverly combining truth and fiction, so disconnecting himself from a story which the obligations imposed at initiation forbade him to divulge.

"To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories;‡ those who were instructed by the 'Sons of God,' of the island, and who were initiated in the divine doctrine of pure revelation; and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race, (born sexually but of divine parents) were born with a sight, which embraced all living things, and was independent of both distance and material obstacle. In short, they were the Fourth Race of men mentioned in the Popol-Vuh, whose sight was unlimited, and who knew all things at once."

In other words, they were the Lemuro-Atlanteans, the first who had

*There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, "Illustrations of the Rock-Cut Temples of India," the author ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave anterior to the reign of Asoka, and seems anxious to prove that most of these rock-cut temples were executed during a period extending from the time of that pious Buddhist king until the destruction of the Andhra dynasty of Maghada, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries will show that it is erroneous and unwarranted.

*America when discovered, was called Atlantis by some native tribes.

†Since then Donnelly's Atlantis has appeared, and soon its actual existence will have become a scientific fact.

‡It is so divided to this day, and theosophists and occultists, who have learned something of the occult but undeniable power of Dugpaship at their own expense, know this but too well.
a dynasty of Spirit-Kings, not of Manes, or "ghosts," as some believe (See "Pneumatologie"), but of actual living Devas (or demi-gods or Angels, again) who had assumed bodies to rule over them, and who, in their turn, instructed them in arts and sciences. Only, as they were rupa or material Spirits, these Dhyanis were not always good. Their King Thetvetata was one of the latter, and it is under the evil influence of this King-Demon that . . . the Atlantis-race became a nation of wicked magicians.

"In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis, which finds its imitation in the stories of the Babylonian and Mosaic flood. The giants and magicians . . . and all flesh died . . . and every man.' All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the Popol-Vuh, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat like the Hindu Noah—Vaivasvata.

"If we believe the tradition at all, we have to credit the further story that, from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantean Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, various Buddhas, its numerous 'Saviours,' and great hierophants; on the other hand, its 'natural magicians' who, through lack of the restraining power of proper spiritual enlightenment . . . perverted their gifts to evil purposes. . . ."

We may supplement this by the testimony of some records and traditions. In the "Histoire des Vierges: Les Peuples et les Continents Disparus," the author says:—

"One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia."

"The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . According to the Brahmanas, this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of Rutas to the peoples which inhabited this immense equinocial continent, and from their speech was derived the Sanscrit . . . . And the Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics."

"Apart from this fact, the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and moun-
immense stretch of land which extended towards the West on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, extended their hand toward the setting sun' (Ibid., p. 308).

Geographically, this description clashes slightly with the facts in the Secret Records; but it shows the existence of such traditions, and this is all one cares for. For, as there is no smoke without fire, so a tradition must be based on some approximate truth.

In its proper place we will show modern Science fully corroborating the above and the traditions of the Secret Doctrine with regard to the two lost continents. The Easter Island relics are, for instance, the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken on that island, to recognise in them at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—that of a distinctly sensual type, such as the Atlanteans (the Daityas and "Atalantians") are represented in the esoteric Hindu books. Compare these with the faces of some other colossal statues in Central Asia—those near Bamian for instance—the portrait-statues, tradition tells us, of Buddhahs belonging to previous Manvantaras; of those Buddhhas and heroes who are mentioned in the Buddhist and Hindu works, as men of fabulous size,* the good and holy brothers of their wicked co-uterine brothers generally, as Ravana, the giant King of Lanka was the brother of Kumbhakarna; all descendants of the gods through the Rishis, and thus, like "Titan and his enormous brood," all "heaver's first born." These "Buddhas," though often spoilt by the symbolical representation of the great pendent ears, show a suggestive difference, perceived at a glance, between the expression of their faces and that of the Easter Isle statues. They may be of one race—but the former are "Sons of Gods"; the latter the brood of mighty sorcerers. All these are re-incarnations, however, and apart from unavoidable exaggerations in popular fancy and tradition, they are historical characters.† When did they live? How long ago lived the

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*An approach to the statues at Bamian—also a Buddha 200 feet high—is found near a Jain settlement in Southern India, and appears to be the only one that remains at present.

†Even Wilson admits that Rama and Ravana were personages founded on historical facts:—"The traditions of Southern India uniformly ascribing its civilization and the settlement of civilized Hindus (the Fifth Race) to the conquest of Lanka by Rama" (Vishnu Purâna, iii., p. 318)—the victory of the "Sons of God" over the Atlantean sorcerers, says the true tradition.

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two races, the Third and Fourth, and how long after did the various tribes of the Fifth begin their strife, the wars between Good and Evil? We are assured by the Orientalists that chronology is both hopelessly mixed and absurdly exaggerated in the Purânas and other Hindu Scriptures. We feel quite prepared to agree with the accusation. Yet, if Aryans writers did allow their chronological pendulum to swing too far one way occasionally, beyond the legitimate limit of fact; nevertheless, when the distance of that deviation is compared with the distance of the Orientalists' deviation in the opposite direction, moderation will be found on the Brahminical side. It is the Pandit who will in the long run be found more truthful and nearer to fact than the Sanskritist. Surely, it is not because the curtailment of the latter—even when proven to have been resorted to in order to fit a personal hobby—is regarded by Western public opinion as "a cautious acceptance of facts," whereas the Pandit is brutally treated in print as a liar, that everyone has to see this in the same light. An impartial observer may judge it otherwise. He may either proclaim both unscrupulous historians, or justify both, each on his respective ground, and say: Hindu Aryans wrote for their Initiates, who read truth between the lines, not for the masses. If they did mix up events and confuse Ages intentionally, it was not in view of deceiving any one, but to preserve their knowledge from the prying eye of the foreigner. Otherwise, to him who can count the generations from the Manus, and the series of incarnations specified in the cases of some heroes,* the meaning and chronological order are very clear in the Purânas. As for the Western Orientalist he must be excused, on account of his undeniable ignorance of the methods used by archaic Esotericism.

But such existing prejudices will have to give way and disappear very soon before the light of new discoveries. Already Dr. Weber's and Mr. Max Müller's favourite theories—namely, that writing was not known in India, even in the days of Pânini (†); that the Hindus had all their arts and sciences—even to the Zodiac and their architecture (Ferguson)—from the Macedonian Greeks; these and other such cock-and-bull hypotheses, are threatened with ruin. It is the ghost of old Chaldea that comes to the rescue of truth. In his third Hibbert

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*Thus we are shown one hero, to give an instance, first born as the "unrighteous but valiant monarch" (Purusha) of the Daityas, Hiranyakasipu, slain by the Avatar Nara-Sîthu (Man-lion). Then he was born as Ravana, the giant king of Lanka, and killed by Rama; after which he is reborn as Sisupala, the son of Rajarishî (King Rishi) Damaghosha, when he is again killed by Krishna, the last incarnation of Vishnu. This parallel evolution of Vishnu (spirit) with a Daitya, as men, may seem meaningless, yet it gives us the key not only to the respective dates of Rama and Krishna but even to a certain psychological mystery.
lecture (1887) Professor Sayce of Oxford, speaking of newly-discovered Assyrian and Babylonian cylinders, referred at length to Ea, the God of Wisdom, now identified with the Oannes of Berosus, the half-man, half-fish, who taught the Babylonians culture and the art of writing. This Oannes, to whom, thanks only to the Biblical Deluge, an antiquity of hardly 1,500 B.C. had been hitherto allowed, is now spoken of in these terms:—

"His city was Eridu, which stood 6,000 years ago on the shores of the Persian Gulf. The name means 'the good city,' a particularly holy spot, since it was the centre from which the earliest Chaldean civilization made its way to the north. As the culture-god was represented as coming from the sea, it was possible that the culture of which Eridu was the seat was of foreign importation. We now know that there was intercourse at a very early period between Chaldea and the Sinaitic peninsula, as well as with India. The statues discovered by the French at Tel-loh (dating from at latest B.C. 4,000) were made of the extremely hard stone known as diorite, and the inscriptions on them stated the diorite to have been brought from Mazan—i.e., the Sinaitic peninsula, which was then ruled by the Pharaohs. The statues are known to resemble in general style the diorite statue, Kephren, the builder of the second Pyramid, while, according to Mr. Petrie, the unit of measurement marked on the plan of the city, which one of the Tel-loh figures holds on his lap, is the same as that employed by the Pyramid builders. Teak wood has been found at Mugheir, or Ur of the Chaldees, although that wood is an Indian special product; add to this that an ancient Babylonian list of clothing mentions sindhu, or 'muslins,' explained as 'vegetable cloth.'"

Muslin, best known now as Dacca muslin, known in Chaldea as Hindu (Sindhu), and teak wood used 4,000 years B.C.; and yet the Hindus, to whom Chaldea owes its civilization (as well proven by Colonel vans Kennedy), were ignorant of the art of writing before the Greeks taught them their alphabet—if we have to believe Orientalists!

§§ (38) The Birth of the Fourth, Atlantean Race. (39) The sub-races of the Fourth Humanity begin to divide and interblend; they form the first mixed races of various colours. (40) The superiority of the Atlantean over other races. (41) They fall into sin and beget children and monsters. (42) The first germs of Anthropomorphism and sexual religion. They lose their "third Eye."

38. Thus two by two, on the seven zones, the third (Race) gave birth to the fourth (Race men). The gods became no-gods (Sura became a-Sura) (a).

39. The first (Race) on every zone was moon-coloured (yellow-white); the second, yellow, like gold; the third, red; the fourth, brown, which became black with sin.* The first seven (human) shoots were all of one complexion in the beginning. The next (seven, the sub-races) began mixing their colours (b).

(a) To understand this verse 38, it must be read together with the three verses of Stanza IX. Up to this point of evolution man belongs more to metaphysical than physical nature. It is only after the so-called FALL, that the races began to develop rapidly into a purely human shape. And, in order that he may correctly comprehend the full meaning of the Fall, so mystic and transcendental is it in its real significance, the student must be told at once the details which preceded

*Strictly speaking, it is only from the time of the Atlanteans, brown and yellow Races, that one ought to speak of MAN, since it was the Fourth race only which was the first completely human species, however much larger in size than we are now. In "Man" (by two chelas), all that is said of the Atlanteans is quite correct. It is chiefly that race which became "black with sin" that brought the divine names of the Asuras, the Râkshasas and the Daityas into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras (gods) or Devas having incarnated in the wise men of Atlantis, the names of Asuras and Râkshasas were given to the Atlanteans; which names, owing to their incessant conflicts with the last remnants of the Third Race and the "Sons of Will and Yoga," have led to the later allegories about them in the Purânas. "Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Aryans (gods)." ("Man," p. 97.)
and explains the Bible. It is found pre-eminent in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi.) the "Sons of God"—*B'ne A'leim*—become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in heaven, according to Enoch; and this is the "Fall of Angels."* But what is, in reality, the "Book of Enoch* itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (e.g., verse 8, in chapter 10, about all who have come before Jesus, being "thieves and robbers.") Simply a Book of Initiation, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. The author of the "Sacred Mysteries among the Mayas and Quiches" very justly suggests that the so-called "Visions" of Enoch relate to his (Epoch's) experience at initiation, and what he learned in the mysteries; while he very erroneously states his opinion that Enoch had learned them before being converted

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*In general, the so-called orthodox Christian conceptions about the "fallen" angels or Satan, are as remarkable as they are absurd. About a dozen could be cited, of the most various character as to details, and all from the pen of educated lay authors, "University graduates" of the present quarter of our century. Thus, the author of *Earth's Earliest Ages*, J. H. Pember, M.A., devotes a thick volume to proving Theosophists, Spiritualists, Metaphysicians, Agnostics, Mystics, poets, and every contemporary author on oriental speculations, to be the devoted servants of the "Prince of the Air," and irrevocably damned. He describes Satan and his Antichrist in this wise:—

"Satan is the 'Anointed Cherub' of old... God created Satan, the fairest and wisest of all his creatures in this part of His Universe, and made Him Prince of the World, and of the Power of the Air... He was placed in an Eden, which was both far anterior to the Eden of Genesis... and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan being perfect in wisdom, and beauty. His vast empire is our earth, if not the whole solar system... Certainly no other angelic power of greater or even equal dignity has been revealed to us. The Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness the respect due to a superior, however wicked he may be, until God has formally commanded his deposition." Then we are informed that "Satan was from the moment of his creation surrounded by the insignia of royalty" (!!!): that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed the Churches—more anti-Christian than the most confirmed Materialists and Atheists.

The old doctrine about the true meaning of the "Fallen Angels," in its anthropological and evolutionary sense, is contained in the Kabala,
to Christianity(!); furthermore, he believes that this book was written "at the beginning of the Christian era, when . . . the customs and religion of the Egyptians fell into decadency"! This is hardly possible, since Jude quotes in his epistle from the "Book of Enoch" (verse 14); and, therefore, as Archbishop Laurence, the translator of the Book of Enoch from the Ethiopic version, remarks, it "could not have been the production of a writer who lived after . . . or was even coeval with" the writers of the New Testament: unless, indeed, Jude and the Gospels, and all that follows, was also a production of the already established Church—which, some critics say, is not impossible. But we are now concerned with the "fallen Angels" of Enoch, rather than with Enoch himself.

In Indian exoterism, these angels (Asuras) are also denounced as "the enemies of the gods;" those who oppose sacrificial worship offered to the latter. In Christian theology they are broadly referred to as the "Fallen Spirits," the heroes of various conflicting and contradictory legends about them, gathered from Pagan sources. The coluber tortuosus "the tortuous snake," a qualification said to have originated with the Jews, had quite another meaning before the Roman Church distorted it:—among others, a purely astronomical meaning.

The "Serpent" fallen from on high, "deorum sum fluentes," was credited with the possession of the Keys of the Empire of the Dead, τοι θανατου ἀρχη, to that day, when Jesus saw it "falling like lightning from heaven" (Luke x. 17,18), the Roman Catholic interpretation of cadebat ut fulgor to the contrary, notwithstanding; and it means indeed that even "the devils are subject" to the Logos—who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity—if it can be so called in its animal, senseless state—was of course doomed to moral as well as to physical death. The Angels fallen into generation are referred to metaphorically as Serpents and Dragons of Wisdom. On the other hand, regarded in the light of the Logos, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from "eternal death," to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the logos is Christos, that principle of our inner nature which develops in us into the Spiritual Ego—the Higher-Self—being formed of the indissoluble union of Buddhi (the sixth) and the spiritual efflorescence of Manas, the fifth principle.* "The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth," we are taught. It is the Marriage of "Heavenly man" with the "Virgin of the World"—Nature, as described in Pymander; the result of which is their progeny—immortal man. It is this which is called in St. John's Revelation the marriage of the lamb with his bride. (xix. 7.) That "wife" is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her linen may be fine and white outwardly (like the "whitened sepulchre"), but that the rottenness she is inwardly filled with, is not "the righteousness of Saints" (v. 8. ibid), but rather the blood of the Saints she has "slain upon the earth" (chap. xviii. 24.) Thus the remark made by the great Initiate (in Luke x. 18)—one that referred allegorically to the ray of Enlightenment and reason, falling like lightning from on high into the hearts and minds of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept†—was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. (Vide at the end of Stanza XI. "SATANIC MYTHS."

But if Western theology alone holds the patent for, and copyright of SATAN—in all the dogmatic horror of that fiction—other nationalities

*It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—Buddhi. The latter per se is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with Self-consciousness that Buddhi becomes the Higher Self and the divine, discriminating Soul. Christos is the seventh principle, if anything.

†To make it plainer, any one who reads that passage in Luke, will see that the remark follows the report of the seventy, who rejoice that "even the devils (the spirit of controversy and reasoning, or the opposing power, since Satan means simply "adversary" or opponent) are subject unto us through thy name." (Luke x. 17.) Now, "thy name" means the name of Christos, or Logos, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the HIGHER SELF in short. And when Jesus remarks to this that he has "beheld Satan as lightning fall from heaven," it is a mere statement of his clairvoyant powers, notifying then that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which falls into generation. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "No man knoweth who the Son is, but the Father; and who the Father is, but the Son" as added by Jesus then and there (Luke x. 17). But to the disciples it refers to Spirit and Soul on the Earth. For the teachings of Christ were occult teachings, which could only be explained at the initiation. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (Matt. x. 8), and repeated to his disciples that the "mysteries of Heaven" were for them alone, not for the multitudes (Mark iv. 11).
The true esoteric view about "Sathan," the opinion held on this subject by the whole philosophic antiquity, is admirably brought out in an appendix, entitled "The Secret of Satan," to the second edition of Dr. A. Kingsford's "Perfect Way." No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length:—

"1. And on the seventh day (seventh creation of the Hindus),* there went forth from the presence of God a mighty Angel, full of wrath and consuming, and God gave him the dominion of the outermost sphere.†

2. "Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation."‡

4. "Among the Gods is none like unto him, into whose hands are committed the kingdoms, the power and the glory of the worlds:"

5. "Thrones and empires, the dynasties of kings,§ the fall of nations, the birth of churches, the triumph of Time."

For, as is said in Hermes, "Sathan is the door-keeper of the Temple of the King; he standeth in Solomon's porch; he holdeth the key of the Sanctuary, that no man enter therein, save the Anointed having the arcana of Hermes" (v. 20 and 21).

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the creative and generative light of the Logos (Horus, Brahmâ, Ahura-Mazda, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ain-Soph, Parabrahm, or Zeruana Akerne—Boundless Time—Kâla), but the incarnating angels. Says the letter: "Now there are, and there must be, failures in the ethereal races of the many classes of Dhyân-Chohans, or Devas (progressed entities of a previous planetary period), as well as among men. But still, as the failures are too far progressed and spiritualized to be thrown back forcibly from Dhyân-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyân-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humans at a future time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached . . . Then they become an active force and commingle with the Elementals, to develop little by little the full tyle of humanity." That is to say, to develop in, and endow man with his Self-conscious mind, or Manas.

*When the earth with its planetary chain and man were to appear.
†Our earth and the physical plane of consciousness.
‡When the pure, celestial Being (Dhyân Chohan) and the great Pitris of various classes were commissioned—the one to evolve their images (Chhaya), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the Mysteries of Creation.
§The "dynasties of the kings" who all regard themselves as the "anointed," reigning "by the Grace of God," whereas in truth, they reign by the grace of matter, the great Illusion, the Deceiver.

and religions have committed equal errors in their misinterpretation of this tenet, which is one of the most profoundly philosophical and ideal conceptions of ancient thought. For they have both disfigured and hinted at the correct meaning of it in their numerous allegories touching the subject. Nor have the semi-esoteric dogmas of Purânic Hinduism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen gods. The Purânas teem with them; and we find a direct hint at the truth in the frequent allusions of Parâsara (Vishnû Purâña), to all those Rudras, Rishis, Asuras, Kumâras and Munis, having to be born in every age, to re-incarnate in every Manvantara. This (esoterically) is equivalent to saying that the FLAMES born of the Universal Mind (Mahat), owing to the mysterious workings of Karmic Will and an impulse of Evolutionary Law, had, as in Pymander—without any gradual transition—landed on this Earth, having broken through the seven Circles of fire, or the seven intermediate Worlds, in short.

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable Æons—by the highest and the earliest Nirvanees. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.* The Gods who had fallen into generation, whose mission it was to complete divine man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mahomedan religions was ever intended under those thousand and one Âryan allegories.† (See "The Fallen Angels" and "The Mystic Dragons" in Part II.)
meaning is now degraded in the Kabala. The "Anointed," who has the secrets and mysteries of Hermes (Buddha, Wisdom), and who alone is entrusted with the key to the "Sanctuary," the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the "God of generation" on the lunar mountain (Sinai, the mountain of the moon, "Sin"). The "Sanctuary" has become the "Holy of Holies," and the arcana has been anthropomorphised and phallicised and dragged down into matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the Serpent of Genesis: of the conscious god who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of desire" refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second—to EROS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one "dark," because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter. Therefore, as continued in the APPENDIX:

12. "Many names hath God given him (Satan), names of mystery, secret and terrible."

13. "The Adversary, because matter opposeth Spirit. Time accusheth even the Saints of the Lord."

28, 29, 31. "Stand in awe of him, and sin not; speak his name with trembling . . . . For Satan is the magistrate of the Justice of God (Karma); he beareth the balance and the sword . . . . For to him are committed Weight and Measure and Number."

Compare the last sentence with what the Rabbi, who explains the Kabala to Prince Al-Chazari in the Book of that name, says; and it will be found that the Weight and Measure and Number are, in Sepher Jezirah, the attributes of the Sephiroth (the three Sephrim, or figures, ciphers) covering the whole collective number of 10; and that the Sephiroth are the collective Adam Kadmon, the "Heavenly Man" or the Logos. Thus Satan and the anointed were identified in ancient thought. Therefore,

33. "Satan is the minister of God, Lord of the seven mansions of Hades" . . . .

The seven or Saptaloka of the Earth with the Hindus; for Hades, or the Limbo of Illusion, of which theology makes a region bordering on Hell, is simply our globe, the Earth, and thus Satan is called—

33 " . . . the angel of the manifest Worlds."

It is "Satan who is the god of our planet and the only god," and this without any allusive metaphor to its wickedness and depravity. For he is one with the Logos, "the first son, eldest of the gods," in the order of microcosmic (divine) evolution; Saturn (Satan), astronomically, "is the seventh and last in the order of macrocosmic emanation, being the circumference of the kingdom of which Phoebus (the light of wisdom, also the Sun) is the centre." The Gnostics were right, then, in calling the Jewish god "an angel of matter," or he who breathed (conscious) life into Adam, and he whose planet was Saturn.

34. "And God hath put a girdle about his loins (the rings of Saturn), and the name of the girdle is Death."

In anthropogony this "girdle" is the human body with its two lower meanings is now degraded in the Kabala. The "Anointed," who has the principles, which three die, while the innermost man is immortal. And now we approach the "Secret of Satan."

37, 38, 39. ". . . Upon Satan only is the shame of generation. He hath lost his virginal estate (so hath the Kumâra by incarnating): uncovering heavenly secrets, he hath entered into bondage. . . . He compasseth with bonds and limits all things. . . ."

42, 43, 44. "Twain are the armies of God: in heaven the hosts of Michael; in the abyss (the manifested world) the legions of Satan. These are the unmanifest and the manifest; the free and the bound (in matter): the virginal and the fallen. And both are the Ministers of the Father, fulfilling the word Divine. . . . Therefore—

55. "Holy is the Sabbath of god: blessed and sanctified is the name of the Angel of Havas"—SATAN.

For, "The glory of Satan is the shadow of the Lord": God in the manifested world; "the throne of Satan is the footstool of Adonai"—that footstool being the whole Kosmos. (Vide Part II., "Is Pleroma Satan's Lair?")

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible Wisdom, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of Man.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the historical records connected with it. We say "historical," because allegory and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel being a record of real events. Thus, the Kabala, repeating the time-honoured revelations of the once universal history of our globe and the evolution of its races, has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation is now offered, in however imperfect a form, on these pages from the Secret Doctrine of the East; and thus
the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the "Sons of Wisdom" (or angels from higher spheres, though all and each pertain to the kingdom of Satan, or Matter) revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are found to be built on fact and truth. The giants of Genesis are the historical Atlanteans of Lanka, and the Greek Titans.

Who can forget that Troy was once upon a time proclaimed a myth, and Homer a non-existing personage, while the existence of such cities as Herculaneum and Pompeii was denied, and attributed to mere fairy legends? Yet Schliemann proved that Troy had really existed, and the two cities, though buried for long ages under the Vesuvian lava, have had their resurrection day, and live again on the surface of the earth. How many more cities and localities called "fabulous" are on the list of future discoveries, how many more personages regarded as mythical* will one day become historical, those alone can tell who read the decrees of Fate in the astral light.

As the tenets of the Eastern doctrine, however, have always been kept secret, and as the reader can hardly hope to be shown the original texts unless he becomes an accepted disciple, let the Greek and Latin scholar turn to the original texts of Hermetic literature. Let him, for one thing, read carefully the opening pages of the Pymander of Hermes Trismegistus; and then he will see our doctrines corroborated in it, however veiled its text. There also he will find the evolution of the Universe, of our Earth (called "Nature" in Pymander) as of everything else, from the "Moyst Principle"—or the great Deep, FATHER-MOTHER—the first differentiation in the manifested Kosmos. First the "Universal Mind," which the hand of the Christian translator has metamorphosed in the earliest renderings into God, the Father: then the "Heavenly Man,"† which is the great Total of that Host of Angels, which was too pure for the creation of the inferior worlds or of the men of our globe, but which fell nevertheless into matter by virtue of that same evolution, as the second logos of the "Father."‡

*See the "Primeval Manus of Humanity."
†The "Heavenly Man"—please mark again the word—is "the LOGOS" or the "Son" esoterically. Therefore, once that the title was applied to Christ (declared God and the very God himself) Christian theology had no choice. In order to support its dogma of the personal Trinity it had to proclaim, as it does, that the Christian Logos is the only true one, and that all the Logoi of other religions were false, and only the masquerading Evil Principles, SATAN. Now see where this led Western theology to.
‡"For the Mind, a deity abounding in both sexes, being Life and Life, brought forth by its Word another Mind or Workman; which, being God of the Fire and the Spirit, fashioned and formed seven other Governors, which in their circles contain the Purānas, nor anywhere else. But with simply one of the esoteric keys in hand it becomes an easy task to identify these departed lands in the numberless "lands of the gods," Devas and Munis described in the Purānas, in their Varshas, Dwipas, and zones. Their Sweta-Dwipa, during the early day of Lemuria, stood out like a giant-peak from the bottom of the sea; the area between Atlas and Madagascar being occupied by the waters till about the early period of Atlantis (after the disappearance of Lemuria), when Africa emerged from the bottom of the ocean, and Atlas was half-sunk.

It is of course impossible to attempt, within the compass of even several volumes, a consecutive and detailed account of the evolution and progress of the first three races—except so far as to give a general view of it, as will be done presently. Race the first had no history of its own. Of race the second the same may be said. We shall have, therefore, to pay careful attention only to the Lemurians and the Atlanteans before the history of our own race (the Fifth) can be attempted.

What is known of other continents, besides our own, and what does history know or accept of the early races? Everything outside the repulsive speculations of materialistic science is dubbed with the contemptuous term "Superstition." The wise men of to-day will believe nothing. Plato's "winged" and hermaphrodite races, and his golden age, under the reign of Saturn and the gods, are quietly brought back by Haeckel to their new place in nature: our divine races are shown to be the descendants of Catarrhine apes, and our ancestor, a piece of sea slime.

Nevertheless, as expressed by Faber, "the fictions of ancient poetry . . . will be found to comprehend some portion of historical truth." However one-sided the efforts of the learned author of the "Mysteries of the Kabiri,"—efforts directed throughout his two volumes to constrain the classical myths and symbols of old paganism, "to bear testimony to the truth of Scripture,"—time and further research have avenged, partially at least, that "truth" by showing it unveiled. Thus it is the clever adaptations of Scripture, on the contrary, which are made to bear evidence to the great wisdom of archaic paganism. This, notwithstanding the inextricable confusion into which the truth about the Kabiri—the most mysterious gods of antiquity—was thrown by the wild and contradictory speculations of Bishop Cumberland, Dr. Shuckford, Cudworth, Vallancey, etc., etc., and finally by Faber. Nevertheless, all, from first to last, of these scholars had to come to a certain conclusion framed by the latter. "We have no reason to think" he writes, "that the idolatry of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built, almost universally, upon a traditional remembrance of certain real events. These events I apprehend to be the destruction o
the first (the fourth in esoteric teachings) Race of mankind by the waters of the Deluge." (Chap. I. p. 9). To this, Faber adds:—

"I am persuaded that the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to one great event, the sinking of the whole world beneath the waters of the deluge, or, if we suppose the arch of the earth to have remained in its original position, the rising of the central water above it. M. Bailly, indeed, in his work upon the Atlantis of Plato, the object of which is evidently to deprecate the authority of Scriptural chronology, labours to prove that the Atlanteans were a very ancient northern nation, long prior to the Hindoos, the Phaenicians, and the Egyptians." ("A Dissertation on the Kabiri," p. 284.)

In this Faber is in agreement with Bailly, who shows himself more learned and intuitional than those who accept Biblical chronology. Nor is the latter wrong when saying that the Atlanteans were the same as the Titans and the giants. (See "Lettres sur l'Atlantide." ) Faber adopts the more willingly the opinion of his French confrère, as Bailly mentions Cosmas Indico-Pleustes, who preserved an ancient tradition about Noah—that he "formerly inhabited the island Atlantis" (ibid). This island, whether it was the "Poseidonis" mentioned in "Esoteric Buddhism," or the Continent of Atlantis, does not much matter. The tradition is there, recorded by a Christian.

No Occultist would ever think of dispossessing Noah of his prerogatives, if he is claimed to be an Atlantean; for this would simply show that the Israelites repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, to do which they had the same right as any other nation or tribe. What we object to is the literal acceptation of Biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a giant, as Faber shows; and if a giant, then why is he not shown as such in Genesis?*

Bailly's mistake was to reject the submersion of Atlantis, and to call the Atlanteans simply a Northern and post diluvian nation, which, however, as he says, certainly "flourished before the foundation of the Hindu, the Egyptian, and the Phoenician empires." In this, had

signify periods of time, and are also an allegorical allusion to the races. "The successive races, destroyed and replaced by others," he says, "without any period of transition, are characterized in Greece by the name of metals, to express their ever-decreasing value. Gold, the most brilliant and precious of all, symbol of purity . . . . qualifies the first race. . . . The men of the second race, those of the age of Silver, are already inferior to the first. Inert and weak creatures, all their life is no better than a long and stupid infancy. . . . They disappear. . . . The men of the age of Bronze are robust and violent (the third race); their strength is extreme. They had arms made of bronze, habitations of bronze; used nought but bronze. Iron, the black metal, was yet unknown" (Op. at D., 143–155). The fourth generation (race) is, with Hesiod, that of the heroes who fell before Thebes (see "The Seven Against Thebes," by Æschylus), or under the walls of Troy.

Thus, the four races being found mentioned by the oldest Greek poets, though very much confused anachronistically, our doctrines are once more corroborated by the classics. But this is all "Mythology" and poetry. What can modern science have to say to such an euhemerization of old fictions? The verdict is not difficult to foresee. Therefore an attempt must be made to answer by anticipation, and prove that fictions and empirical speculations are so much of the domain of that same science, that none of the men of learning have the slightest right, with such a heavy beam in their own eye, to point to the speck in the eye of the Occultist, even if that speck be not a figment of our opponents' imagination.

STANZA X.—(Continued.)

40. THEN THE THIRD AND FOURTH (races) BECAME TALL WITH PRIDE. WE ARE THE KINGS, WE ARE THE GODS (a).

41. THEY TOOK WIVES FAIR TO LOOK AT. WIVES FROM THE "MIND-LESS," THE NARROW-HEADED. THEY BRED MONSTERS, WICKED DEMONS, MALE AND FEMALE. ALSO KHADO (Dakins) WITH LITTLE MINDS (b).

42. THEY BUILT TEMPLES FOR HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED (c). THEN THE THIRD EYE ACTED NO LONGER (d).

(a) Such were the first truly physical men, whose first characteristic was—pride! It is the Third Race and the gigantic Atlanteans, the
memory of whom lingered from one generation and race to another generation and race down to the days of Moses, and which found an objective form in those antediluvian giants, those terrible sorcerers and magicians, of whom the Roman Church has preserved such vivid and at the same time distorted legends. One who has read and studied the Commentaries on the archaic doctrine, will easily recognize in some Atlanteans, the prototypes of the Nimrods, the Builders of the Tower of Babel, the Hamites, and all these tutti quanti of "accursed memory," as theological literature expresses it: of those, in short, who have furnished posterity with the orthodox types of Satan. And this leads us naturally to inquire into the religious ethics of these early races, mythical as these may be.

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe on faith. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.*

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called religion. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—and a most beautiful one—from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves?* Was not their childhood passed with, nursed and tendered by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-etherereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the NOUMENOI of the actual and the future Elements, just as the Angels of the Seven Powers of nature—the grosser effects of which are perceived by us in what Science is pleased to call the "modes of motion"—the imponderable forces and what not—are the still higher noumenoi of still higher Hierarchies.

It was the "Golden Age" in those days of old, the age when the "gods walked the earth, and mixed freely with the mortals." Since then, the gods departed (i.e., became invisible), and later generations ended by worshipping their kingdoms—the Elements.

It was the Atlanteans, the first progeny of semi-divine man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first "Sacrificers" to the god of matter. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built,† as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into self-worship, hence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve became matter, or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former "the tiller of that ground or field."

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest Gibborim, "the mighty men of renown in those

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*The name is used here in the sense of, and as a synonym of "sorcerers." The Atlantean races were many, and lasted in their evolution for millions of years: all were not bad. They became so toward their end, as we (the fifth) are fast becoming now.

†Cain was the sacrificer, as shown at first in chap. iv. of Genesis, of "the fruit of the ground," of which he was first tiller, while Abel "brought of the firstlings of his flock" to the Lord. Cain is the symbol of the first male, Abel of the first female humanity, Adam and Eve being the types of the third race. (See "The Mystery of Cain and Abel.") The "murdering" is blood-shedding, but not taking life.
days" (Gen. vi.); who become with the Fifth Race the Kabirim: Kabir with the Egyptians and the Phoenicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god. At the same time this sexual religion was closely allied to, based upon and blended, so to say, with astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors (the Hyperborean Continent); the Atlanteans, toward the Southern Pole, the pit, cosmically and terrestrially—whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two poles were denominated, by the ancients, Dragons and Serpents—hence good and bad Dragons and Serpents, and also the names given to the "Sons of God" (Sons of Spirit and Matter): the good and bad Magicians. This is the origin of this dual and triple nature in man. The legend of the "Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the angle-iron on which hinges his entire life-cycle;—the history of his evolution and growth.

On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the ONE into various contrasted aspects.

The reader, therefore, will not be surprised if so considerable space is devoted in each case to an attempt to elucidate this difficult and obscure subject. A good deal must necessarily be said on its symbolical aspect; because, by so doing, hints are given to the thoughtful student for his own investigations, and more light can thus be suggested than it is possible to convey in the technical phrases of a more formal, philosophical exposition. The "Fallen Angels, so-called, are Humanity itself. The Demon of Pride, Lust, Rebellion, and Hatred, has never had any being before the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "Demon est Deus inversus" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone.

Thus it has now become self-evident that postulating as we do (a) the appearance of man before that of other mammalia, and even before the ages of the huge reptiles; (b) periodical deluges and glacial periods owing to the karmic disturbance of the axis; and chiefly (c) the birth of man from a Superior Being, or what materialism would call a supernatural Being, though it is only super-human—it is evident that our teachings have very few chances of an impartial hearing. Add to it the claim that a portion of the Mankind in the Third Race—all those Monads of men who had reached the highest point of Merit and Karma in the preceding Manvantara—owed their psychic and rational natures to divine Beings hypostasizing into their fifth principles, and the Secret Doctrine must lose caste in the eyes of not only Materialism but even of dogmatic Christianity. For, no sooner will the latter have learned that those angels are identical with their "Fallen" Spirits, than the esoteric tenet will be proclaimed most terribly heretical and pernicious.* The divine man dwelt in the animal, and, therefore, when the physiological separation took place in the natural course of evolution—when also "all the animal creation was untied," and males were attracted to females—that race fell: not because they had eaten of the fruit of Knowledge and knew good from evil, but because they knew no better. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyân-Chohans had incarnated.† "When we have ascertained the extent of the Universe and learnt to know all that there is in it, we will multiply our race," answer the Sons of Will and Yoga to their brethren of the same race, who invite them to do as they do. This means that the great Adepts and Initiated ascetics will "multiply," i.e., once more produce Mind-born immaculate Sons—in the Seventh Root-Race.

It is so stated in the Purânas; in Adi Parvan (p. 115) and Brahmâ Purâña, etc. In one portion of the Pushkara Mahatmya, moreover, the separation of the sexes is allegorized by Daksha, who, seeing that his will-born progeny (the "Sons of passive Yoga"), will not create men "converts half himself into a female" by whom he begets daughters, the future females of the Third Race which begat the riches of Atlantis,

*It is, perhaps, with an eye to this degradation of the highest and purest Spirits, who broke through the intermediate planes of lower consciousness (the "Seven circles of fire" of Pymander), that St. James is made to say that "this Wisdom (psûche in the original) descended not from above, but is earthly, sensual, devilish"; and psûche is Manas, the "human soul," the Spiritual Wisdom or Soul being Buddha. Yet Buddha per se, being so near the Absolute, is only latent consciousness.

†This is the "undying race" as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Narada, the divine Rishi, alleged to have dissuaded the Haryaswas and the Sabalâswas, the sons of Daksha, from precreating their species, by saying "Be born in the womb; there shall not be a resting place for thee in all these regions"; after this Narada, the representative of that race of fruitless ascetics, is said, as soon as he dies in one body, to be reborn in another.
ARE GIANTS A FICTION?

Here, again, we come into collision with Science. The latter denies, so far, that man has ever been much larger than the average of the tall and powerful men one meets with occasionally now. Dr. Henry Gregor denounces such traditions as resting upon ill-digested facts. Instances of mistaken judgments are brought forward. Thus, in 1613, in a locality called from time immemorial the "Field of Giants" in the Lower Dauphiné (France, four miles from St. Romans) enormous bones were found deeply buried in the sandy soil. They were attributed to human remains, and even to Teutobochus, the Teuton chief slain by Marius. But Cuvier's later research proved them to be the fossil remains of the Dinotherium giganteum of the family of tapirs, 18 feet long. Ancient buildings are pointed to as an evidence that our earliest ancestors were not much larger than we are, the entrance doors being of no larger size than that they are now. The tallest man of antiquity known to us was the Roman Emperor Maximus, whose height was only seven and a half feet. Nevertheless, in our modern day we see every year men taller than this. The Hungarian who exhibited himself in the London Pavilion was nearly 9 feet high. In America a giant was shown 9½ feet tall; the Montenegrin Danilo was 8 feet 7 inches. In Russia and Germany one often sees men in the lower classes above 7 feet. And as the ape-theorists are told by Mr. Darwin that the species of animals which result from cross breeding "always betray a tendency to revert to the original type," they ought to apply the same law to men. Had there been no giants as a rule in ancient days, there would be none now.

All this applies only to the historic period. And if the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove undeniably in the opinion of science the claim here advanced, it is but a question of time. Moreover, as already stated, human stature is little changed since the last racial cycle. The Giants of old are all buried under the Oceans, and hundreds of thousands of years of constant friction by water would reduce to dust and pulverize a brazen, far more a human skeleton. But whence the testimony of well-known classical writers, of philosophers and men who, otherwise, never had the reputation for lying? Let us bear in mind, furthermore, that before the year 1847, when Boucher de Perthes forced it upon the attention of Science, almost nothing was known of fossil man, for archæology complacently ignored his existence. Of Giants who were "in the earth in those days" of old, the Bible alone had spoken to the wise men of the West, the Zodiac being the solitary witness called upon to corroborate the statement in the persons of Atlas or Orion, whose mighty shoulders are said to support the world.
Nevertheless, even the "Giants" have not been left without their witnesses, and one may as well examine both sides of the question. The three Sciences—Geological, Sidereal and Scriptural (the latter in its Universal character)—may furnish us with the needed proofs. To begin with geology; it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. This is already a certain proof in hand. "All those bones" writes Frederic de Rougemont—who, though believing too piously in Noah's ark and the Bible, is none the less a Scientific witness—"all these skeletons found in the Departments of the Gard, in Austria, Liége, etc., etc. . . those skulls which remind all of the negro type. . . and which by reason of that type might be mistaken for animals, have all belonged to men of very high stature" . . . ("Histoire de la Terre," p. 154) The same is repeated by Lartet, an authority, who attributes a tall stature to those who were submerged in the deluge (not necessarily "Noah's") and a smaller stature to the races which lived subsequently.

As for the evidence furnished by ancient writers, we need not stop at that of Tertullian, who assures us that in his day a number of giants were found at Carthage—for, before his testimony can be accepted, his own identity* and actual existence would have to be proven. But we may turn to the scientific journals of 1858, which spoke of a sarcophagus of giants found that year on the site of that same city. As to the ancient pagan writers—we have the evidence of Philostratus, who speaks of a giant skeleton twenty-two cubits long, as well as of another of twelve cubits, seen by himself at Sigeus. This skeleton may perhaps not have belonged, as believed by Protesilas, to the giant killed by Apollo at the siege of Troy; nevertheless, it was that of a giant, as well as that other one discovered by Messocrates of Stire, at Lemnos—"horrible to behold," according to Philostratus (Heroica, p. 35). Is it possible that prejudice would carry Science so far as to class all these men as either fools or liars?

Pliny speaks of a giant in whom he thought he recognised Orion, the son of Ephialtes (Nat. Hist., vol. VII., ch. xvi.). Plutarch declares that Sertorius saw the tomb of Antæus, the giant; and Pausanias vouches for the actual existence of the tombs of Asterius and of Geryon, or Hillus, son of Hercules—all giants, Titans and mighty men. Finally the Abbé Pègues (cited in de Mirville's Pneumatologie) affirms in his curious work on "The Volcanoes of Greece" that "in the neighbourhood of the volcanoes of the isle of Thera, giants with enormous skulls were found laid out under colossal stones, the erection of which must have necessi-

*There are critics who, finding no evidence about the existence of Tertullian save in the writings of Eusebius "the veracious," are inclined to doubt it.
of Alexandria began to translate gigantes by serpentes, explaining that "Serpents and Giants signify Demons." (Genesis, chapter v.)*

We may be told that, before we draw parallels between our tenets and those of the Bible, we have to show better evidence of the existence of the Giants of the Fourth Race than the reference to them found in Genesis. We answer that, the proofs we give are more satisfactory, at any rate they belong to a more literary and scientific evidence, than those of Noah's Deluge will ever be. Even the historical works of China are full of such reminiscences about the Fourth Race. In Shoo-King (4th part, chap. XXVII., p. 291), anyone can read in the French translation, "When the Mao-tse" ("that antediluvian and perverted race," explains the Annotator, "which had retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton"),†

*Treating of the Chinese Dragon and the literature of China, Mr. Ch. Gould writes in his "Mythical Monsters" on p. 212:—"Its mythologies, histories, religions, popular stories and proverbs, all teem with references to a mysterious being who has a physical nature and spiritual attributes.Gifted with an accepted form, which he has the supernatural power of casting off for the assumption of others, he has the power of influencing the weather, producing droughts or fertilizing rains at pleasure, of raising tempests and allaying them. Volumes could be compiled from the scattered legends which everywhere abound relating to this subject. . . ."

This "mysterious being" is the mythical Dragon, i.e., the symbol of the historical, actual Adept, the master and professor of occult sciences of old. It is stated already elsewhere, that the great "magicians" of the Fourth and Fifth Races were generally called the "Serpents" and the "Dragons" after their progenitors. All these belonged to the hierarchy of the so-called "Fiery Dragons of Wisdom," the Dhyan Chohans, answering to the Agnishwatta Pitris, the Maruts and Rudras generally, as the issue of Rudra their father, identified with the god of fire. More is said in the text. Now Clement, an initiated Neo-Platist, knew, of course, the origin of the word "Dragon," and why the initiated Adepts were so-called, as he knew the secret of Agathodoemon, the Christ, the seven-vowelled Serpent of the Gnostics. He knew that the dogma of his new faith required the transformation of all the rivals of Jehovah, the angels supposed to have rebelled against that Elohim as the Titan-Prometheus rebelled against Zeus, the usurper of his father's kingdom; and that "Dragon" was the mystic appellation of the "Sons of Wisdom"; from this knowledge came his definition, as cruel as it was arbitrary, "Serpents and Giants signify Demons," i.e., not "Spirits," but Devils, in Church parlance.

†"What would you say to our affirmation that the Chinese—I speak of the inland, the true Chinaman, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne, the aborigines who belong in their unalloyed nationality wholly to the highest and last branch of the Fourth Race—reached their highest civilization when the Fifth had hardly appeared in Asia?" (Esoteric Buddhism, p. 67). And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and translated correctly, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archaeologists only have been able to procure such priceless works.

his weak body as the means of procreation, that body will pay the penalty for this wisdom, carried from heaven down to the earth; hence the corruption of physical purity will become a temporary curse.

The mediæval Kabalists knew this well, since one of them did not fear to write: "The Kabala was first taught by God himself to a select company of Angels who formed a theosophic school in Paradise. After the FALL the Angels most gracefully communicated this heavenly doctrine to the disobedient child of Earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity" (Quoted by Christian Ginsburg from the Kabala). This shows how the event—of the Sons of God, marrying and imparting the divine Secrets of Heaven to the daughters of men—allegorically told by Enoch and in the sixth chapter of Genesis was interpreted by the Christian Kabalists. The whole of this period may be regarded as the pre-human period, that of divine man, or as plastic Protestant theology now has it—the pre-adamite period. But even Genesis begins its real history (chap. vi.) by the Giants of "those days" and the "Sons of god" marrying and teaching their wives—the daughters of man.

This period is the one described in the Purânas; and relating as it does to days lost in archaic ages, hence pre-historic, how can any anthropologist feel certain whether the mankind of that period was or was not as he knows it now? The whole personnel of the Brâhmans and Purânas—the Rishis, Prajâpatis, Manus, their wives and progeny—belong to that pre-human period. All these are the Seed of Humanity, so to speak. It is around these 'Sons of God,' the 'Mind born' astral children of Brahmâ, that our physical frames have grown and developed to what they are now. For, the Purânic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other spheres, events perceived by the "Siva eye" of the ancient Seers, (the third eye of our Stanzas) and described allegorically. Later on, they were disfigured for Sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.

But with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings, self-imprisoned in bodies which were human only in appearance, became physiologically changed and took unto themselves wives who were entirely human and fair to look of Heaven" of his desire, he carried away the unsimi of the gods, and burnt thereby the teroti (the power) of all the other gods, thus "governing the seed of all the angels" (15). As the unsimi was on the seat of Bel, it could hardly be the "crown." A fourth version is in the Bible. Ham is the Chaldean Zu, and both are cursed for the same allegorically described crime.
at, but in whom lower, more material, though sidereal, beings had incarnated. These beings in female forms (Lilith is the prototype of these in the Jewish traditions) are called in the esoteric accounts "Khado" (Dâkini, in Sanskrit). Allegorical legends call the chief of these Liliths, Sangye Khado (Buddha Dâkini, in Sanskrit); all are credited with the art of "walking in the air," and the greatest kindness to mortals; but no mind—only animal instinct.*

(c) This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began by the worship of the human body—that "miracle of miracles," as an English author calls it—and ended by that of its respective sexes. The worshippers were giants in stature; but they were giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their Science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing PRINCIPLE knew at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the matter in which the Principles had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen victims to their animal natures and bred "monsters"—i.e., men of distinct varieties from themselves.

Speaking of the Giants, Creuzer describes them well in saying that:—

"Those children of Heaven and Earth were endowed at their birth by the Sovereign Powers, the authors of their being, with extraordinary faculties both moral and physical. They commanded the Elements, knew the secrets of heaven and the earth, of the sea and the whole world, and read futurity in the stars. . . . It seems, indeed, as though one has to deal, when reading of them, not with men as we are but with Spirits of the Elements sprung from the bosom of Nature and having full sway over her. . . . All these beings are marked with a character of MAGIC and SORCERY. . . ."

And so they were, those (now) legendary heroes of the pre-historic, still, once really existing races. Crenzer was wise in his generation, for he did not charge with deliberate deceit, or dullness and superstition, an endless series of recognized philosophers, who mention these races and assert that, even in their own time, they saw their fossils. There were sceptics in days of old—no fewer and as great as they are now. But even a Lucian, a Democritus and an Epicurus yielded to the evidence of facts and showed the discriminative capacity of really great intellects, which can distinguish fiction from fact, and truth from exaggeration and fraud. Ancient writers were no more fools than our modern wise men are; for, as well remarked by the author of some "Notes on Aristotle's Psychology in Relation to Modern Thought" (in Mind):—

"The common division of history into ancient and modern is . . . . misleading. The Greeks in the 4th century, B.C. were in many respects moderns; especially, we may add, in their scepticism. They were not very likely to accept fables so easily . . . ."

Yet the "Lemurians" and the Atlanteans, "those children of Heaven and Earth," were indeed marked with a character of SORCERY; for the Esoteric doctrine charges them precisely with that, which, if believed, would put an end to the difficulties of science with regard to the origin of man, or rather, his anatomical similarities to the Anthropoid Ape. It accuses them of having committed the (to us) abominable crime of breeding with so-called "animals," and thus producing a truly pithecid species, now extinct. Of course, as in the question of spontaneous generation—in which Esoteric Science believes, and which it teaches—the possibility of such a cross-breed between man and an animal of any kind will be denied. But apart from the consideration that in those early days, as already remarked, neither the human Atlantean giants, nor yet the "animals," were the physiologically perfect men and mammalians that are now known to us, the modern notions upon this subject—those of the physiologists included—are too uncertain and fluctuating to permit them an absolute denial a priori of such a fact.

A careful perusal of the Commentaries would make one think that the Being that the new "incarnated" bred with, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember Stanza VII. and what is said in its first verse (24th):—that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully, others projected into the forms only a spark, while some of the shadows were left over from being filled and perfected, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the natural separation of the sexes. It is these who committed the first cross-breeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve were supposed, with Cain and Abel, to be the only human family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently one race only was supposed perfect enough to be called human; and, even in our own day, while the Singhalese

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*These are the beings whose legendary existence has served as a ground-work upon which to build the rabbinical Lilith, and what the believers in the Bible would term the antediluvian women, and the Kabalists the pre-Adamite races. They are no fiction—this is certain, however fantastic the exuberance of later growth.
regard the Veddhas of their jungles as speaking animals and no more, some British people believe firmly, in their arrogance, that every other human family—especially the dark Indians—is an inferior race. Moreover there are naturalists who have sincerely considered the problem whether some savage tribes—like the Bushmen for instance—can be regarded as men at all. The Commentary says, in describing that species (or race) of animals "fair to look at" as a biped:—"Having human shape, but having the lower extremities, from the waist down, covered with hair." Hence the race of the satyrs, perhaps.

If men existed two million years ago, they must have been—just as the animals were—quite different physically and anatomically from what they have become; and they were nearer then to the type of pure mammalian animal than they are now. Anyhow, we learn that the animal world breeds strictly inter se, i.e., in accordance with genus and species—only since the appearance on this earth of the Atlantean race. As demonstrated by the author of that able work, "Modern Science and Modern Thought," this idea of the refusal to breed with another species, or that sterility is the only result of such breeding, "appears to be a prima facie deduction rather than an absolute law" even now. He shows that "different species, do, in fact, often breed together, as may be seen in the familiar instance of the horse and ass. It is true that in this case the mule is sterile. . . . but this rule is not universal, and recently one new hybrid race, that of the leporine, or hare-rabbit, has been created which is perfectly fertile." The progeny of wolf and dog is also instance, as that of several other domestic animals (p. 101), "like foxes and dogs again, and the modern Swiss cattle shown by Rutimeyer as descended from three distinct species of fossil-oxen, the Bos primigenius, Bos longifrons and Bos frontosus." Yet some of those species, as the ape family, which so clearly resembles man in physical structure, contain, we are told, "numerous branches, which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series"—the gorilla and chimpanzee, for instance (see Addenda).

Thus Mr. Darwin's remark—or shall we say the remark of Linnaeus?—nature non facit saltum, is not only corroborated by Esoteric Science but would—were there any chance of the real doctrine being accepted by any others than its direct votaries—reconcile in more than one way, if not entirely, the modern Evolution theory with facts, as also with the absolute failure of the Anthropologists to meet with the "missing link" in our Fourth Round geological formations.

We will show elsewhere that, however unconsciously to itself, modern Science pleads our case upon its own admissions, and that de Quatrefages is perfectly right, when he suggests in his last work, that it is far more likely that the anthropoid ape should be discovered to be the descendant of man, than that these two types should have a common, fantastic and nowhere-to-be-found ancestor. Thus the wisdom of the compilers of the old Stanzas is vindicated by at least one eminent man of Science, and the Occultist prefers to believe as he ever did that—"Man was the first and highest (mammalian) animal that appeared in this (Fourth Round) creation. Then came still huger animals; and last of all the dumb man who walks on all fours." For, the Rakshasas (giant-demons) and Daiyvas (Titans) of the "White Dwipa" (continent) spoiled his (the dumb man's) Sires." (Commentary.)

Furthermore, as we see, there are anthropologists who have traced man back to an epoch which goes far to break down the apparent barrier that exists between the chronologies of modern science and the Archaic Doctrine. It is true that English scientists generally have declined to commit themselves to the sanction of the hypothesis of even a Tertiary Man. They, each and all, measure the antiquity of Homo primigenius by their own lights and prejudices. Huxley, indeed, ventures to speculate on a possible Pliocene or Miocene Man. Prof. Seeman and Mr. Grant Allen have relegated his advent to the Eocene, but, speaking generally, English scientists consider that we cannot safely go beyond the quaternary. Unfortunately, the facts do not accommodate the too cautious reserve of these latter. The French school of anthropology, basing their views on the discoveries of l'Abbé Bourgeois, Capellini, and others, has accepted, almost without exception, the doctrine that the traces of our ancestors are certainly to be found in the Miocene, while M. de Quatrefages now inclines to postulate a Secondary-Age Man. Further on we shall compare such estimates with the figures given in the Brahminical exoteric books which approximate to the esoteric teaching.

(d) . . . Then, "the third eye acted no longer," says the Stanza, because MAN had sunk too deep into the mire of matter.

What is the meaning of this strange and weird statement in Verse 42, concerning the "third eye of the Third Race which had died and acted no longer"?

A few more occult teachings must now be given with reference to this point as well as some others. The history of the Third and Fourth Races must be amplified, in order that it may throw some more light on the development of our present humanity; and show how the faculties, called into activity by occult training, restore man to the position he previously occupied in reference to spiritual perception and consciousness. But the phenomenon of the third Eye has to be first explained.
THE "THIRD EYE."

THE RACES WITH THE "THIRD EYE."

The subject is so unusual, the paths pursued so intricate, so full of dangerous pitfalls prepared by adverse theories and criticism, that good reasons have to be given for every step taken. While turning the light of the bull's eye called esotericism on almost every inch of the occult grounds travelled over, we have also to use its lens to throw into stronger objectivity the regions explored by exact science; this, not only in order to contrast the two, but to defend our position.*

It may be complained by some that too little is said of the physical, human side of the extinct races, in this history of their growth and evolution. Much more might be said assuredly, if simple prudence did not make us hesitate at the threshold of every new revelation. That, which finds its possibility and landmarks in the discoveries of modern science, is given; all that of which exact knowledge knows nothing and upon which it is unable to speculate—and therefore denies as facts in nature—is withheld.

But even such statements as these—e.g., that of all the mammals, man was the earliest; that it is man who is the indirect ancestor of the Ape and that he was a kind of a Cyclops in days of old—will all be contested, yet, scientists will never be able to prove—except to their own satisfaction—that it was not so. Nor can they admit that the first two races of men were too ethereal and phantom-like in their constitution, organism, and shape, even to be called physical men. For, if they do, it will be found that this is one of the reasons why their relics can never be expected to be exhumed among other fossils. Nevertheless all this is maintained. Man was the store-house, so to speak, of all the seeds of life.

"Like a bird that is flying from its nest, and that is the Soul from which the Shekeenah (divine wisdom or grace) does not move away" (Zohar, iii., 278a; Myer's Qabbalah, 217). "The Nest of the eternal Bird, the flyer of whose wings produces life, is boundless space," says the Commentary, meaning Hansa, the bird of Wisdom.

It is Adam Kadmon who is the (Sephiroth) tree, and it is he who becomes the "Tree of knowledge of good and evil" esoterically. And that "tree hath around it seven columns (seven pillars) of the world, or Rectores"; the same "Progenitors" or "Sephiroth" again "operating through the respective orders of Angels in the spheres of the seven planets," etc., one of which orders begets giants (Nephilim) on Earth.

It was the belief of entire antiquity, Pagan and Christian, that the earliest mankind was a race of giants. Certain excavations in America in mounds and in caves, have already yielded in isolated cases groups of skeletons of nine and twelve feet high.* These belong to tribes and that he was a kind of a Cyclops in days of old—will all be contested, yet, scientists will never be able to prove—except to their own satisfaction—thats they are unable to speculate—and therefore denies as facts in nature—is withheld.

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*For suggestiveness, we would recommend a short article in the Theosophist of August, 1887, "Esoteric Studies." Its author expounds therein quite an occult theory, though to the world a new idea: "the progress of the Monad concurring with the retrogression of Form" (666), i.e., "with decrease of the vis formativa." He says "Who knows what shape vehicled the Ego in remote rings (Round, or races)? . . .? May not man's type have been that of the Simiadae in its variety? Might not the monkey-kingdom of Ramayana fame rest on some far-off tradition relating to a period when that was the common lot, or rather aspect, of man?" . . . and winds up a very clever enough short, exposition of his theory by saying that which every true occultist will endorse: "With physico-etheral man there must be involution of sex. As physico-astral man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-etheral man find among the graceful, shapely orders issuing from the air-plane, one or more which will be developed for his successive embodiments when procreated forms are given—a process which will include all mankind only very gradually. The (pre?) Adamic and post-Adamic races were giants, their ethereal counterparts may possibly be liliputians—beauteous, luminous, diaphanous—but will assuredly be giant in mind" (p. 671, art. by Visconde de Figanire, F.T.S.).

*Darwinian Evolutionists who are so wont to refer to the evidence of reversion to type—the full meaning of which, in the case of human monsters, is embraced in the esoteric solution of the embryological problem—as proof of their arguments, would do well to inquire into those instances of modern giants who are often 8, 9, and even 11 feet high. Such reversions are imperfect, yet undeniable reproductions of the original towering man of primeval times.

†See "Mythical Monsters," by Ch. Gould, from whose interesting and scientific volume a few passages are quoted further on. See in Mr. Sinnett's "Occult World," the description of a cavern in the Himalayas filled with relics of human and animal giant bones.
The evidence for the Cyclopes—a race of giants—will be pointed out in forthcoming Sections, in the Cyclopean remnants, so called to this day. An indication that, during its evolution and before the final adjustment of the human organism—which became perfect and symmetrical only in the Fifth Race—the early Fourth Race may have been three-eyed, without having necessarily a third eye in the middle of the brow, like the legendary Cyclops, is also furnished by Science.

To the Occultists who believe that spiritual and psychic involution proceeds on parallel lines with physical evolution; that the inner senses—inmate in the first human races—atrophied during racial growth and the material development of the outer senses; to the student of Esoteric symbology, finally, this statement is no conjecture or possibility, but simply a phase of the law of growth, a proven fact, in short. They understand the manner of this passage in the Commentaries which says:

*There were four-armed human creatures in those early days of the male-females (hermaphrodites); with one head, yet three eyes. They could see before them and behind them.* A KALPA later (after the separation of the sexes) men having fallen into matter, their spiritual vision became dim; and coördinately the third eye commenced to lose its power. . . . When the Fourth (Race) arrived at its middle age, the inner vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old sages.† . . . The third eye, likewise, getting gradually petrified,‡ soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. . . . . .

*Viz., the third eye was at the back of the head. The statement that the latest hermaphrodite humanity was "four-armed," intermingle probably the mystery of all the representations and idols of the exoteric gods of India. On the Acropolis of Argos, there was a Ξρενος, a rudely carved wooden statue (attributed to Dedalus), representing a three-eyed colossus, which was consecrated to Zeus Triopas (three-eyed). The head of the "god" has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues (Schol. Vatic. ad Eurip. Troad. 14).

†The Inner sight could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians," sensitives and mediums, as they are called now.

‡This expression "petrified" instead of "ossified" is curious. The "back eye," which is of course the pineal gland, now so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to almost invariably contain mineral concretions and sand, and "nothing more." (Vide Infra.)

*See Stanza II, ante. This would account for the great difference and variation between the intellectual capacities of races, nations, and individual men. While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (manasless) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the Manus, between which and their bodies they had to become the connecting link. Besides which, as correctly stated in "Esoteric Buddhism" (p. 30), "the fifth principle, or human (intellectual) soul, in the majority of mankind is not even yet fully developed."

†It is said by Krishna, the Logos incarnate, in the Bhagavat-gītā, "The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang (emanated or was born) the human race and the world," (Chap. X. Verse 6.)

Here, by the seven great Rishis, the seven great rupā hierarchies or classes of Dhyān Chohans, are meant. Let us bear in mind that the Saptarshi (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits. They were all reborn, all men on earth in various Kalpas and races. Moreover, "the four preceding Manus" are the four classes of the originally arupa gods—the Kumāras, the Rudras, the Asuras, etc.: who are also said to have incarnated. They are not the Prajāpatis, as the first are, but their informing principles—some of which have incarnated in men, while others have made other men simply the vehicles of their reflections. As Krishna truly says—the same words being repeated later by another vehicle of the LOGOS—"I am the same to all beings. . . . those who worship me (the 6th principle or the intellectual divine Soul, Buddhī, made conscious by its union with the higher faculties of Manas) are in me, and I am in them." (Ibid. 29.) The Logos, being no personality but the universal principle, is represented by all the divine Powers born of its mind—the pure Flames, or, as they are called in Occultism, the "Intellectual Breaths"—those angels who are said to have made themselves independent, i.e., passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognised, the true meaning of Krishna becomes comprehensible. But see Mr. Subba Row's excellent lecture on the Bhagavatgītā, ("Theosophist," April 1887, p. 444.)

those days as there are now. Evolution achieved its work of perfection with the former, and Karma—its work of destruction on the latter. The Australians and their like are the descendants of those, who, instead of vivifying the spark dropped into them by the "Flames," extinguished it by long generations of bestiality. * The Âryan nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the "Sons of Wisdom" had personally incarnated."
ing, while their pastoral brethren enjoyed wondrous powers as their birthright, they, the builders, could now obtain theirs only gradually; even these being generally used for power over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. "There is no such thing as magic" philosophises "SHE," the author forgetting that "magic" in her early day still meant the great SCIENCE of WISDOM, and that Ayesha could not possibly know anything of the modern perversion of thought—"though there is such a thing as knowledge of the Secrets of Nature." (p. 152). But they have become "Secrets" only in our race, and were public property with the Third.

Gradually, mankind went down in stature, for, even before the real advent of the Fourth or Atlantean race, the majority of mankind had fallen into iniquity and sin, save the hierarchy of the "Elect," the followers and disciples of the "Sons of Will and Yoga"—called later the "Sons of the Fire Mist."

Then came the Atlanteans; the giants whose physical beauty and strength reached their climax, in accordance with evolutionary law, toward the middle period of their fourth sub-race. But, as said in the Commentary:—

The last survivors of the fair child of the White Island (the primitive Sveta-dwipa) had perished ages before. Their (Lemuria's) elect, had taken shelter on the sacred Island (now the "fabled" Shamballah, in the Gobi Desert), while some of their accursed races, separating from the main stock, now lived in the jungles and underground ("cave-men"), when the golden yellow race (the Fourth) became in its turn "black with sin." From pole to pole the Earth had changed her face for the third time, and was no longer inhabited by the Sons of Sveta-dwipa, the blessed, and Adibhitanya, east and west, the first, the one and the pure, had become corrupted. . . . The demi-gods of the Third had made room for the semi-demons of the Fourth Race. Sveta-dwipa, whose northern parts of the Toyambudhi the seven Kumâras (Sanaka, Sananda, Sanâtana, Sanatkumâra, Jâta, Vodhu, and Panchasikha) had visited, agreeably with exoteric tradition (See the Uttara Khanda of the Padma Purâna; Asiat. Researches also, Vol. XI., pp. 99, 100); the White Island had veiled her face. Her children now lived on the Black land, wherein, later on, Daityas from the seventh Dwipa (Pushkara) and Râkshasas from the seventh climate replaced the Saddhus and the ascetics of the Third age, who "had descended to them from other and higher regions." . . .

It is evident that, taken in their dead letter, the Purânas read as an absurd tissue of fairy tales and no better. But if one reads chapters I., II. and III. from Book II. (Vol. II.) of Vishnu Purâna and accepts verbatim its geography, geodesy, and ethnology, in the matter of Priyavrata's seven sons, among whom the father divides the seven Dwipas (Continental Islands); and then proceeds to study how the eldest son, the King of Jambu-dwipa, Agnidhra, apportioned Jambu-dwipa among his nine sons; and then how Nabhi his son, who had a hundred sons and apportioned all these in his turn—then the reader is likely to throw the book away and pronounce it a farrago of nonsense. But the esoteric student will understand that, in the days when the Purânas were written, the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the whole truth to the masses. And he will explain to the Orientalists who, beginning with Colonel Wilford and ending with Professor Weber, made and still are making such a mess of it, that the first three chapters (See Wilson's trans. of Vishnu Purâna Book II. et seq.) purposely confuse the following subjects and events:—

I. The series of Kalpas or Ages (also of Races) are never taken into account; e.g., events which have happened in one being allowed to stand along with those which took place in another. The chronological order is entirely ignored. This is shown by several of the Sanskrit commentators, who explain the incompatibility of events and calculations in saying—"Whenever any contradictions in different Purânas are observed, they are ascribed . . . to differences of Kalpas and the like" (Vishnu and Bhagavata Purânas).

II. The several meanings of the words "Manvantara" and "Kalpa" or age, are withheld, and the general one only given.

III. In the genealogy and geography of the Kings and their Varshas (countries) and Dwipas, they are all allowed to be regarded as terrestrial regions.

Now, the truth is that, without entering into too minute details, it is easy and permissible to show that:—

(a) The Seven Dwipas apportioned to Priyavrata's septenary progeny refer to several localities: first of all to our planetary chain. Jambu-dwipa alone representing our globe, the six others are the (to us) invisible companion globes of this earth. This is shown by the very nature of the allegorical and symbolic descriptions. Jambu (dwipa) "is in the centre of all these (the so-called insular continents) and is surrounded" by a sea of salt water (lavana), whereas Plaksha, Salmalia,
authority of the Coccyx appended to their os sacrum, that rudimentary tail which, if they only had it long enough, they would wag in joy and for ever, in honour of its eminent discoverer. These will remain as faithful to their ape-ancestors as Christians will to tailless Adam. The Secret Doctrine, however, sets right on this point theosophists and students of Occult Sciences.

If we regard the Second portion of the Third Race as the first representatives of the really human race with solid bones, then Heckel's surmise that "the evolution of the primitive men took place . . . in either Southern Asia or . . . Lemuria"—Africa, whether Eastern or Western being out of question—is correct enough, if not entirely so. To be accurate, however, in the same way that the evolution of the First Race (from the bodies of the pitars) took place on seven distinctly separated regions of the (then) only Earth at the arctic pole—so did the ultimate transformation of the Third occur: it began in those northern regions, which have just been described a few pages back as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and most adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man. The commentary tells us that the Third Race was only about the middle point of its development when:

"The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the SWEAT BORN; people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish REMAINED AS HALF-GROWN BABIES* IN SIZE AND INTELECT. This was the third pralaya of the races.†

Which means again, that our globe is subject to seven periodical entire charges which go pari passu with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial pralayas, three occasioned by the change in the inclination of the earth's axis. It is a law which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with Karmic law. In Occultism this inexorable law is referred to as "the great ADJUSTER." Science confesses its ignorance of the cause producing climatic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and law which alone could reasonably explain such sudden changes and their results. It has tried to account for them by various more or less fantastic speculations; one of which would be the sudden, and as imaginary, collision of our earth with a comet (De Bouchezorn's hypothesis), as the cause of all the geological revolutions. But we prefer holding to our esoteric explanation, since FOHAT is as good as any comet, having, in addition, universal intelligence to guide him.

Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the survival of the fittest nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept oft the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The Sub-races are subject to the same cleansing process, as also the side-branchlets (the family-Races). Let one, well-acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles—especially with the Sidereal year, equal to 25,868 of our solar years.* If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge or—if he so prefers—speculation on the fate of every one of the modern nations he knows of—about 16,000 years hence.

*There are other cycles, of course, cycles within cycles—and this is just that which creates such a difficulty in the calculations of racial events. The circuit of the ecliptic is completed in 25,868 years. And, with regard to our Earth, it is calculated that the equinocial point falls back fifty minutes ten seconds, annually. But there is another cycle within this one. It is said that "as the aposis goes forward to meet it at the rate of eleven minutes twenty-four seconds, annually," (see the article on Astronomy in Encyclopaedia Britannica), "this would complete a revolution in one hundred and fifteen thousand three hundred and two years (115,302). The approximation of the equinox and the aposis is the sum of these motions, sixty-one minutes thirty-four seconds, and hence the equinox returns to the same position in relation to the aposis in 21,128 years." We have mentioned this cycle in Isis Unveiled, Vol. I., in relation to other cycles. Each has a marked influence on its contemporary race.
Our meaning is very clear. Every sidereal year the tropics recede from the pole four degrees in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still $\frac{2}{3}$ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in particular, a reprieve of about 16,000 years.*

After the Great Flood of the Third Race (the Lemurians)—

"Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and Pigmies (the dwarfed races of the Poles). . . Many acquired DIVINE, more—UNLAWFUL knowledge, and followed willingly the LEFT PATH." (Commentary xxxiii.)

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this fourth destruction? Who can tell. . . But we are told that—

(44.) THEY (the Atlanteans) BUILT GREAT IMAGES, NINE YATIS HIGH (27 feet)—THE SIZE OF THEIR BODIES (a). LUNAR FIRES HAD DESTROYED THE LAND OF THEIR FATHERS (the Lemurians). WATER THREATENED THE FOURTH (Race) (b).

(a) It is well worth noticing that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent—as also those found on the outskirts of Gobi, a region which had been submerged for untold ages—are all between 20 and 30 feet high. The statues found by Cook on Easter Island measured almost all twenty-seven feet in height, and eight feet across the shoulders. (See § "Stones, Witnesses to Giants," at the end of this Stanza.) The writer is well aware that the modern archaeologists have decided now that "these statues are not very old," as declared by one of the high officials of the British Museum, where some of them now are. But this is one of those arbitrary decisions of modern science which does not carry much weight.

We are told that it is after the destruction of "Lemuria" by subterranean fires that men went on steadily decreasing in stature—a process already commenced after their physical FALL—and that finally, some millions of years after, they reached between six and seven feet, and are now dwindling down (as the older Asiatic races) to nearer five than

To speak of a race nine yatis, or 27 feet high, in a work claiming a more scientific character than "Jack the Giant-Killer," is a somewhat unusual proceeding. "Where are your proofs?" the writer will be asked. In History and tradition, is the answer. Traditions about a race of giants in days of old are universal; they exist in oral and written lore. India had her Danavas and Daityas; Ceylon had her Râkshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldea, her Izdubars (Nimrod); and the Jews their Emims of the land of Moab, with the famous giants, Anakim (Numbers xiii. 33). Moses speaks of Og, a king who was nine cubits high (15ft. 4in.) and four wide (Deut. iii. 11), and Goliath was "six cubits and a span in height" (or 10ft. 7in.). The only difference found between the "revealed Scripture" and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., is this: While the pagans mention only the skeletons of giants, dead untold ages before, relics that some of them had personally seen, the Bible interpreters unashamedly demand that geology and archaeology should believe, that several countries were inhabited by such giants in the day of Moses; giants before whom the Jews were as grasshoppers, and who still existed in the days of Joshua and David. Unfortunately their own chronology is in the way. Either the latter or the giants have to be given up. (But see Part III., Addenda, the closing chapter.)

Of still standing witnesses to the submerged continents, and the colossal men that inhabited them, there are still a few. Archaeology claims several such on this globe, though beyond wondering "what these may be"—it never made any serious attempt to solve the mystery. Besides the Easter Island statues mentioned already, to what epoch do the colossal statues, still erect and intact near Bamian, belong? Archaeology assigns them to the first centuries of Christianity (as usual), and errs in this as it does in many other speculations. A few words of description will show the readers what are the statues of both Easter Isle and Bamian. We will first examine what is known of them to orthodox Science. In "The Countries of the World," by Robert Brown, in Vol. IV., page 43, it is stated that—

"Teapi, Rapa-nui, or Easter Island, is an isolated spot almost 2,000 miles from the South American coast. . . In length it is about twelve miles, in breadth four . . . and there is an extinct crater 1,050 feet high in its centre. The island abounds in craters, which have been extinct for so long that no tradition of their activity remains. . . .

". . . But who made the great stone images (p. 44, etc.) which are now the chief attraction of the island to visitors? No one knows"—says the reviewer. "It is more than likely that they were here when the present inhabitants (a handful of Polynesian savages) arrived. . . . Their workmanship is

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*See at the end of this Stanza "On the Duration of Ages and Cycles."
of a high order . . . and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America. . . . Even at the date of Cook's visit, some of the statues, measuring 27 feet in height and eight across the shoulders were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad. . . . all built of hewn stone in the Cyclopean style, very much like the walls of the Temple of Pachacamac, or the ruins of Tia-Huanuco in Peru" (vol. iii., pp. 310, 311).

"THERE IS NO REASON TO BELIEVE THAT ANY OF THE STATUES HAVE BEEN BUILT UP, BIT BY BIT, BY SCAFFOLDING ERECTED AROUND THEM"—adds the journal very suggestively—"without explaining how they could be built otherwise, unless made by giants of the same size as the statues themselves. One of the best of these colossal images is now in the British Museum. The images at Ronororaka—the only ones now found erect—are four in number, three deeply sunk in the soil, and one resting on the back of its head like the head of a man asleep. Their types, though all are long-headed, are different; and they are evidently meant for portraits, as the noses, the mouths and chins differ greatly in form, their head-dress, moreover—a kind of flat cap with a back piece attached to it to cover the back portion of the head—showing that the originals were no savages of the stone period. Verily the question may be asked—"Who made them?"—but it is not archæology nor yet geology that is likely to answer, though the latter recognizes in the Island a portion of a submerged continent.

But who cut the Bamian, still more colossal, statues, the tallest and the most gigantic in the whole world, for Bartholdi's "Statue of Liberty" (now at New York) is a dwarf when compared with the largest of the five images. Burnes, and several learned Jesuits who have visited the place, speak of a mountain "all honeycombed with gigantic cells," with two immense giants cut in the same rock. They are referred to as the modern Miaotse (vide supra, quotation from Shoo-King) the last surviving witnesses of the Miaotse who had "troubled the earth"; the Jesuits are right, and the Archæologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins discovered one after the other in our day, all those immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains, are the work of the Cyclopes, the true and actual giants of old. "Masses of enormous human bones" were found "in America, near Misorte," a celebrated modern traveller tells us, precisely on the spot which local tradition points out as the landing spot of those giants who overran America when it had hardly arisen from the waters (See "De La Vega," Vol. ix. ch. ix.).

Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them, and even the hand of man, as in the instance of the hords of Timoor and the Vandal-warriors of Nadir-Shah? Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Kobhibaba, a huge mountain of the Paropamisian (or Hindu-Kush) chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of the ancient city of Djoooljool, ruined and destroyed to the last stone by Tchengis-Khan in the XIIIth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their viharas. Such viharas are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. It is at the entrance of some of these that five enormous statues, of what is regarded as Buddha, have been discovered or rather rediscovered in our century, as the famous Chinese traveller, Hiouen-Thsang, speaks of, and saw them, when he visited Bamian in the VIIth century.

When it is maintained that no larger statues exist on the whole globe, the fact is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or seventy feet higher than the "Statue of Liberty" now at New York, as the latter is only 105 feet or 34 metres high. The famous Colossus of Rhodes itself, between whose limbs passed easily the largest vessels of those days, measured only 120 to 130 feet in height. The second statue, cut out in the rock like the first one, is only 60 feet high—the two others still smaller, the last one being only a little larger than the average tall man of our present race. The first and largest of the Colossi represents a man draped in a kind of toga; M. de Nadeylac thinks (See infra) that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, point out undeniably that Buddha was meant to be represented. But the above proves nothing. Notwithstanding the fact

*See also "Pneumatologie des Esprits," Vol. III., p. 55, de Mirville.
†The first and second have, in common with Bartholdi's Statue, an entrance at the foot, leading by a winding staircase cut in the rock up into the heads of the statues. The eminent French archaeologist and anthropologist, the Marquis de Nadeylac, justly remarks in his work that there never was in ancient or in modern times a sculptured human figure more colossal than the first of the two.
that most of the now existing figures of Buddha, represented in the posture of Samadhi, have large drooping ears, this is a later innovation and an afterthought. The primitive idea was due to esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who knows and hears all, and whose benevolent love and attention for all creatures nothing can escape. "The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond valley and mountain, and hastens to its deliverance":—says a Stanza. Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort them artificially. The Buddhist monks, who turned the grottos of the Miao-tse into Viharas and cells, came into Central Asia about or in the first century of the Christian era. Therefore Hiouen Thsang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The very drapery, in contrast to the figure itself, cut out in the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. Whom does it represent in such case, it may be asked?

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, like some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second—120 feet high—represents the sweat-born; and the third—measuring 60 feet—immortalizes the race that fell, and thereby inaugurated the first physical race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter. (See the following sub-section on "Cyclopean Ruins, and Colossal Stones as Witnesses to Giants.")

These are, then, the "Giants" of antiquity, the ante- and post-diluvian Gibborim of the Bible. They lived and flourished one million rather than between three and four thousand years ago. The Anakim of Joshua, whose hosts were as "grasshoppers" in comparison with them, are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years.

In everything that pertains to prehistoric times the reader ought to bear the wise words of Montaigne in his mind. Saith the great French philosopher:

"... It is a sottish presumption to disdaine and condemne that for false, which unto us seemeth to beare no show of likelihood or truth: which is an ordinarie fault in those who perswade themselves to be of more sufficiencie than the vulgar sort.

"... But reason hath taught me, that so resolutely to condemne a thing for false and impossible, is to assume unto himself the advantage to have the bounds and limits of God's will, and the power of our common Mother Nature tied to his sleeve, and that there is no greater folly in the world than to reduce them to the measure of our capacite and bounds of our sufficiencie.

"If we term those things monsters or miracles to which our reason cannot attain, how many doe such daily present themselves unto our sight? Let us consider through what cloudes, and how blinde-folde we are led to the knowledge of most things that passe our hands; verily we shall finde it is rather custome than Science that receiveth, the strangenesse of them from us: and that those things, were they newly presented unto us, wee should doubtlesse deeme them as much or more unlikely and incredible than any other." (Essays, chap. xxvi.)

A fair-minded scholar should, before denying the possibility of our history and records, search modern History, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvellous early races. Few among the unbelievers suspect the wealth of corroborative evidence which is found scattered about and buried even in the British Museum alone. The
reader is asked to throw one more glance at the subject-matter treated of in the chapter which follows:—

Cyclopean Ruins and Colossal Stones as Witnesses to Giants.

In his enormous works—Mémoires addressées à l'Académie des Sciences—de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of "historical evidence" that in the days of miracle—Pagan and Biblical—the stones walked, spoke, delivered oracles, and even sung. That finally, "Christ-stone," or Christ-Rock, "the spiritual Rock" that followed "Israel" (1 Corinthians x. 4) "became a Jupiter lapis," swallowed by his father Saturn, "under the shape of a stone."* We will not stop to discuss the evident misuse and materialization of Biblical metaphors, simply for the sake of proving the Satanism of idols, though a good deal might be said† on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (a) there had been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures; and (b) were there no such thing as MAGIC, there could never have been so many witnesses to oracular and speaking stones.

In the Achâica (p. 81) we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty stupid "for worshiping stones." But, having reached Arcadia, he adds: "I have changed my way of thinking." Therefore, without worshipping stones or stone idols and statues, which is the same—a crime Roman Catholics are unwise to reproach Pagans with, as they do likewise—one may be allowed to believe in what so many great philosophers and holy men have believed in, without deserving to be called an "idiot" by modern Pausaniases.

The reader is referred to Volume VI. of the Académie des Inscriptions ( Mémoires, p. 518, et seq.) if he would study the various properties of flints and pebbles from the standpoint of Magic and psychic powers. In a poem on Stones attributed to Orpheus, those stones are divided into ophites and siderites, "serpent-stones" and "star-stones." "The 'Ophite

*Pierres Animées et parlantes., p. 283. Théologie de la Pierre, 270.
†Saturn is Kronos—"Time." His swallowing Jupiter lapis may turn out one day a prophecy. "Peter (Cephas, lapis), is the stone on which the Church of Rome is built" we are assured. But Kronos is as sure "to swallow it" one day, as he has swallowed Jupiter-lapis and still greater characters.

is shaggy, hard, heavy, black, and has the gift of speech; when one prepares to cast it away, it produces a sound similar to the cry of a child. It is by means of this stone that Helanos foretold the ruin of Troy, his fatherland ." etc. (Falconnet.)

Sanchoniathon and Philo Byblos, in referring to these bythones, call them "Animated Stones." Photius repeats what Damascius, Asclepiades, Isidorus and the physician Eusebius had asserted before him. The latter (Eusebius) never parted with his ophites, which he carried in his bosom, and received oracles from them, delivered in a small voice resembling a low whistling.* Arnobius (a holy man who, "from a Pagan had become one of the lights of the Church," Christians tell their readers) confesses he could never meet on his passage with one of such stones without putting it questions, "which is answered occasionally in a clear and sharp small voice." Where is the difference between the Christian and the Pagan ophites, we ask?

It is also known that the famous stone at Westminster was called li FAIL—"the speaking stone,"—which raised its voice only to name the king that had to be chosen. Cambry (Monuments Celtiques) says he saw it when it still bore the inscription:—†

"Ni fallat fatum, Scoti quocumque locatum Invenient lapidem, regnasse tenentur ibidem."

Finally, Suidas speaks of a certain Heraclius, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them." (See Dictionnaire des Religions par l'abbé Bertrand; art. on words Heraclius and Bythones.)

De Mirville—who seeks to justify the Bible—inquires very pertinently, why the monstrous stones of Stonehenge were called in days of old chior-gaur (from Cor, "dance," whence chorea, and gaur, a GIANT), or the dance of giants? And then he sends the reader to receive his reply from the Bishop of St. Gildas. But the authors of the Voyage dans le Comté

*The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (1 Kings xix. 12.)
†The rocking, or Logan, stones bear various names. The Celts bad their clach-branch, the "Destiny or judgment-stone"; the divining-stone, or "stone of the oracle" and the oracle stone; the moving or animated stone of the Phoenicians; the rumbling stone of the Irish. Britanny has its pierres branlantes at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (See Hudson's "Letters from North America," Vol. II., p. 440.) Pliny speaks of several in Asia (Hist. Nat. Lib. I., c. 96); and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive as to be movable by the mind" (Achromen's Arth. Index, p. 34), referring no doubt to the ancient priests who moved such stones by will-power and from a distance.
de Cornouailles, sur les traces des géants, and of various learned works on the ruins of Stonehenge,* Carnac and West Hoadley, give far better and more reliable information upon this particular subject. In those regions—true forests of rocks—innumerable monoliths are found, "some weighing over 500,000 kilograms" (Cambry). These "hinging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, if not giants, could ever raise such masses (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem to hardly touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them.

We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That, a rock when "weathering," i.e., losing flake after flake of its substance under influence of weather, assumes this form. That, the "tors" in West England exhibit curious forms, also produced by this cause. That, finally, as all scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers"—our statement will be justly denied, especially as "we see this process of rock-modification in progress around us to-day."

Let us examine the case.

But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congener are often strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (French trans., Sépulture des Tartares. Arch. VII., p. 2227, speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (Voyageurs Anciens et Modernes, Vol. I., p. 230) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "most probably African."

This is a strange coincidence, as Irish tradition attributes the origin of her circular stones to a Sorcerer who brought them from Africa. De Mirville sees in that sorcerer "an accursed Hamite." We see in him a dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—giants in every and any case.*

"Men," says Cambry, naively, "have nothing to do with it . . . for never could human power and industry undertake anything of this kind. Nature alone has accomplished it all (!) and Science will demonstrate it some day" (!) (p.88). Nevertheless, it is a human, though gigantic power, which has accomplished it, and no more "nature" alone than god or devil.

"Science," having undertaken to demonstrate that even the mind and Spirit of man are simply the production of blind forces, is quite capable of accepting the task. It may come out some fine morning, and seek to prove that nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds flying from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on. "I had believed for a long time," he says, "that Nature alone could produce those wonders . . . . but I recant . . . . chance is unable to create such marvellous combinations . . . . and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau. . . ." Dr. John Watson, quoted by the same author "Antiquités Céliques," p. 99, says, when speaking of the moving rocks, or Rocking-Stones situated on the slope of Golcar (the "Enchanter") : "The astonishing movement of those masses poised in equilibrium made the Celts compare them to gods." . . .

In "Stonehenge" (Flinders Petrie) it is said that "Stonehenge is built of the stone of the district, a red sandstone, or 'sarsen' stone, locally called 'grey wethers.' But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland."

To close, the reflections of a man of Science, in an article upon the subject published in 1850 in the Revue Archéologique (p.473), are worthy of being quoted. Says the paper, concerning the rocking stones:—

"Every stone is a block whose weight would try the most powerful machines. There are, in a word, scattered throughout the globe, masses, before which the Coincidence seems to remain inexplicable, at the sight of which imagination is confounded, and that had to be endowed with a name as colossal as the

*See, among others, "History of Paganism in Calcdonia," by Dr. Th. A. Wise, F.R.A.S., etc.

†Ham was no more a Titan or Giant than Shem and Japhet. They are either all Arkite Titans, as Faber shows them, or myths.

*Diodorus Siculus asserts that in the days of Isis, all men were of a vast stature, who were denominated by the Hellenes Giants. "Οἱ δὲ ἐν Ἀἰγύπτῳ μυθολογοῦσι κατ’ ἑαυτὸν ἡλικίαν γεγονέναι τίνας πολυσωμάτως."
things themselves. Besides which, these immense rocking stones, called sometimes routers—placed upright on one of their sides as on a point, their equipoise being so perfect that the slightest touch is sufficient to set them in motion... betray a most positive knowledge of statics. Reciprocal counter-motion, surfaces, plane, convex and concave, in turn... all this allies them to Cyclopean monuments, of which it can be said with good reason, repeating after de La Vega that "the demons seem to have worked on them more than men."*

For once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, applied to masses weighing millions of pounds, can be the work of Paleolithic savages, of cave-men, taller than the average man in our century, yet ordinary mortals as we are? It is no use for our purpose to refer to the various traditions attached to the rocking-stones. Still, it may be as well to remind the English reader of Giraldus Cambrensis, who speaks of such a stone on the Isle of Mona, which returned to its place, every effort made to keep it elsewhere notwithstanding. At the time of the conquest of Ireland by Henry II., a Count Hugo Cestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far bigger one and had them thrown into the sea. On the following morning it was found in its accustomed place... The learned William of Salisbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1554... And this reminds one of what Pliny said of the stone left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytaneum "whence it ran away several times, which forced them to lead it" (Nat. Hist., XXXVI., p. 592)... Here we have immense stones stated by all antiquity to be "living, moving, speaking and self-perambulating." They were also capable, it seems, of making people run away, since they have been called routers ("to put to flight," to rout) and Des Mousseaux shows them all to be prophetic stones and called mad stones (see his, "Dieu et les Dieux" p. 587). "The rocking-stone is accepted in Science. Why did it rock, why was it made to do so? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason the stones of truth" (de Mirville, "Fétichisme")*

This is history, the Past of prehistoric times, warranting the same in later ages. The Dracontia, sacred to the moon and the serpent, were the more ancient "Rocks of Destiny" of older nations, whose motion, or rocking, was a code perfectly clear to the initiated priests, who alone had the key to this ancient reading. Vormius and Olafis Magnus show that it was according to the orders of the oracle, "whose voice spoke through the immense rocks raised by the colossal powers of ancient giants," that the kings of Scandinavia were elected. "In India and Persia," says Pliny, "it is she (the Persian Oitzoé) whom the magi had to consult for the election of their sovereigns" (Nat. Hist., lxxxvii., chap. LIV); and he describes (in chap. XXXVIII., l. ii.) a rock overshadowing Harpasa, in Asia, and placed in such a manner that "a single finger..."

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*Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad, the distinguished Archæologist, shows the same amazement in finding the description given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries—"offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nagpur" (the city of Snakes). The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence... that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these betyles, lithoi, and "magic" stones in general. The cup marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch... generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups"—are simply written records of the oldest races. Whosoever examines with attention the drawings made of such marks in the "Archeological Notes on Ancient Sculpturing on Rocks in Kumaon, India, etc.,..." will find in it the most primitive style of marking or recording; something of the sort having been adopted by the American inventors of the Morse code of telegraphic writing, which reminds us of the Ahgam writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it "cut on sandstone." Sweden, Norway, and Scandinavia are full of such written records, the Runic characters having followed the cup-marks and long and short strokes. In "Johannes Mannus' Infolio" one sees the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of Kroszharsgrani, the Magician) who holds under each arm a huge stone covered with Runic characters; and Starkad, according to Scandinavian legend, went to Ireland and performed marvellous deeds in the North and South, East and West. (See "Asgard and the Gods.")
can move it, while the weight of the whole body makes it resist." Why then should not the rocking stones of Ireland, or those of Brinham, in Yorkshire, have served for the same mode of divination or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller ones, such as Brinham Rocks, with some revolving stones on their summit, are copies from the more ancient lithoi. Had not the bishops of the middle ages destroyed all the plans of the Dracontia they could lay their hands on, Science would know more of these.* As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and MAGIC. E. Biot, a member of the Institute of France, published in his Antiquités de France, Vol. ix., an article showing the Chatam peramba (the Field of Death, or ancient burial ground in Malabar), to be identical with the old tombs at Carnac—"a prominence and a central tomb." ... "Bones are found in them (the tombs)," he says, "and Mr. Hillwell tells us that some of these are enormous, the natives (of Malabar) calling the tombs the dwellings of Râkshasas (Giants)." Several stone circles, "considered the work of the Panch Pandava (five Pandus), as all such monuments are in India, so numerous in that country," when opened by the direction of Rajah Vasariddi, "were found to contain human bones of a very large size." (T.A. Wise, in "History of Paganism in Caledonin," p. 36).

Again, de Mirville is right in his generalization, if not in his conclusions. As the long cherished theory that the Dracontia are mostly witnesses to "great natural geological commotions" (Charlton), and "are the work of Nature" (Cambry) is now exploded, his remarks are very just. "Before the impossibility of such a theory is asserted, we advise Science to reflect ... and, above all, no longer to class Titans and Giants among primitive legends: for their works are there, under our eyes, and those rocking stones will oscillate on their basis to the end of the world to help them to see clearer and realise once for all, that one is not altogether a candidate for Charenton for believing in wonders certified to by the whole of Antiquity" ("Fétichisme," p. 288).

It is just what we can never repeat too often, though the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that Science is as inconsistent, to say the least, in its modern speculations, as was ancient and mediæval theology in its interpretations of the so-called Revelation. Science would have men descend from the pithecioid ape—a transformation requiring millions of years—and yet fears to make mankind older than 100,000 years! Science teaches the gradual transformation of species, natural selection and evolution from the lowest form to the highest; from mollusc to fish, from reptile to bird and mammalian. Yet it refuses to man, who physiologically is only a higher mammal and animal, such transformation of his external form. But if the monstrous iguanodon of the Wealden may have been the ancestor of the diminutive iguana of to-day, why could not the monstrous man of the Secret Doctrine have become the modern man—the link between Animal and Angel? Is there anything more unscientific in this "theory," than in that of refusing to man any spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, as a distinct genus in the system of Nature? Occult Sciences may be less scientific than the present exact Sciences, they are withal more logical and consistent in their teachings. Physical forces, and natural affinities of atoms may be sufficient as factors to transform a plant into an animal; but it requires more than a mere interplay between certain material aggregates and their environment, to call to life a fully conscious man; even though he were no more indeed than a ramification between two "poor cousins" of the Quadrumanous order. Occult Sciences admit with Hæckel that (objective) life on our globe "is a logical postulate of Scientific natural history," but add that the rejection of a like Spiritual involution, from within without, of invisible subjective Spirit-life—eternal and a Principle in Nature—is more illogical, if possible, than to say that the Universe and all in it has been gradually built by blind forces inherent in matter, without any external help.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named organic PROTEIN. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's Requiem. This was followed by a Sonata of Beethoven, etc., ad infinitum; its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. .... What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic savants tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

Whatever may have been the real inner thought of Mr. Herbert Spencer, when writing on the subject of the gradual transformation of

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*Charton, the Author of "Voyageurs anciens et modernes," quoted by De Mirville.
species, what he says in it applies to our doctrine. "Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being." ("Essays on Physiology," Subj. p. 144.) Then why, in this case, should not historical man be the product of a modification on a pre-existent and pre-historical kind of man, even supposing for argument's sake that there is nothing within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are produced in the laboratory by what we may literally call artificial evolution" (Appendix to "Principles of Biology," p. 482), we answer the distinguished English philosopher, that Alchemists and great adepts have done as much, and, indeed, far more, before the chemists ever attempted to "build out of dissociated elements complex combinations." The Homunculi of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an artificial, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become gods before they became men.

The above digression, if one, is an attempt at justification before the few thinking men of the coming century who may read this. But this accounts also for the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or theology; and why they prefer any such "psychic craze" to the dogmatic assertions of both, neither of the two having anything better to offer than blind faith in their respective infallibility. Universal tradition is indeed the far safer guide in life. And universal tradition shows primitive man living for ages together with his Creators and first instructors—the Elohim—in the World's "Garden of Eden," or "Delight." We shall treat of the Divine Instructors in Stanza XII.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS (a).

stanza XII.

THE FIFTH RACE AND ITS DIVINE INSTRUCTORS.

§§ (47) The remnants of the first two races disappear for ever. Groups of the various Atlantean races saved from the Deluge along with the Forefathers of the Fifth. (48) The origins of our present Race, the Fifth. The first divine Dynasties.

(49) The earliest glimmerings in History, now pinned to the allegorical chronology of the Bible, and "universal" History slavishly following it.—The nature of the first instructors and civilizers of mankind.

47. Few (men) remained. Some yellow, some brown and black, and some red, remained. The moon-coloured (of the primitive Divine Stock) were gone for ever (a) . . . .

48. The Fifth Race produced from the Holy Stock (remained). It was ruled by Her First Divine Kings.

49. The "serpents" who re-descended; who made peace with the Fifth (Race), who taught and instructed it (b) . . . .

(a) This verse (47) relates to the Fifth Race. History does not begin with it, but living and ever-recurring tradition does. History—or what is called history—does not go further back than the fantastic origins of our fifth sub-race, a "few thousands" of years. It is the sub-divisions of this first sub-race of the Fifth Root-Race which are referred to in the sentence, "Some yellow, some brown and black, and some red, remained." The "moon coloured" (i.e., the First and the Second Races) were gone for ever—ay, without leaving any traces whatever; and that, so far back as the third "Deluge" of the Third Lemurian race, that "Great Dragon," whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the Verse in the Commentary which says:

"The Great Dragon has respect but for the 'serpents' of Wisdom, the Serpents whose holes are now under the triangular stones," i.e., "the Pyramids, at the four corners of the world."

(b) This tells us clearly that which is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or "wise" men of the three Races (the Third, Fourth and the Fifth) dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such "pyramids" existed in the four corners of the world and were never the monopoly of the land of the Pharaohs, though until found scattered all over the two Americas, under and over ground, beneath amid the virgin forests, as in plain and vale, they were supposed to be the exclusive property of Egypt. If the true geometrically correct pyramids are no longer found in European regions, many of the supposed early neolithic caves, of the colossal triangular, pyramidal and conical menhirs in the Morbihan, and Brittany generally; many of the Danish tumult and even of the "giant tombs" of Sardinia with their inseparable companions, the nuraghi, are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the—"some yellow, some brown and black, and some red"—races that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato's Atlantean island, and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East. Those who can hardly accept the antiquity of the human race so far back as the 57,000 years assigned by Dr. Dowler to the skeleton found by him at New Orleans on the banks of the Mississippi, will, of course, reject these facts. But they may find themselves mistaken some day. It is the foolish self-glorification of the Arcadians who styled themselves προσελήνων—older than the moon—and of the people of Attica, who claimed that they had existed before the sun appeared in heaven, that we may disparage, not their undeniable antiquity. Nor can we laugh at the universal belief that we had giant ancestors. The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken for human bones, does not make away with the difficulty that, of all the mammals, man is the only one whom science will not allow to have dwarfed down, like all other animal frames, from the giant homo diluvii to the creature between 5 and 6 feet that he is now.

But the "serpents of Wisdom" have preserved their records well, and the history of the human evolution is traced in heaven as it is traced on underground walls. Humanity and the stars are bound together indissolubly, because of the intelligences that rule the latter.

Modern symbologists may scoff at this and call it "fancy," but "it is unquestionable that the Deluge has (ever) been associated in the legends of some Eastern peoples not only with the Pyramids, but also with the constellations," writes Mr. Staniland Wake ("The Great Pyramid"). The "Old Dragon" is identical with the "great Flood." says Mr. Proctor (in "Knowledge," Vol. I., p. 243): "We know that in the past the constellation of the Dragon was at the pole, or boss, of the celestial sphere. In stellar temples . . . the Dragon would be the
The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit divine, Being. Speaking of the "Yellow Dragon," the chief of the others, the Twan-ying-t'u, says: "His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree (Karma); at the proper seasons if there is perfection he comes forth, if not he remains (invisible)." . . . And Kon-fu-tyu is made to say by Lü-lan, "The Dragon feeds in the pure water of Wisdom and sports in the clear waters of Life."

Our Divine Instructors.

Now Atlantis and the Phlegyan isle are not the only record that is left of the deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kämpfer and Faber spell "Maurigosima," for some mysterious phonetic reasons of their own. Kämpfer, in his "Japan" (Appendix, p. 13), gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peir-u-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.

At the same time there is not an old fragment but shows belief in a multiformal and even multigeneric evolution—spiritual, psychic, intellectual and physical—of human beings, just as given in the present work. A few of these claims have now to be considered.

Our races—they all show—have sprung from divine races, by whatever name they are called. Whether we deal with the Indian Rishis or Pitris; with the Chinese Chim-nang and Tchan-gy—their "divine man" and demi-gods; with the Akkadian Dingir and Mul-lil—the creative god and the "Gods of the ghost-world"; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim, or again with Manco Capac and his Peruvian progeny—the story varies nowhere. Every nation has either the seven and ten Rishis-Manus and Prajâpatis; the seven and ten Ki-y; or ten and seven Amshaspends* (six exoterically), ten and seven Chaldean Anedots, the secret doctrine he is the seventh and highest, just as Pthah is the seventh Kabir among the Kabiri.

*The Amshaspends are six—if Ormazd, their chief and Logos, is excluded. But in the secret doctrine he is the seventh and highest, just as Pthah is the seventh Kabir among the Kabiri.

*In the Purina it is identified with Vishnu's or Brahmâ's Sveta Dwipa of Mount Meru.
day was sacred both to Hermes and Thot. The Hermes of Oriental tradition, worshipped at Phineata and said to have fled after the death of Argus into Egypt, civilized it under the name of Thoth. But under whichever of these characters, he is always credited with having transferred all the sciences from latent to active potency, i.e., with having been the first to teach magic to Egypt and to Greece, before the days of Magna Graecia, and when the Greeks were not even Hellenes.

Not only Herodotus—the "father of History"—tells us of the marvellous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

"It is, indeed," as Creuzer shows:—

"From the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres." "In the system of the ancient priests (Hierophants and Adepts) all things without exception, gods, the genii, manes (souls), the whole world, are conjointly developed in Space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of Spirits..."

There were more efforts made by the modern historians (French Academicians, like Renan, chiefly) to suppress truth by ignoring the ancient annals of divine Kings, than is strictly consistent with honesty. But M. Renan could never be more unwilling than was Eratosthenes 260 years B.C. to accept the unpalatable fact; and yet the latter found himself obliged to recognise its truth. For this, the great astronomer is treated with great contempt by his colleagues 2,000 years later. Manetho became with them "a superstitious priest born and bred in the atmosphere of other lying priests of Heliopolis" (Freeret). "All those historians and priests," justly remarks the demonologist, de Mirville, "so veracious when repeating stories of human kings and men, suddenly become extremely suspicious no sooner do they go back to their gods." . . . But there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt (Manetho's above all), and that of Ptolemy. In the Turin papyrus, the most remarkable of all, in the words of the Egyptologist, de Rougé:—

"...Champollion, struck with amazement, found that he had under his own eyes the whole truth... It was the remains of a list of dynasties embracing the furthest mythic times, or the REIGN OF THE GODS AND HEROES. . . . At the very outset of this curious papyrus we have to arrive at the conviction that so far back already as the period of Ramses, those mythic and heroical traditions were just as Manetho had transmitted them to us; we see figuring in them, as Kings of Egypt, the gods Seb, Osiris, Horus, Thoth-Hermes, and the goddess Ma, a long period of centuries being assigned to the reign of each of these." (Ann. de Philologie Chrétienne, Vol. XXXII., p. 442).

The synchronistic tables of Manetho, besides the fact that they were disfigured by Eusebius for dishonest purposes, had never gone beyond Manetho. The chronology of the divine Kings and Dynasties, like that of the age of humanity, has ever been in the hands of the priests, and was kept secret from the profane multitudes.

Africa, as a continent, it is said, appeared before Europe did; nevertheless it appeared later than Lemuria and even the earliest Atlantis. That the whole region of what is now Egypt and the deserts was once upon a time covered with the sea, was known firstly through Herodotus, Strabo, Pliny, and all the Greeks; and, secondly, through geology. Abyssinia was once upon a time an island; and the Delta was the first country occupied by the pioneer emigrants who came with their gods from the North-east.

When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, which records the fact. This Zodiac, with its mysterious three Virgos between the Lion and Libra, has found its OEEdipus, who understood the riddle of these signs, and justified the veracity of those priests who told Herodotus that:—(a) The poles of the Earth and the Ecliptic had formerly coincided; and (b) That even since their first Zodiacal records were commenced, the Poles have three times within the plane of the Ecliptic, as the Initiates taught.

Bailly had not sufficient words at his command to express his surprise at the sameness of all such traditions about the divine races. "What are finally," he exclaims, "all those reigns of Indian Devas and Persian Peris? . . . Or, those reigns and dynasties of the Chinese legends; those Tien-hoang or the Kings of Heaven, quite distinct from the Ti-hoang, the Kings on Earth, and the Gin-hoang the King's men, a distinction which is in perfect accord with that other one made by the Greeks and the Egyptians, in enumerating their dynasties of Gods, of demi-gods, and of mortals."

"Now," says Panadora, "it is before that time (Menes), that the reign of the seven gods who rule the world took place. It was during that period that those benefactors of humanity descended on Earth and taught

*Ch. iv. of "Egypt," p. 441.
men to calculate the course of the sun and moon by the twelve signs of the Ecliptic."

Nearly five hundred years before the actual era, Herodotus was shown by the priests of Egypt the statues of their human Kings and Pontiffs-piromis (the archi-prophets or Maha-Chohans of the temples), born one from the other (without the intervention of woman) who had reigned before Menes, their first human King. These statues, he says, were enormous colossi in wood, three hundred and forty-five in number, each of which had his name, his history and his annals. And they assured Herodotus* (unless the most truthful of historians, the "Father of History," is now accused of fibbing, just in this instance) that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history of the three dynasties that preceded the human—namely, the Dynasties of the Gods, that of demi-gods, and of the Heroes, or Giants. These "three dynasties" are the three Races.

Translated into the language of the Esoteric doctrine, these three dynasties would also be those of the Devas, of Kimpurushas, and of Danavas and Daityas—otherwise gods, celestial spirits, and Giants or Titans. "Happy are those who are born, even from the condition of gods, as men, in Bharata-Varsha!" exclaim the incarnated gods themselves, during the Third Root-Race. Bharata is India, but in this case it symbolized the chosen land in those days, and was considered the best of the divisions of Jambu-dwipa, as it was the land of active (spiritual) works par excellence: the land of initiation and of divine knowledge.

Can one fail to recognize in Creuzer great powers of intuition, when, being almost unacquainted with the Aryan Hindu philosophies, little known in his day, he wrote:—

"We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. Rut we repeat again, the natural good sense and the upright

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*See also Mémoires à l'Académie, etc., of de Mirville, Vol. III., for a mass of evidence.
†In Vishnu-Purâna, Book II., chap. 3, 4. et seq., may be found many corroborations of the same, if one reads carefully. The reigns of gods, lower gods, and men are all enumerated in the descriptions of the seven Islands, seven seas, seven mountains, etc., etc., ruled by Kings. Each king is said invariably to have seven sons, an allusion to the seven sub-races. One instance will do. The King of Kusa dwipa had seven sons (follow names) . . . "after whom the seven portions (Varsha) of the island were called. There reside mankind along with Daityas and Danavas, as well as with spirits of Heaven (Gandharvas, Yakshas, Kimpurushas, etc.) and gods." (Chapter iv.) There is but one exception in the case of King Priyavrata, the son of the first Manu, Swayambhûva—who had ten sons. But of these, three—Medha, Agnibhûtu, and Putra—became ascetics, and refused their portions. Thus Priyavrata divided the earth again into seven continents.

hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. Remember:—"The servants of Horus glean the wheat in the field of Aanroo, . . . wheat seven cubits high." (Book of the Dead," chap. cxx.v.33; and clv.i. 4.)* The reader is referred to Stanza VII., Verse 3, Book I., wherein this verse is explained in another of its meanings, and also to the "Book of the Dead," chap. cix., v. 4 and 5.

"I am the Queen of these regions," says the Egyptian Isis; "I was the first to reveal to mortals the mysteries of wheat and corn. . . . Rejoice, O Egypt! thou who wert my nurse." (Book I., chap. XIV.)†

Siris was called the dog-star. It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas.

The book of the Chinese Y-King, attributes the discovery of agriculture to "the instruction given to men by celestial genii."

"Woe, woe to the men who know not, observe not, nor will they see. . . . They are all blind‡ since they remain ignorant how much the world is full of various and invisible creatures which crowd even in the most sacred places" (Zohar, Part I., col. 177.)

The "Sons of God" have existed and do exist. From the Hindu Brahmâputras and Manasaputras (Sons of Brahmâ and Mind-born sons) down to the 'B'ne-aleim of the Jewish Bible, the faith of the centuries and
universal tradition force reason to yield to such evidence. Of what value is independent criticism so called, or "internal evidence" (based usually on the respective hobbies of the critics), in the face of the universal testimony, which never varied throughout the historical cycles? Read esoterically the sixth chapter of Genesis, which repeats the statements of the Secret Doctrine, only changing slightly its form, and drawing a different conclusion which clashes even with the Zohar. "There were giants in the earth in those days; and also after that when 'the Sons of God' ('b'ne-aleim) "came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (or giants).*

What does this sentence "and also after that" signify unless it means when explained: "There were giants in the earth BEFORE, i.e., before the sinless sons of the Third Race; and also after that when other sons of God, lower in nature, inaugurated sexual connection on earth (as Daksha did, when he saw that his Mana-saputras would not people the earth)? And then comes a long break in this chapter vi. of Genesis, between verses 4 and 5. For surely, it was not in or through the wickedness of the "mighty men" . . . . men of renown, among whom is placed Nimrod the "mighty hunter before the Lord," that "god saw that the wickedness of man was great," nor in the builders of Babel, for this was after the Deluge; but in the progeny of the giants who produced monstra quædam de genere giganteo, monsters from whence sprang the lower races of men, now represented on earth by a few miserable dying-out tribes and the huge anthropoid apes.

And if we are taken to task by theologians, whether Protestant or Roman Catholic, we have only to refer them to their own literal texts. The above quoted verse was ever a dilemma, not alone for the men of science and Biblical scholars, but also for priests. For, as the Rev. Father Peronne puts it:—"Either they (the B'ne-aleim) were good angels, and in such case how could they fall? Or they were bad (angels) and in this case could not be called b'ne-aleim, the "sons of God." (Prælectiones theol. ch. ii.) This Biblical riddle—"the real sense of which no author has ever understood," as candidly confessed by Fourmont†—can only be explained by the Occult doctrine, through the Zohar to the Western, and the Book of Dzyan to the Eastern. What the former says we have seen; what the Zohar tells us is this: B'ne-aleim was a name common to the Malachim (the good Messengers) and to the Ischin ("the lower angels") (Rabbi Parcha).

We may add for the benefit of the demonologists that their Satan,

are moved by the same Spirit of dark fanaticism that moved the Pharisees to curse Jesus by saying to him "Say we not well thou hast a devil?"

Read the account about Indra (Vayu) in the Rig-Veda, the occult volume par excellence of Aryanism, and then compare it with the same in the Purânas—the exoteric interpretation thereof, and the purposely garbled account of the true Wisdom religion. In the Rig Veda Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the Purânas Indra becomes a profligate, and a regular drunkard on the Soma juice, in the terrestrial way. He is the conqueror of all the "enemies of the gods"—the Daityas, Nágas (Serpents), Asuras, all the Serpent-gods, and of Vritri, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon—the chief of the militant Host. Turning to the Bible, we find Satan, one of the "Sons of God" (Job. i. 6), becoming in exoteric interpretation the Devil, and the Dragon in its infernal, evil sense. But in the Kabala ("Book of Numbers") Samael, who is Satan, is shown to be identical with St. Michael, the slayer of the Dragon. How is this? For it is said that Tselem (the image) reflects alike Michael and Samael who are one. Both proceed, it is taught, from Ruach (Spirit), Neschamah (Soul) and Nephesch (life). In the "Chaldean Book of Numbers" Samael is the concealed (occult) Wisdom, and Michael the higher terrestrial Wisdom, both emanating from the same source but diverging after their issue from the mundane soul, which on Earth is Mahat (intellectual understanding, or Manas (the seat of Intellect). They diverge, because one (Michael) is influenced by Neschamah, while the other (Samael) remains uninfluenced. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all)—the adversary of its anthropomorphic God and sensual physical man, the DEVIL!

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THE ORIGIN OF THE SATANIC MYTH.

Let us then fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new Satanic myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret initiations among the profane, and was established universally through the once universal heliolatrous religion. There was a time when the four parts of the world were covered with the temples sacred to the Sun and the Dragon;

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*Genesis vi., v. 4.
†Reflections critiques sur l'origine des anciens pruples.
but the cult is now preserved mostly in China and the Buddhist countries. "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God" ("Archaeology." Vol. xxv. p. 220. London). In the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship crossed over with its Sun-gods into the land of the Pharaohs from India. In the gods of Stonehenge we recognise the deities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Krishna and Kaliya, Osiris and Typhon are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is "one as God," or his "Double," for terrestrial purposes, and is one of the Elohim, the fighting angel, he is thus simply a permutation of Jehovah. Whatever the Cosmic or astronomical event that first gave rise to the allegory of the "War of Heaven," its earthly origin has to be sought in the temples of Initiation and archaic crypts. The following are the proofs:—

We find (a) the priests assuming the name of the gods they served; (b) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus the teachings of the Secret Doctrine are thereby corroborated.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the Serpent's catacombs, or passages. It was there that were performed the sacred mysteries of the kuklos anágkes, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amethystian region.

In de Bourbourg's book, Votan, the Mexican demi-god, in narrating his expedition, describes a subterranean passage which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "un agujero de colubra"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent. ("Die Phoinizier," 70.)

This is, indeed, very suggestive; for his description of the snake's hole is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled them-
Rahu, mythologically is a Daitya—a giant, a Demi-god, the lower part of whose body ended in a Dragon or Serpent's tail. During the churning of the Ocean, when the gods produced amrita—the water of Immortality—he stole some of it, and drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (Ketu) the Dragon's tail; the two being the ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable had another mystic meaning, since Rahu, the Dragon's head, played a prominent part in the mysteries of the Sun's (Vikārtana's) initiation, when the candidate and the Dragon had a supreme fight.

The caves of the Rishis, the abodes of Tiresias and the Greek seers, were modelled on those of the Nāgas—the Hindu King-Snakes, who dwelt in cavities of the rocks under the ground. From Sesa, the thousand-headed Serpent, on which Vishnu rests, down to Python, the dragon serpent oracle, all point to the secret meaning of the myth. In India we find the fact mentioned in the earliest Purānas. The children of Surasa are the "mighty Dragons." The Vayu Purāṇa replacing "Suras" (of Vishnu Purāṇa) by Danayas or Danavas—the descendants of Danu by the sage Kasyapa—and those Danavas being the giant (or Titans) who warned against the gods, they are thus shown identical with the "Dragons" and "Serpents" of Wisdom.

By simply comparing the Sun-gods of every country, one may find their allegories agreeing perfectly with one another; and the more the allegorical symbol is occult the more its corresponding symbol in other systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Aryan, the ancient Greek, and the modern Christian schemes—we select several Sun-gods and dragons at random, these will be found copied from each other.

Let us take Agni the fire-god, Indra the firmament, and Karttikeya from the Hindus; the Greek Apollo; and Mikael, the "Angel of the Sun," the first of the Eons, called by the Gnostics "the saviour"—and proceed in order.

(1) Agni—the fire-god—is called in the Rig-Veda Vaisvanara. Now Vaisvanara is a Danava—a giant-demon,* whose daughters Puloma and Kalaka are the mothers of numberless Danavas (30 millions), by

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*Kasyapa is called the Son of Brahmā, and is the "Self-Born" to whom a great part of the work of creation is attributed. He is one of the seven Rishis: exoterically, the son of Marichi, the son of Brahmā; while Atharva-veda says, "The Self-born Kasyapa sprang from Time"; and exoterically—Time and Space are forms of the One incorrigizable Deity. As an Aditya, Indra is son of Kasyapa, as also Vaivasvata Manu, our progenitor. In the instance given in the text, he is Kasyapa-Aditya, the Sun, and the Sun-god, from whom all the "Cosmic" Demons, Dragons (nāgas), Serpent, or Snake-gods, and Danavas, the giant, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all.

†All such stories differ in the exoteric texts. In the Mahābhārata, Karttikeya, "the six-faced Mars," is the son of Rudra or Śiva, Self-born without a mother from the seed of Śiva cast into the fire. But Karttikeya is generally called Agniñihot, "fire born." ¶Hiranyakasipu is the ruler or king of the fifth region of Pātāla, a Snake-god.

§The Elohim also feared the knowledge of Good and Evil for Adam, and therefore are shown as expelling him from Eden or killing him spiritually.

||The story told is, that Taraka (called also Kalabhana), owing to his extraordinary Yoga-powers, had obtained all the divine knowledge of yoga-vidya and occult powers of the gods, who conspired against him. Here we see the "obedient" Host of Arch-angels or minor gods conspiring against the (future) Fallen angels, whom Enoch accuses of the great crime of disclosing to the world all "the secret things done in heaven." It is Michael, Gabriel, Raphael, Surgal and Uriel who denounced to the Lord God those of their Brethren who were said to have pryed into the divine mysteries and taught them to men: by this means they themselves escaped a like punishment. Michael was commissioned to fight the Dragon, and so was Karttikeya, and under the same circumstances. Both are "leaders of the Celestial Host," both Virgins, both "leaders of Saints," "Spear-holders" (Saktidhara), etc., etc. Karttikeya is the original of Michael and St. George, as surely as Indra is the prototype of Karttikeya.

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*He is thus named and included in the list of the Danavas in Vayu Purāṇa; the Commentator of Bhagavata Purāṇa calls him a son of Danu, but the name means also "Spirit of Humanity."
as slaying a dragon, that has the head and tail of a serpent. (See Lenoir's "Du Dragon de Metz.")

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or creative powers. In the "Book of the Dead" those principles are called "the Sons of Rebellion." (See also "Egyptian Pantheon," pp. 20, 23.) In that night, the oppressor, the murderer of Osiris, otherwise called the deceiving Serpent (Verse 54). . . . calls the Sons of Rebellion in Air, and when they arrive to the East of Heavens, then there is War in Heaven and in the entire World" (v. 49, "Book of the Dead," xvii.).

In the Scandinavian Eddas the "War" of the Ases with the Hrimthurses (frost-giants), and of Asathor with the Jotuns, the Serpents and Dragons and the "wolf" who comes out of "Darkness"—is the repetition of the same myth. The "evil Spirits,"* having begun by being simply the emblems of Chaos, became euhemerized by the superstition of the rabble, until they have finally won the right of citizenship in the most civilized and learned races of this globe—since its creation as alleged—and became a dogma with Christians. As George Smith has it: "The evil principles (Spirits) emblems of Chaos" (in Chaldea and Assyria as in Egypt, we see) . . . "resist this change and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus and the atmospheric god Vul." ("Assyrian Discoveries," p. 403.) This is only another version of the Hindu "War in Heaven," between Soma, the moon, and the gods—Indra being the atmospheric Vul; which shows it plainly to be both a Cosmogonical and an astronomical allegory, woven into and drawn from the earliest theogony as taught in the Mysteries.

It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of powers now called Evil, can be seen the best; as it is they who divulged the esoteric nature of the Jewish Substitute for AIN-SOPH in their teachings; of the true meaning of which, while the Rabbins concealed it, the Christians, with a few exceptions, knew nothing. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as wise as the serpent, had the latter been a symbol of the Evil one; nor would the Ophites, the learned Egyptian Gnostics of "the Brotherhood of the Serpent," have reverenced a living snake in their ceremonies as the emblem of WISDOM, the divine Sophia (and a type of the all-good, not the all-bad), were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol; and balance, or line of adjustment, and therefore was the just one. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadik, the Just or Right One, was lord of the eighth, which was Mater Terra. ("Source of Measures," p. 186-70.)

This makes their functions plain enough after they had been degraded, and establishes the identity.

The Noachian Deluge, as described in its dead letter and within the period of Biblical chronology, having been shown to have never existed, the pious, but very arbitrary supposition of Bishop Cumberland has but to follow that deluge into the land of fiction. Indeed it seems rather fanciful to any impartial observer to be told that there were "two distinct races of Kabiri," the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and Dionysus of Mnaseas; the second, "of the children of Shem, are the Kabiri of Sochoniston, while their father Sydyk is consequently the Scriptural Shem." (Append. de Cabiris, ap. Orig. gent. p. 364, 376, and the latter statement on p. 357.)

The Kabirim, "the mighty ones," are identical with our primeval Dhyān-Chohans, with the corporeal and the incorporeal Pithis, and with all the rulers and instructors of the primeval races, which are referred to as the Gods and Kings of the divine Dynasties.

THE LEGENDS OF IRAN.

The oldest Persian traditions about the Polar, and the submerged continents.

Legends could not distort facts so effectually as to reduce them to unrecognisable shape. Between the traditions of Egypt and Greece on the one hand, and Persia on the other—a country ever at war with the former—there is too great a similarity of figures and numbers to allow such coincidence to be due to simple chance. This was well proven by Bailly. Let us pause for a moment to examine these traditions from every available source, to compare the better those of the Magi with the so-called Grecian "fables." Those legends have now passed into popular tales, the folklore of Persia, as many a real fiction has found its way into our universal History. The stories of King Arthur and his knights of the Round Table are also fairy tales to all appearance; yet they are based on facts, and pertain to the History of England. Why should not the folklore of Iran be part and parcel of the history and the pre-historic events of Atlantis? That folklore says as follows:

*These "evil Spirits" can by no means be identified with Satan or the Great Dragon. They are the Elementals generated or begotten by ignorance—Cosmic and human passion—or Chaos.

read as "and the god Cain," or Vulcain. If, however, anything is wanting to confirm the Cain-Vulcain idea, Fuerst says: " yap. Cain, the iron point of a lance, a smith (blacksmith), inventor of sharp iron tools and smith work" (p. 278).
Before the creation of Adam, two races lived and succeeded each other on Earth; the Devs who reigned 7,000 years, and the Peris (the Izeds) who reigned but 2,000, during the existence of the former. The Devs were giants, strong and wicked; the Peris were smaller in stature, but wiser and kinder.

Here we recognize the Atlantean giants and the Aryans, or the Rākshasas of the Ramayana and the children of Bharata Varsha, or India; the ante- and the post-diluvians of the Bible.

Gyan (or rather Gnan, true or occult Wisdom and knowledge), also called Gian-ben-Gian (or Wisdom, son of Wisdom), was the king of the Peris.* He had a shield as famous as that of Achilles, only instead of serving against an enemy in war, it served as a protection against black magic, the sorcery of the Devs. Gian-ben-Gian had reigned 2,000 years when Iblis, the devil, was permitted by God to defeat the Deos and scatter them to the other end of the world. Even the magic shield, which, produced on the principles of astrology, destroyed charms, enchantments, and bad spells, could not prevail against Iblis, who was an agent of Fate (or Karma).† They count ten kings in their last metropolis called Khanoom, and make the tenth, Kaimurath, identical with the Hebrew Adam. These kings answer to the ten antediluvian generations of kings as given by Berosus.

Distorted as those legends are now found, one can hardly fail to identify them with the Chaldean, Egyptian, Greek, and even Hebrew traditions. The latter, disdainful in the exclusiveness to speak of pre-adamite nations, yet allows these to be clearly inferred, by sending out Cain—one of the two only living men on earth—into the land of Nod, where he gets married and builds a city (Gen. iv.), etc.

Now if we compare the 9,000 years mentioned by the Persian tales with the 9,000 years, which Plato declared had passed since the submersion of the last Atlantis, a very strange fact is made apparent. Bailly remarked, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. "First of all," we read in "Critias" that "one must remember that 9,000 years have elapsed since the war of the nations, which lived above and outside the Pillars of Hercules, and those which peopleed the lands on this side."

*Some derive the word from Paras which produced Pars, Persia, Pars; but it may be equally derived from Pitar or Pitris, the Hindu progenitors of the Fifth Race—the Fathers of Wisdom or the Sons of "Will and Yoga"—who were called Pitar, as were the divine Pitars of the First Race.
†See for these traditions the "Collection of Persian Legends," in Russian Georgiant, Armenian, and Persian; Herbelot's narrative Legendes Persanes, "Biblio-thèque Orientale," p. 298, 387, etc., and Danville's Mémoires. We give in a condensed narrative that which is scattered in hundreds of volumes in European and Asiatic languages, as well as in oral traditions.

In "Timaeus" Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great "island" or continent was submerged, there hardly seems any reconciliation possible between the figures. But there is, in truth, Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and Persia, through whose esoteric revelations the Persian legends were preserved and passed to posterity. Thus, one finds the Hebrews calling a week "seven days," and "a week of years" when each of its days represents 360 solar years, and the whole "week" is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, etc., etc., and their Sabbath lasted indifferently 24 hours or 24,000 years—in their secret calculations of the Sods. We of the present times call an age a century. They of Plato's day, the initiated writers, at any rate, meant by a millennium, not a thousand but 100,000 years; Hindus, more independent than any, never concealed their chronology. Thus, when saying 9,000 years, the Initiates will read 900,000 years, during which space of time—i.e., from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking* and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yug, and was the Mahabharatean war so famous in Indian History. Such blending of the events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures given. The latter event has never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for, being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History, for the first time, catches a glimpse of Egypt and its great mysteries through Herodotus, if we do not take into account the Bible, and its queer chronology.† And how little Herodotus could tell is

*The main continent perished in the Miocene times, as already stated.
†From Bede downwards all the chronologists of the Church have differed among themselves, and contradicted each other. "The chronology of the Hebrew text has been grossly altered, especially in the interval next after the Deluge"—says Whiston (Old Test., p. 20).
confessed by himself when speaking of a mysterious tomb of an
Initiate at Sais, in the sacred precinct of Minerva. There, he says
"behind the chapel . . . is the tomb of One, whose name I consider it
impious to divulge . . . In the enclosure stand large obelisks and there is
a lake near, surrounded with a stone wall formed in a circle. In this
lake they perform by night, that person's adventures, which they call
Mysteries: on these matters, however, though I am accurately acquainted
with the particulars of them, I must observe a discreet silence" (ii. 170).

On the other hand, it is well to know that no secret was so well
preserved and so sacred with the ancients, as that of their cycles and
computations. From the Egyptians down to the Jews it was held as the
highest sin to divulge anything pertaining to the correct measure of time.
It was for divulging the secrets of the Gods, that Tantalus was plunged
into the infernal regions; the keepers of the sacred Sibylline Books were
threatened with the death penalty for revealing a word from them.

Sigalions (images of Harpocrates) were in every temple—especially in
those of Isis and Serapis—each pressing a finger to the lips; while the
Hebrews taught that to divulge, after initiation into the Rabbinical
mysteries, the secrets of Kabala, was like eating of the fruit of the Tree
of Knowledge: it was punishable by death.

And yet, we Europeans accepted the exoteric chronology of the
Jews! What wonder that it has influenced and coloured ever since all
our conceptions of science and the duration of things!

The Persian traditions, then, are full of two nations or races, now
entirely extinct, as some think; whereas, they are only transformed.
They are ever speaking of, and describing the mountains of Kaf
(Kafaristan?), which contain a gallery built by the giant Argeak, wherein
the statues of the ancient men under all their forms are preserved.
They call them Sulimans (Solomons), or the wise kings of the East, and
count seventy-two kings of that name.* Three among them reigned for
1,000 years each. (Herbelot, p. 829.)

Siamek, the beloved son of Kaimurath (Adam), their first king, died
murdered by his giant brother. The father had a perpetual fire
preserved on the tomb which contained his cremated ashes; hence—the
origin of fire-worship, as some Orientalists think.

Then came Huschenk, the prudent and the wise. It was his dynasty
which re-discovered metals and precious stones, which had been con-
cealed by the Devs or Giants in the bowels of the earth; how to make
brass-work, to cut canals, and improve agriculture. As usual, it is
Huschenk, again, who is credited with having written the work called

"Eternal Wisdom," and even with having built the cities of Luz,
Babylon and Isphahan, though they were built ages later. But as modern
Delhi is built on six other older cities, so these just-named cities may be
built on emplacements of other cities of an immense antiquity. As to
his date, it can only be inferred from another legend.

In the same tradition that wise prince is credited with having made
war against the giants on a twelve-legged horse, whose birth is attrib-
uted to the amours of a crocodile with a female hippotamus. This
dodecaped was found on the "dry island" or new continent; much force
and cunning had to be used to secure the wonderful animal, but no
sooner had Huschenk mounted him, than he defeated every enemy. No
giants could withstand his tremendous power. Notwithstanding, this
king of kings was killed by an enormous rock thrown at him by the
giants from the great mountains of Damavend.*

Tahmurath is the third king of Persia, the St. George of Iran, the
knight who always has the best of, and who kills, the Dragon. He is
the great enemy of the Devs who, in his day, dwelled in the mountains
of Kaf, and occasionally made raids on the Persis. The old French
chronicles of the Persian folklore call him the Dev-bend, the conqueror of the
giants. He, too, is credited with having founded Babylon, Nineveh,
Diarbek, etc., etc. Like his grand-sire Huschenk, Tahmurath (Tai-
maraz) also had his steed, only far more rare and rapid—a bird called
Simorgh-Anke. A marvellous bird, in truth, intelligent, a polyglot, and
even very religious. (See Orient. Collect. ii., 119.) What says that
Persian Phoenix? It complains of its old age, for it is born cycles and
cycles before the days of Adam (also Kaimurath). It has witnessed
the revolutions of long centuries. It has seen the birth and the close
of twelve cycles of 7,000 years each, which multiplied esoterically will
give us again 840,000 years.† (Orient. Collect. ii., 119 et seq.) Simorgh
is born with the last deluge of the pre-Adamites, says the "romance of
Simorgh and the good Khalif!" (Tales of Derbert.)

What says the "Book of Numbers"? Esoterically, Adam Rishoon
is the lunar Spirit (Jehovah, in a sense, or the Pitris) and his three Sons
—Ka-yin, Habel, and Seth—represent the three races, as already
explained. Noah-Xisuthrus represents in his turn (in the cosmo-geological
key) the 3rd Race separated, and his three sons, its last three races;
Ham, moreover, symbolizing that race which uncovered the "nakedness"
of the Parent Race, and of the "Mindless," i.e., committed sin.

*Orient. Trad., p. 454. See also Bailly's "Lettres sur l'Atlantide."
†Remember that the Rabbins teach that there are to be seven successive renewals
of the globe; that each will last 7,000 years, the total duration being thus 49,000 years
(See Rabbi Parcha's "wheel"; also Kenealy's "Book of God," p. 176). This refers to
7 Rounds, 7 Root races, and sub-races, the truly occult figures, though sorely confused.
Tahmurath visits on his winged steed (Ahriman) the Mountains of Koh-Kaf or Kaph. He finds there the Peris ill-treated by the giants, and slays Argen, and the giant Demrusch. Then he liberates the good Peri, Mergiana, whom Demrusch had kept as a prisoner, and takes her over to the dry island, i.e., the new continent of Europe.† After him came Gianschid, who builds Esikkar, or Persepolis. This king reigns 700 years, and believes himself, in his great pride, immortal, and demands divine honours. Fate punishes him, he wanders for 100 years in the world under the name of Dhiulkarnayn "the two horned." But this epithet has no connection with the "two-horned" gentleman of the cloven foot. The "two-horned" is the epithet given in Asia, uncivilized enough to know nothing of the attributes of the devil, to those conquerors who have subdued the world from the East to the West.

Then come the usurper Zohac, and Feridan, one of the Persian heroes, who vanquishes the former, and shuts him up in the mountains of Damavend. These are followed by many others down to Kaikobad, who founded a new dynasty.

Such is the legendary history of Persia, and we have to analyze it. What are the mountains of Kaf to begin with?

Whatever they may be in their geographical status, whether they are the Caucasian or Central Asian mountains, it is far beyond these mountains to the North, that legend places the Devs and Peris; the latter the remote ancestors of the Parses or Farses. Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated the Fortunate Islands, wherein bubbles, from the beginning of life on earth, the fountain of life (Herbelot, p. 593; Armenian Tales, p. 35). But the legend asserts, moreover, that a portion of the first dry island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-kaf, "the stony girdle that surrounds the world." A journey of seven months' duration will bring him who is possessed of "Soliman's ring" to that "fountain," if he keeps on journeying North straight before him as the bird flies. Journeying therefore from Persia straight north, will bring one along the sixthtieth degree of longitude, holding to the west, to Nova Zembia; and from the Caucasus to the eternal ice beyond the Arctic circle would land one between 60 and 45 degrees of longitude, or between Nova Zembia and Spitzbergen. This, of course, if one has the dodocapedian horse of

"jumble" the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe we know that, though two of the Purânic "islands"—the sixth and seventh "continents"—are yet to come, nevertheless there were, or there are, lands which will enter into the composition of the future dry lands, of new earths whose geographical faces will be entirely changed, as were those of the past. Therefore we find in the Purânas that Sâka-dwipa is (or will be) a continent, and that Sankha-dwipa, as shown in the Vayu Purâna, is only "a minor island," one of the nine divisions (to which Vayu adds six more) of Bharata Varsha. Because Sankha-dwipa was peopled by "Mlechchhas (unclean foreigners), who worshipped Hindu divinities," therefore they were connected with India.* This accounts for Sankhasura, a King of a portion of Sankha-dwipa, who was killed by Krishna; that King who resided in the palace "which was an ocean shell, and whose subjects lived in shells also," says Wilford.

"On the banks of the Nile† (?) there were frequent contests between the Devatas (divine beings, demi-gods) and the Daityas (giants); but the latter tribe having prevailed, their King, Sankhasura, who resided in the Ocean, made frequent incursions in the night" (As. Res., Vol. III. 225.)

It is not on the banks of the Nile, but on the coasts of Western Africa, south of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. This is shown in Purânic tradition, for on the same page as above cited, it is said: "The people were between two fires; for, while Sankhasura was ravaging one side of the continent, Krauncha (or Cracacha), King of Kraunch, used to desolate the other; both armies thus changed the most fertile regions into a savage desert."

That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called dwipas), preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The claim is corroborated by Indian Purânas, Greek writers, and Asiatic, Persian, and Mahomedan traditions. Wilford, who confuses sorely the Hindu and the Musulman legends, shows this, however, clearly. (See Vol. VIII., X. and XI. of

*They were called demons, Asuras, giants, and monsters, because of their wickedness; and thus their country was likened to Atala—a hell, because of that.

†Not on the river Nile, surely, but near the Nila mountains of the Atlas range.
Asia Researches.) And his facts and quotations from the Purânas give direct and conclusive evidence that the Áryan Hindus and other ancient nations were earlier navigators than the Phoenicians, who are now credited with having been the first seamen that appeared in the post-diluvian times. This is what is given in the Journal of the Asiatic Society, III., pp. 325, et seq.:—

"In their distress the few nations who survived (in the war between Devatas and Daityas) raised their hands to Bhagavan, 'Let him who can deliver us . . . be our King'; using the word IT (a magic term not understood by Wilford, evidently) which re-echoed through the whole country."

Then comes a violent storm, the waters of the Kali are strangely agitated, "when there appeared from the waves . . . a man, afterwards called IT, at the head of a numerous army, saying abhayan, no fear" . . . and scattered the enemy. "The King IT," explains Wilford, "is a subordinate incarnation of M'ira" (Mrida, a form of Rudra, probably?) who "re-established peace and prosperity throughout all Sankha-dwipa, through Barbaradesa, Hissast'han and Awasthan or Arabia . . . " etc., etc.

Surely, if the Hindu Purânas give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of Barbaras and other people such as Arabs—they who were never known to navigate, or cross the Kala pani (the black waters of the Ocean) in the days of Phoenician navigation—then their Purânas must be older than those Phoenicians (placed at from 2,000 to 3,000 years B.C.). At any rate those traditions must have been older;* as—

"In the above accounts," writes an adept, "the Hindus speak of this island as existing and in great power; it must, therefore, have been more than eleven thousand years ago."

But another calculation and proof may be adduced of the great antiquity of these Hindu Áryans who knew of (because they had once dwelt in it) and described the last surviving island of Atlantis—or rather of that remnant of the Eastern portion of that continent which had

... Says Wilford of the division of Atlantis and Bharata or India, confusing the two accounts and Priyavrata with Medhatithi:—" The division was made by Priyavrata. . . . He had ten sons, and it was his intention to divide the whole world. In the same manner Neptune divided Atlantis between his ten sons. . . . One of them had . . . the extremity of the Atlantis"—which "is probably the old continent. . . . This Atlantis was overwhelmed by a flood. . . . and it seems that by Atlantis we should understand the Antediluvian Earth over which ten princes were born to rule according to the mythology of the West (and of the East, also) but seven only of them sat upon the throne." (Vol. III. p. 286.) . . . Some also are of opinion that of the seven dwipas six were destroyed by a flood (Vol. VIII. p. 367). Wilford takes it to be "Gades which included Spain," but it was Plato's island—rather.

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Rákshasas and Gáns of Lanka, and the direct descendants of Singha, or Leo, became connected with Sancha dwipa or Poseidonis (Plato’s Atlantis). Only, as shown by Mackey’s "Sphinxiad," this must have occurred about 23,000 years ago, astronomically; at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently Taurus must have passed over “Atlantis” or “Sancha dwipa.” And that it was so is clearly demonstrated.

"The sacred bull Nandi was brought from Bharata to Sancha to meet Rishabh (Taurus) every Kalpa. But when those of the White Island (who descended originally from Sveta dwipa),* who had mixed with the Daityas (giants) of the land of iniquity, had become black with Sin, then Nandi remained for ever in the "White Island" (or Sveta dwipa.) "Those of the Fourth World (race) lost AUM”—say the Commentaries.

Asburj (or Azburj), whether the peak of Teneriffe or not, was a volcano, when the sinking of the "western Atala" (or hell) began, and those who were saved told the tale to their children. Plato’s Atlantis perished between water below and fire above; the great mountain vomiting flames all the while. "The ‘fire-vomiting Monster’ survived alone out of the ruins of the unfortunate island."

Do the Greeks, accused of borrowing a Hindu fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them? (*Vide in Part II. the several sections on the SEPTENATE in nature.)

"The famous Atlantis exists no longer, but we can hardly doubt that it did once," says Proclus, "for Marcellus, who wrote a history of Ethiopian affairs, says that such, and so great an island once existed, and this is evidenced by those who composed histories relative to the external sea. For they relate that in this time there were seven islands in the Atlantic sea sacred to Proserpine; and besides these, three of immense magnitude, sacred to Pluto . . . Jupiter . . . and Neptune. And, besides this, the inhabitants of the last island (Poseidonis) preserved the memory of the prodigious magnitude of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in the Atlantic sea. From this isle one may pass to other large islands beyond, which are not far from the firm land, near which is the true sea."

"These seven dwipas (inaccurately rendered islands) constitute, according to Marcellus, the body of the famous Atlantis," writes Wilford himself. . . . "This evidently shows that Atlantis is the old continent. . . . The Atlantis was destroyed after a violent storm (?): this is well known to the Purânicos, some of whom assert that in consequence of this dreadful convulsion of nature, six of the dwipas disappeared" . . . (xi, 27).

Enough proofs have now been given to satisfy the greatest sceptic. Nevertheless, direct proofs based on exact science are also added. Volumes might be written, however, to no purpose for those who will neither see nor hear, except through the eyes and ears of their respective authorities.

Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon, the mount in the land of Mizpeth—meaning "anathema," "destruction"—is the same as Mount Armon. As a proof of this, Josephus is often quoted, as affirming that still in his own day enormous bones of giants were daily discovered on it. But it was the land of Balaam the prophet, whom the "Lord loved well"; and so mixed up are facts and personages in the said scholiasts’ brains, that, when the Zohar explains the "birds" which inspired Balaam to mean "Serpents," to wit, the wise men and adepts at whose school he had learnt the mysteries of prophecy—the opportunity is again taken of showing Mount Hermon inhabited by the "winged dragons of Evil, whose chief is Samael" (the Jewish Satan).

"It is to those unclean spirits chained on Mount Hermon of the Desert, that the scape-goat of Israel, who assumed the name of one of them (Azaz(y)el), was sent" (Spencer).

We say it is not so. The Zohar has the following explanation on the practice of magic which is called in Hebrew Nehhaschim, or the "Serpents’ Works." It says (Part III. col. 302):—"It is called nehhaschim, because the magicians (practical Kabalists) work surrounded by the light of the primordial serpent, which they perceive in heaven as a luminous zone composed of myriads of small stars" . . . which means simply the astral light, so called by the Martinists, by Eliphas Lévi, and now by all the modern Occultists. (*Vide Sections about.)

*Neither Atlantis, nor yet Sancha dwipa, was ever called "White Island."

When tradition says that "the White Island became black on account of the sins of people" it only means the denizens of the "White Island," or Siddhapura, or Sveta dwipa, who descended to the Atlantic of the Third and Fourth races, to "inform the latter; and who, having incarnated, became black with sin"—a figure of speech. All the Avatars of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dwipas and can be destroyed by neither fire nor water, for—it is the "eternal land."
down to the Egyptian, Greek, and Roman, and finally to the Jewish Sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition. Space forbids us from entering, in these two volumes, into further and more minute details with respect to the four Races which preceded our own. But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Âryan) humanity, and before demonstrating its hearing upon all the other side branches grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one philosopher and scientist of the later ages, that the tenets of our Esoteric Doctrine are corroborated by inferential as well as by direct proof in almost every case. That neither the "legendary" giants, nor the lost continents, nor yet the evolution of the preceding races, are quite baseless tales. In the Addenda which close this volume, science will find itself more than once unable to reply; they will, it is hoped, finally dispose of every sceptical remark with regard to the sacred number in nature, and our figures in general. (Vide §§ on the Septenaries.)

Meanwhile, one task is left incomplete: that of disposing of that most pernicious of all the theological dogmas—the CURSE under which mankind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

Creative powers in man were the gift of divine wisdom, not the result of sin. This is clearly instanced in the paradoxical behaviour of Jehovah, who first curses Adam and Eve (or Humanity) for the supposed committed crime, and then blesses his "chosen people" by saying "Be fruitful and multiply, and replenish the earth" (Gen. ix. 1). The curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the curse of KARMA called down upon them for seeking natural union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of Genesis will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the
Bay.* Just, as in the palmy days of the Atlantean giants, the sons of
the "giants from the East," a pilgrim could perform a journey from
what in our days is termed the Sahara desert, to the lands which now
rest in dreamless sleep at the bottom of the waters of the Gulf of
Mexico and the Caribbean Sea. Events which were never written out-
side the human memory, but which were religiously transmitted from
one generation to another, and from race to race, may have been pre-
served by constant transmission "within the book volume of the brain,"
and through countless æons, with more truth and accuracy than inside
any written document or record. "That which is part of our souls is
eternal," says Thackeray; and what can be nearer to our souls than that
which happens at the dawns of our lives? Those lives are countless,
but the soul or spirit that animates us throughout these myriad of exist-
ences is the same; and though "the book and volume" of the physical
brain may forget events within the Scope of one terrestrial life, the bulk
of collective recollections can never desert the divine soul within us. Its
whispers may be too soft, the sound of its words too far off the plane
perceived by our physical senses; yet the shadow of events that were,
just as much as the shadow of the events that are to come, is within its
perceptive powers, and is ever present before its mind's eye.

It is this soul-voice, perhaps, which tells those who believe in tradition
more than in written History, that what is said below is all true,
and relates to pre-historic facts.

This is what is written in one passage:—

"THE KINGS OF LIGHT HAVE DEPARTED IN WRATH. THE SINS OF
MEN HAVE BECOME SO BLACK THAT EARTH QUIVERIN HER GREAT
AGONY. . . . THE AZURE SEATS REMAIN EMPTY. WHO OF THE BROWN,
WHO OF THE RED, OR YET AMONG THE BLACK (races), CAN SIT IN THE
SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY! WHO
CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM
AND THE AZURE BLOSSOM?"

*This may account for the similarity of the artificial mounds in the U.S. of
America, and the tumuli in Norway. It is this identity that led some American
archaeologists to suggest that Norwegian mariners had discovered America some one
thousand years ago. (*Vide Holmboë's Traces de Bouddhisme en Norvège, p. 23). There is
no doubt that America is that "far distant land into which pious men and heavy storms
had transferred the sacred doctrine," as a Chinese writer suggested by his description
to Neumann. But neither Professor Holmboë, of Stockholm, nor the American
archaeologists, have guessed the right age of the mounds, or the tumuli. The fact that
Norwegians may have re-discovered the land that their long-forgotten forefathers
believed to have perished in the general submersion, does not conflict with that other
fact that the Secret Doctrine of the land which was the cradle of physical man, and of
the Fifth Race, had found its way into the so-called New World ages and ages before
the "Sacred Doctrine" of Buddhism.

The "Kings of Light" is the name given in all old records to the
Sovereigns of the divine Dynasties. The "azure seats" are translated
"celestial thrones" in certain documents. The "flower of power" is now
the Lotus; what it may have been at that period, who can tell.

The writer proceeds, like the later Jeremiah, to bewail the fate of his
people. They had become bereft of their "azure" (celestial) kings, and
"they of the Deva hue," the moon-like complexion, and "they of the
refulgent (golden) face" have gone "to the land of bliss, the land of
metal and fire"; or—agreeably with the rules of symbolism—to the
lands lying North and East, from whence "the great waters have been
sweped away, sucked in by the earth and dissipated in the air." The wise
races had perceived "the black storm-dragons, called down by the
dragons of wisdom"— and "had fled, led on by the shining
Protectors of the most Excellent Land"—the great ancient adepts,
presumably; those the Hindus refer to as their Manus and Rishis.
One of them was Vaivasvata Manu.

They "of the yellow hue" are the forefathers of those whom
Ethnology now classes as the Turanians, the Mongols, Chinese and
other ancient nations; and the land they fled to was no other than
Central Asia. There entire new races were born; there they lived and
died until the separation of the nations. But this "separation" did not
take place either in the localities assigned for it by modern science, nor
in the way the Âryans are shown to have divided and separated by
Mr. Max Müller and other Aryaniats. Nearly two-thirds of one million
years have elapsed since that period. The yellow-faced giants of the
post-Atlantean day, had ample time, throughout this forced confine-
ment to one part of the world, and with the same racial blood and
without any fresh infusion or admixture in it, to branch off during a period
of nearly 700,000 years into the most heterogeneous and diversified types.
The same is shown in Africa; nowhere does a more extraordinary
variability of types exist, from black to almost white, from gigantic
men to dwarfish races; and this only because of their forced isolation.

The Africans have never left their continent for several hundred
thousands of years. If to-morrow the continent of Europe were to
disappear and other lands to re-emerge instead; and if the African
tribes were to separate and scatter on the face of the earth, it is they
who, in about a hundred thousand years hence, would form the bulk
of the civilized nations. And it is the descendants of those of our
highly cultured nations, who might have survived on some one island,
without any means of crossing the new seas, that would fall back into a
state of relative savagery. Thus the reason given for dividing humanity
into superior and inferior races falls to the ground and becomes a
fallacy.
Mackey adds, "with his tail turned up over his back, and ending with a Serpent's head; thereby showing that the Lion had been 'inverted'; which, indeed, must have been the case with the whole Zodiac and every other Constellation, when the Pole had been inverted."

Speaking of the Circular Zodiac, given also by Denon, he says:—There, "the Lion is standing on the Serpent, and his tail forming a curve downward, from which it is found that though six or seven hundred thousand years must have passed between the two positions, yet they had made but little difference between in the constellations of Leo and the Hydra; while Virgo is represented very differently in the two. In the circular Zodiac, the Virgin is nursing her child; but it seems that they had not had that idea when the pole was first within the plane of the Ecliptic; for in this Zodiac, as given by Denon, we see three Virgins between the Lion and the Scales, the last of which holds in her hand an ear of wheat. It is much to be lamented that there is in this Zodiac a breach of the figure in the latter part of Leo and the beginning of Virgo which has taken away one Decan out of each sign."

Nevertheless, the meaning is plain, as the three Zodiacs belong to three different epochs: namely, to the last three family races of the fourth Sub-race of the Fifth Root-race, each of which must have lived approximately from 25 to 30,000 years. The first of these (the "Âryan-Asiatics") witnessed the doom of the last of the populations of the "Âlants"* who perished some 850,000 years ago (the Ruta and Daiyta Island-Continents) toward the close of the Miocene Age.† The fourth sub-race witnessed the destruction of the last remnant of the Atlanteans—the Aryo-Atlanteans in the last island of Atlantis, namely, some 11,000 years ago. In order to understand this the reader whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this sage of the past Ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical Wisdom. "In contemplation," he says (in any question of Knowledge, we add), "if a man begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties."

With this piece of advice from the father of English Philosophy to the representatives of British scepticism we ought to close the debate, but our theosophical readers are entitled to a final piece of Occult information.

Enough was said to show that evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. This will be objected to, on the authority of uniform experience in the question of Anthropology, and Ethnology. Man was—save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity—ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape, a claim that is logically impossible without an infinite variation of stature and form, from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature" . . . . think it, "less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions." It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their "History," the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The human Races are born one from the other, grow, develop, become
old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand it is formally denied by most naturalists that mixed human races, i.e., the seeds for entirely new races, are any longer formed in our days. But this last is maintained on good grounds by de Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long pre-historic Past there are no more changes for him (save certain variations, as at present) in the future. Hence that our Sixth and Seventh Root Races are fictions.

To this it is again answered: How do you know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and islands of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their no uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in character and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race sui generis, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. "Mankind, in its present state, has thus been formed, certainly, for the greatest part, by the successive crossing of a number of races at present undetermined." ("The Human Species," p. 274.)

Thus the Americans have become in only three centuries a "primary race," pro tem., before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the Sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous lusus naturæ, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilised lands; surviving only in small groups on islands—the mountain peaks of to-day—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races (vide supra, the diagram of the Genealogical Tree of the Fifth Race). But the last remnants of the Fifth Continent will not disappear until some time after the birth of the new Race; when another and new dwelling, the sixth continent, will have appeared above the new waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat
high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a new race, and many new nations. Yet the Fifth will not die, but survive for a while: overlapping the new Race for many hundred thousands of years to come, it will become transformed with it—slower than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New world—one by far the senior of our Old one, a fact men have also forgotten—of Pâtâla (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:—"THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THEREFORE ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—the Mahamaya of the Absolute IS."
lower descends into, and listens to the voice of its animal soul full of post-mortem separation of the divine from the animal man. The Ramayana—every line of which has to be read esoterically—discloses in magnificent symbolism and allegory the tribulations of both man and soul. "Within the body, in the midst of all these life-winds (?) principles, which move about in the body, and swallow up one another,* blazes the Vaishvâna fire† seven-fold, of which 'I am the goal,' says the Brâhmana.‡

But the chief "Soul" is Manas or mind; hence, Soma, the moon, is shown as making an alliance with the solar portion in it, personified as the Prachetasas. But of the seven keys that open the seven aspects of the Ramayana, as of every other Scripture, this is only one—the metaphysical.

The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called "the tree of Life," as also all the adepts of the good Law, while those of the left Path are referred to as the "withering trees." John the Baptist speaks of "the axe" which "is laid to the root of the trees" (Matth, iii. 10); and the King of Assyria's armies are called trees (Isaiah x. 19).

The true meaning of the Garden of Eden was sufficiently given in "Isis Unveiled."

The writer has more than once heard surprise expressed that Isis should contain so few of the doctrines now taught. This is quite erroneous. For the allusions to such teachings are plentiful, even if the teachings themselves were still withheld. The time is invited to do so now, now that this hint is explained quite openly; but Evolutionists are as sure to

*This is explained by the able translator of Anugîtâ in a foot-note (p. 258) in these words: "The sense appears to be this; the course of worldly life is due to the operations of the life-winds which are attached to the SELF, and lead to its manifestations as individual souls.

†"Vaishvâna (or Vaishvanara) is a word often used to denote the Self"—explains Nilakantha.

‡Translated by Kashinath Trimbak Telang, M.A., Bombay.
worship). Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.

Now what is the real character of all those who fought along with them? They are (1) the Usanas, or the "host" of the planet Venus, become now in Roman Catholicism—Lucifer, the genius of the "morning star" (see Isaiah xiv., 12), the tsaba, or army of "Satan." (2) The Daityas and Danavas are the Titans, the demons and giants whom we find in the Bible (Gen. vi.)—the progeny of the "Sons of God" and the "Daughters of Men." Their generic name shows their alleged character, and discloses at the same time the secret animus of the Brahmins: for they are the Krati-dwishas—the "enemies of the sacrifices" or esoteric shams. These are the "hosts" that fought against Brihaspati, the representative of exoteric popular and national religions; and Indra—the god of the visible heaven, the firmament, who, in the early Veda, is the highest god of Cosmic heaven, the fit habitation for an extra-Cosmic and personal God, higher than whom no esoteric worship can ever soar.

(3) Then come the Nagas,* the Sarpa (serpents or Seraphs). These, again, show their character by the hidden meaning of their glyph. In Mythology they are semi-divine beings with a human face and the tail of a Dragon. They are therefore, undeniably, the Jewish seraphim (from Serapis and Sarpa, Serpent); the plural being saraph, "burning, fiery" (See Isaiah, vi. 23). Christian and Jewish angelology distinguishes between the Seraphim and the Cherubim or Cherubs, who come second in order; esoterically, and Kabalistically, they are identical; the cherubim being simply the name for the images or likenesses of any of the divisions of the celestial hosts. Now, as said before, the Dragons and Nagas were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality and their living in caves. Thus, when Ezekiel applies the adjective of Cherub to the King of Tyre, and tells him that by his wisdom and his understanding there is no secret that can be hidden from him (v. 3, 4, xxviii.), he shows to an Occultist that it is a "prophet," perhaps, still a follower of exoteric worship, who culminates against an Initiate of another school and not against an imaginary Lucifer, a fallen cherub from the stars, and then from the garden of Eden. Thus the so-called "war" is, in one of its many meanings, also an allegorical record of the strife between the two classes of adepts—of the right and of the left path. There were three classes of Rishis in India, who were that of several other prophets, Jewish and heathen, with changes of made-up details, the root-form being the same. Elijah is also taken up into Heaven alive; and the astrologer, at the court of Isdubar, the Chaldean Hea-bani, is likewise raised to heaven by the god Hea, who was his patron, as Jehovah was of Elijah (whose name means in Hebrew "God-Jah," Jehovah, יהוה), and again of Elihu, which has the same meaning. This kind of easy death, or euthanasia, has an esoteric meaning. It symbolises the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and still live and lead a conscious life in his astral body. The variations on this theme are endless, but the secret meaning is ever the same. The Pauline expression (Hebrews xi. 5) "that he should not see death"—ut non videret mortem—has thus an esoteric meaning, but nothing supernatural in it. The mangled interpretation given of some Biblical hints to the effect that Enoch, "whose years will equal those of the world," (of the Solar year, 365 days,) will share with Christ and the prophet Elijah the honours and bliss of the last advent and of the destruction of Antichrist—signify, esoterically, that some of the great adepts will return in the Seventh Race, when all Error will be made away with, and the advent of TRUTH will be heralded by those Sishta, the holy "Sons of Light."

The Latin church is not always logical, nor prudent either. She declares the "Book of Enoch" an apocrypha, and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the Book of Jude, who, though an inspired apostle, quotes from and thus sanctifies the Book of Enoch, which is alleged to be an apocryphal work. Fortunately, some of the dogmatics perceived the peril in time. Had they accepted Cajetan's resolution, they would have been forced to reject likewise the fourth Gospel; as St. John borrows literally from Enoch, and places in the mouth of Jesus, a whole sentence! (Vide supra, § XVIII., sub-sect. A, about the sheep and the robbers.)

Ludolph, the "father of Ethiopic literature," commissioned to investigate the various Enochian MSS. presented by Pereise, the traveller, to the Mazarine Library, declared that "no book of Enoch could exist among the Abyssinians!" Further researches and discoveries worsted his too dogmatic assertion, as all know. Bruce and Ruppel found and brought that same work from Abyssinia some years later, and Bishop Laurence translated it. But Bruce despised it, and scoffed at its contents; as did all the rest of the Scientists. He declared it "a Gnostic work," in which "the age of giants who devour" men—is given . . . hence it is another "Apocalyps." Giants! another fairy-tale.

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*The Nagas are described by the Orientalists as a mysterious people whose landmarks are found abundantly in India to this day, and who lived in Naga dvipa one of the Seven continents or divisions of Bharatarvarsha (old India), the town of Nagpur being one of the most ancient cities in the country.
Such, however, was not the opinion of all the best critics. Dr. Hanneberg places the Book of Enoch along with the Third Book of the Maccabees, at the head of the list of those whose authority stands the nearest to that of the canonical works.

Verily, "where doctors disagree, . . ."

As usual, however, they were all right and all wrong. To accept Enoch as a Biblical character, a single living man, is like accepting Adam as the first one. Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation. This may be easily inferred from the fact that the ancient Talmudists and the teachers of Midrashim are not agreed generally in their views about Hanokh, the Son of Yered. . . . Some say Enoch was a great Saint, beloved by God, and taken alive to heaven (i.e., one who reached Mukti or Nirvâna, on earth, as Buddha did and others still do); and others maintain that he was a sorcerer, a wicked magician. This shows only that Enoch, or its equivalent, was a term, even during the days of the later Talmudists, which meant "Seer, "Adept in the Secret Wisdom," etc., without any specification as to the character of the title-bearer. When Josephus, speaking of Elijah and Enoch (Antiquities, ix., 2), remarks that "it is written in the sacred books they (Elijah and Enoch) disappeared, but so that nobody knew that they died," it means simply that they had died in their personalities, as Yogis die to this day in India, or even some Christian monks to the world. They disappear from the sight of men and die—on the terrestrial plane—even for themselves. A seemingly figurative way of speaking, yet literally true.

"Hanokh transmitted the science of (astronomical) calculation and of computing the seasons to Noah," says the Midrash Pirkah R. Eliezar (cap. viii.), referring to Henoch that which others did to Hermes Trismegistus, because the two are identical in their esoteric meaning. "Hanokh" in this case, and his "Wisdom," belong to the cycle of the Fourth Atlantean Race,* and Noah to that of the Fifth.† In this case both represent the Root-Races, the present one and the one that preceded it. In another sense, Enoch disappeared, "he walked with God, and he was not, for God took him," the allegory referring to the disappearance of the Sacred and Secret knowledge from among men; for "God" (or Java Aleim—the high hierophants, the heads of the colleges of initiated priests‡) took him; in other words, the Enochs or the Enoichions, the Seers and their knowledge and wisdom, became strictly confined to the Secret Colleges of the Prophets, with the Jews, and to the temples with the Gentiles.

Interpreted with the help of merely the symbolical key, Enoch is the type of the dual nature of man—spiritual and physical. Hence he occupies the centre of the astronomical cross (given by Eliphas Lévi from a secret work), which is a six-pointed star, "the Adonai." In the upper triangle is the Eagle; in the lower left triangle stands the lion; in the right, the bull: while between the bull and the lion, over them and under the eagle, is the face of Enoch or man. (Vide illustrated diagram in Isis Unveiled, Vol. II., p. 452). Now the figures on the upper triangle represent the Four Races, leaving out the first—the Chhayas or Shadows—and the "Son of Man," Enos or Enoch, is in the centre, because he stands between the two (the Fourth and the Fifth) Races, as he represents the Secret Wisdom of both. These are the four animals of Ezekiel and of the Revelation. The same double triangle which in Isis, Vol. II. (p. 453), faces the Hindu Adanari, is by far the best. For there, only the three (for us) historical races are symbolized, the third, the androgynous, by Ada-nari; the fourth, symbolized by the strong, powerful lion; and the fifth—the Aryan—by that which is its most sacred symbol to this day, the bull (and the cow).

A man of great erudition—a French savant—M. de Sacy, finds several most singular statements in the Book of Enoch, "worthy of the most serious examination," he says. For instance, "the author (Enoch) makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed by supplementary days, . . . To which he adds, later on, "I see but one means to palliate these 'absurdities', it is to suppose that the author expounds some fanciful system which may have existed before the order of nature had been altered at the period of the Universal Deluge."

Precisely so; and the Secret Doctrine teaches that that "order of nature" has been thus altered, and the series of the Earth's humanities too. For, as the angel Uriel tells Enoch: "Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the Sun, the Moon, and those which conduct the stars in Heaven, which cause all their operations, seasons, and arrivals to return. In the days of sinners the years shall be shortened. . . . the moon shall change its laws, etc." (chap. lixix). In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth—because "the earth (on its axis) became inclined"—

*See Daniels's criticisms upon De Sacy, in the Annales de Philosophie, p. 393.

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*Says the Zohar, "Hanokh had a book which was one with the book of the generations of Adam; this is the Mystery of Wisdom."

†Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race.

nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth had inclined. See chap. lxiv. (Sect. xi.). . . . "And Noah cried with a bitter voice 'Hear me, hear me, hear me'; three times. And he said 'The earth labours and is violently inclined; surely, I shall perish with it.'"

This, by the way, looks like one of those many "inconsistencies," if the Bible is read literally. For, to say the least, this is a very strange fear in one who had "found grace in the eyes of the Lord" and been told to build an ark! But here we find the venerable Patriarch expressing as much fear as if, instead of a "friend" of God, he had been one of the Giants—doomed by the wrathful deity. The earth has already inclined, and the deluge of waters has become simply a question of time, and yet Noah seems to know nothing of his intended salvation.

A decree had come indeed; the decree of nature and the Law of Evolution, that the earth should change its race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of three and a half Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, "that their end may be" (of the race); for they knew truly "every secret of the angels, every oppressive and secret power of the Satans, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth."

And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) that the Earth could occasionally incline her axis? Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? Has Enoch read prophetically perchance in Frederick Klee's work on the Deluge (p. 79) these lines: "The position of the terrestrial globe with reference to the Sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the Earth."?

This reminds one of that other unscientific statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it arises now, and that in former times the ecliptic had cut the equator at right angles. *

There are many such "dark sayings" throughout Purâñas, Bible and Mythology; and to the occultist they divulge two facts: (a) that the ancients knew as well, and better, perhaps, than the moderns to hold that in the future we (Haeckel) shall not be able to pass beyond those limits of our knowledge that to day seem impassable;" and he quotes from Darwin's introduction to the "Descent of Man" these words, which he modestly applies to his scientific opponents and himself: "It is always those who know little, and not those who know much, that positively affirm that this or that problem will never be solved by Science."

The world may rest satisfied. That day is not far off when the "thrice great" Haeckel will have shown (to his own satisfaction) that the consciousness of Sir I. Newton was, physiologically speaking, but the reflex action (or minus consciousness) caused by the peri-genesis of our common ancestor and old friend, the Moneron Haeckeli. The fact that the said "Bathybius" has been found out and exposed as a pretender simulating the organic substance it was not; and since, among the children of men, Lot's wife alone (and even this, only after her disagreeable metamorphosis into a salt pillar) could claim the pinch of salt it is, as her forefather—will not dismay him at all. He will go on asserting, as coolly as he has always done, that it was no more than the peculiar mode and motion of the ghost of the plastidules of our common ancestor and old friend, the Moneron Haeckeli. This is just what we ourselves claim. It is just as possible that future should have in store for us the discovery of the giant skeleton of an Atlantean, 30ft. high, as the fossil of a pithecoid "missing link": only the former is more probable.

Materialism is puzzled. The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable—more especially on the Natural Selection hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too much to bridge even in idea, during so contracted a period. Let the Evolutionists push back the process into the preceding Eocene, if they prefer to do so; let them even trace both Man and Dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous *pithecanthropus* of Haeckel. Is an exit out of this cul de sac to be found by an appeal to the "unknown," and a reference with Darwin to the "imperfection of the geological record"? So be it; but the same right of appeal must be accorded equally to the Occultists, instead of remaining the monopoly of puzzled materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Haeckelian man-ape is conceived to have roamed through the primeval forests, and Mr. Grant Allen's putative ancestor to have swung himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean gods, "blurred copies" of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the speculative Anthropologist of European Science.

Where did the first men live? Some Darwinists say in Western Africa, some in Southern Asia, others, again, believe in an independent origin of human stocks in Asia and America from a Simian ancestry (Vogt). Haeckel, however, advances gaily to the charge. Starting from his "prosimiae" . . . "the ancestor common to all other catarrhini, including man"—a "link" now, however, disposed of for good by recent anatomical discoveries!—he endeavours to find a habitat for the primeval *Pithecanthropus alalus*. "In all probability it (the transformation of animal into man) occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of men. Probably Southern Asia itself was not the earliest cradle of the human race, but LEMURIA, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean. (Vide *intra*, "Scientific and geological proofs of the former existence of several

Finally, the absurdity of such an unnatural descent of man is so palpable in the face of all the proofs and evidence of the skull of the pithecoid as compared to that of man, that even de Quatrefages resorted unconsciously to our esoteric theory by saying that it is rather the apes that can claim descent from man than vice versa. As proven by Gratiolet, with regard to the cavities of the brain of the anthropoids, in which species that organ develops in an inverse ratio to what would be the case were the corresponding organs in man really the product of the development of the said organs in the apes—the size of the human skull and its brain, as well as the cavities, increase with the individual development of man. His intellect develops and increases with age, while his facial bones and jaws diminish and straighten, thus being more and more spiritualized: whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller; and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more room for the animal type. The organ of thought—the brain—recedes and diminishes, entirely conquered and replaced by that of the wild beast—the jaw apparatus.

Thus, as wittily remarked in the French work, a gorilla would have a perfect right to address an Evolutionist, claiming its right of descent from himself. It would say to him, "We, anthropoid apes, form a retrogressive departure from the human type, and therefore our development and evolution are expressed by a transition from a human-like to an animal-like structure of organism; but in what way could you, men, descend from us—how can you form a continuation of our genus? For, to make this possible, your organization would have to differ still more than ours does from the human structure, it would have to approach still closer to that of the beast than ours does; and in such a case justice demands that you should give up to us your place in nature. You are lower than we are, once that you insist on tracing your genealogy from our kind; for the structure of our organization and its development are such that we are unable to generate forms of a higher organization than our own."

This is where the Occult Sciences agree entirely with de Quatrefages—tertiary period, and this species is still in the same low grade, and side by side with it at the end of the Ice-period, man is found in the same high grade as to-day, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man. . . these facts contradict a theory of constant progressive development." (Pfaff.) When, according to Vogt, the average Australian brain = 99.35 cub. inches; that of the gorilla 30.51 cub. in., and that of the chimpanzee only 25.45, the giant gap to be bridged by the advocate of "Natural" Selection becomes apparent.
logical absurdity of those churchmen, who deny the plurality of worlds on such grounds.

In this connection we may well recall those days when the burning zeal of the Primitive Church opposed the doctrine of the earth's rotundity, on the ground that the nations at the Antipodes would be outside the pale of salvation; and, again how long it took for a nascent science to break down the idea of a solid firmament, in whose grooves the stars moved for the special edification of terrestrial humanity.

The theory of the earth's rotation was met by a like opposition—even to the martyrdom of its discoverers—because, besides depriving our orb of its dignified central position in space, this theory produced an appalling confusion of ideas as to the Ascension—the terms "up" and "down" being proved to be merely relative, thus complicating not a little the question of the precise locality of heaven.*

According to the best modern calculations, there are no less than 500,000,000 of stars of various magnitudes, within the range of the best telescopes. As to the distances between them, they are incalculable. Is, then, our microscopical Earth—a "grain of sand on an infinite sea-shore"—the only centre of intelligent life? Our own Sun, itself 1,300 times larger than our planet, sinks into insignificance beside that giant Sun—Sirius,—and the latter in its turn is dwarfed by other luminaries in infinite Space. The self-centred conception of Jehovah as the special guardian of a small and obscure semi-nomadic tribe, is tolerable beside that which confines sentient existence to our microscopical globe. The primary reasons were without doubt: (1) Astronomical ignorance on the part of the early Christians, coupled with an exaggerated appreciation of man's own importance—a crude form of selfishness; and (2) the dread that, if the hypothesis of millions of other inhabited globes was accepted, the crushing rejoinder would ensue—"Was there then a Revelation to each world?" involving the idea of the Son of God eternally "going the rounds" as it were. Happily it is now unnecessary to waste time and energy in proving the possibility of the existence of such worlds. All intelligent persons admit it. That which now remains to be demonstrated is, that if it is once proven that there are inhabited worlds besides our own with humanities entirely different from each other as from our own—as maintained in the Occult

*In that learned and witty work, "God and his Book," by the redoubtable "Saladin" of Agnostic repute, the amusing calculation that, if Christ had ascended with the rapidity of a cannon ball, he would not have reached even Sirius yet, reminds one vividly of the past. It raises, perhaps, a not ill-founded suspicion that even our age of scientific enlightenment may be as grossly absurd in its materialistic negations, as the men of the middle ages were absurd and materialistic in their religious affirmations.

which runs thus: "Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas." . . . Fourth Race mankind, thinned after the last cataclysm by two-thirds of its population, instead of settling on the new continents and islands that reappeared while their predecessors formed the floors of new Oceans—deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having since "retracted" and made room for the table lands of Central Asia.

The most interesting example of this progressive march is perhaps afforded by the celebrated Kent's Cavern at Torquay. In that strange recess, excavated by water out of the Devonian limestone, we find a most curious record preserved for us in the geological memoirs of the earth. Under the blocks of limestone, which heaped the floor of the cavern, were discovered, embedded in a deposit of black earth, many implements of the Neolithic period of fairly excellent workmanship, with a few fragments of pottery—possibly traceable to the era of the Roman colonization. There is no trace of Paleolithic man here. No flints or traces of the extinct animals of the Quaternary period. When, however, we penetrate still deeper through the dense layer of stalagmite beneath the mould into the red earth, which, of course, itself once formed the pavement of the retreat, things assume a very different aspect. Not one implement fit to bear comparison with the finely-chipped weapons found in the overlying stratum is to be seen; only a host of the rude and lumbering little hatchets (with which the monstrous giant of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Paleolithic age, mixed up confusedly with the bones of species now either extinct or emigrated, driven away by change of climate. It is the artificer of these ugly little hatchets, you see, who sculptured the reindeer over the antler as shown above. In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Paleolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism—in Europe again. We are made also to face the "mammoth age"—the extreme or earliest division of the Paleolithic age—in which the great rudeness of implements reaches its maximum, and the brutal (?) appearance of contemporary skulls, such as the Neanderthal, point to a very low type of Humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (Fifth Race) Humanity.
to the great Sea Dragon, from the smallest land-worm up again to the
gigantic animals of the Tertiary Period; and that the latter were once
crossed is shown by the fact of all those species decreasing, dwindling down
and being dwarfed. If the seeming process of development working from
the less to the more perfect, and from the simpler to the more complex,
were a universal law indeed, instead of being a very imperfect
generalization of a mere secondary nature in the great Cosmic process,
and if there were no such cycles as those claimed, then the Mesozoic
fauna and flora ought to change places with the latest Neolithic.

It is the Plesiosauri and the Ichthyosauri that we ought to find
developing from the present sea and river reptiles, instead of giving
place to their dwarfed modern analogies. It is, again, our old friend,
the good-tempered elephant, that would be the fossil antediluvian
ancestor, and the mammoth of the Pliocene age who would be in the
menagerie; the megalonyx and the gigantic megatherium would be found
instead of the lazy sloth in the forests of South America, in which the
colossal ferns of the Carboniferous periods would take the place of moss
and present trees—dwarfs, even the giants of California, in comparison
with the Titan-trees of past geological periods. Surely the organisms
of the megasthenian world of the Tertiary and the Mesozoic Ages must
have been more complex and perfect than those of the microsthenian plants
and animals of the present age? The Dryopithecus, for instance, is
found more perfect anatomically, more fit for a greater development of
brain power, than the modern gorilla or gibbon? How is this, then?
Are we to believe that the constitution of all those colossal land and
sea-dragons, of the gigantic flying reptiles, was not far more developed
and complex than the anatomy of the lizards, turtles, crocodiles, and
even of the whales—in short, all those animals we are acquainted
with?

Let us admit, however, for argument's sake, that all those cycles,
races, septenary forms of evolution and the tutti quanti of esoteric
teaching, are no better than a delusion and a snare. Let us
agree with Science and say that man, instead of being an
imprisoned "Spirit," and his vehicle, the shell or body, a
gradually perfected and now complete mechanism for material and
terrestrial uses, as claimed by the Occultists—is simply a more
developed animal, whose primal form emerged from one and the same
primitive germ on this earth, as the flying dragon and the gnat, the
whale and the amoeba, the crocodile and the frog, etc., etc. In this case,
he must have passed through the identical developments and through the
same process of growth as all the other mammals? If man is an animal,
and nothing more, a highly intellectual ex-brute, he should be privileged, at
least, and allowed to have been a gigantic mammal of his kind, a

§ VI.

GIANTS, CIVILIZATIONS, AND SUBMERGED CONTINENTS TRACED IN HISTORY.

When statements such as are comprised in the above heading are
brought forward, the writer is, of course, expected to furnish historical
instead of legendary evidence in support of such claims. Is this possible?
Yes; for evidence of this nature is plentiful, and has simply to be
collected and brought together to become overwhelming in the eyes of the
unprejudiced.

Once the sagacious student gets hold of the guiding thread he may
find it out for himself. We give facts and show land-marks: let the
wayfarer follow them. What is given here is amply sufficient for this century.

In a letter to Voltaire, Bailly finds it quite natural that the sympathies
of the "grand old invalid of Ferney" should be attracted to the "repre-
sentatives of knowledge and wisdom, the Brahmans of India." He
then adds a curious statement. "But," he says, "your Brahmans are
very young in comparison with their ancient instructors."

Bailly, who knew nought of the esoteric teachings, nor of Lemuria,
believed, nevertheless, unreservedly in the lost Atlantis, and also in
several pre-historic and civilized nations which had disappeared without
leaving any undeniable trace. He had studied the ancient classics and
traditions extensively, and he saw that the arts and sciences known to
those we now call the "ancestors," were "not the achievements of any
of the now or even then existing nations, nor of any of the historical peoples
of Asia." And that, notwithstanding the learning of the Hindoos, their
undeniable priority in the antiquity of their race had to be referred to a
people or a race still more ancient and more learned than were even
the Brahmans themselves.†

Voltaire, the greatest sceptic of his day, the materialist par excellence,
shared Bailly's belief. He thought it quite likely "that long before the
empires of China and India, there had been nations cultured, learned, and powerful,
which a deluge of barbarians overpowered and thus re-plunged into their primitive,
state of ignorance and savagery, or what they call the state of pure nature."
("Lettres sur l'Atlantide," p. 15).‡

*Lettres sur l'Atlantide.
†Histoire de l'Astronomie Ancienne, p. 25, et seq.
‡This conjecture is but a half-guess. There were such "deluges of barbarians" in
the Fifth Race. With regard to the Fourth, it was a bonâ fide deluge of water which
swept it away. Neither Voltaire nor Bailly, however, knew anything of the Secret
Doctrine of the East.
That which with Voltaire was the shrewd conjecture of a great intellect, was with Bailly "a question of historical facts." For "I make great case of ancient traditions preserved through a long series of generations," he wrote. (Ibid.) It was possible, he thought, that a foreign nation should, after instructing another nation, so disappear that it should leave no traces behind. When asked how it could have happened that this ancient, or rather archaic, nation should not have left at least some recollection in the human mind, he answered that Time was a pitiless devourer of facts and events. But, the history of the Past was never entirely lost, for the Sages of old Egypt had preserved it, and "it is so preserved to this day elsewhere." "You do not know which was the best and most handsome generation of men which has ever lived on this earth," said the priests of Sais to Solon, according to Plato. "Only a weak seed of it, of which you (Greeks) are the descendants,* is all that remains." "Their books," they added, "preserved the records of a great nation, which emerging from the Atlantic sea had invaded Europe and Asia (Timæus)." The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . .†

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryans, which had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races—the remnants of the Atlanteans—"yellow and red, brown and black," began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time—owing to new geological convulsions—lands. Being thus forcibly separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.

Did not the Spaniards in the Cibola expeditions meet with white savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. The individual who lived at an incalculably distant period at La Naulette, in Belgium (Vide Dr. Carter Blake's paper "On the Naulette Jaw," Anthrop. Review. Sept., 1867), is an example. "The caves on the banks of the Lesse, in South-Eastern Belgium," says this Anthropologist, "afford evidence of what is, perhaps, the lowest man, as shown by the Naulette jaw. Such man, however, had amulets of stone, perforated for the purpose of ornament; these are made of a psammite now found in the basin of the Gironde."

Thus Belgian man was extremely ancient. That man who was antecedent to the great flood of waters—which covered the highlands of Belgium with a deposit of lehm or upland gravel 30 metres above the level of the present rivers—must have combined the characters of the Turanian and the negro. The Canstadt, or La Naulette, man, may have been black, and had nothing to do with the Æryan type whose remains are contemporaneous with those of the cave bear at Engis. The denizens of the Aquitaine bone-caves belong to a far later period of history, and may or may be as ancient as the former.

If the statement is objected to on the ground that Science does not deny the presence of man on earth from an enormous antiquity, though that antiquity cannot be determined, since that presence is conditioned by the duration of geological periods, the age of which is not ascertained; it is argued that the Scientists object most decidedly to the claim that man preceded the animals, for instance; or that civilization dates from the earliest Eocene period, or, again, that there have ever existed giants, three-eyed and four-armed and four-legged men, androgynes, etc., then the objectors are asked in their turn, "How do you know? What proof have you besides your personal hypotheses, each of which may be upset any day by new discoveries?" And these future discoveries are sure to prove that, whatever this earlier type of man known to Anthropologists was in complexion, he was in no respect apish. The Canstadt man, the Engis man alike possessed essentially human attributes. (Vide de Quatrefages and Hamy. "Crânes des Races Humaines.") People have looked for the missing link at the wrong end of the chain; and the Neander valley man has long since been dismissed to the "limbo of all hasty blunders" (Ibid.). Disraeli divided man into the associates of the

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*For a full discussion of the relations between the old Greeks and Romans, and the Atlantean colonists, cf. "Five Years of Theosophy."

†The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his "Timæus and Critias." Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Drop idas' friend—Solon, one of the Grecian Seven Sages. No more reliable source could be found, we believe.
pomorphous monkey came ages after man? For if it is once conceded, and even scientifically demonstrated, that "there was not in the middle of the Miocene epoch a single species of mammal identical with species now extant" (Albert Gaudry "Les Enchainements du monde animal dans les temps géologiques p. 240); and that man was then just as he is now; only taller, and more athletic than we are,*—then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch,† is, on the other hand, testified to by several eminent naturalists.

"Thus, in the savage of quaternary ages who had to fight against the mammoth with stone weapons, we find all those craniological characters generally considered as the sign of great intellectual development" (de Quatre fages, "The Human Species". p. 312.)

Unless man emerged spontaneously, endowed with all his intellect and wisdom, from his brainless catarrhine ancestor, he could not have acquired such brain within the limits of the Miocene period, if we are to believe the learned Abbé Bourgeois (Vide infra, footnote†).

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the "Mentone man" (6 ft. 8 in.), others may yet be excavated. Nilsson, quoted by Lubbock, states that "in a tomb of the neolithic age... a skeleton of extraordinary size was found in 1807," and that it was attributed to a king of Scotland, Albus McGaldus.

And if in our own day we occasionally find men and women from 7 ft. to even 9 ft. and 11 ft. high, this only proves—on the law of atavism, or the reappearance of ancestral features of character—that there was a time when 9 ft. and 10 ft. was the average height of humanity, even in our latest Indo-European race.

But as the subject was sufficiently treated elsewhere, we may pass on to the Lemurians and the Atlanteans, and see what the old Greeks knew of these early races and what the moderns know now.

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of Palæolithic savages. Nevertheless, already in the days of Plato, with the exception of priests and Initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race, and had settled in Egypt some 400,000 years before,* but their Initiates had preserved all the records. Even so late as the time of Herodotus, they had still in their possession the statutes of 341 kings who had reigned over their little Atlanto-Áryan Sub-race (Vide about the latter "Esoteric Buddhism," p. 66, Fifth Edition.) If one allows only twenty years as an average figure for the reign of each King, the duration of the Egyptian Empire has to be pushed back, from the day of Herodotus, about 17,000 years.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archaeologists will not give it more than 5,000, or at the utmost 6,000 years; and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, by land, via what became later the Straits of Gibraltar; turning North and travelling through the future Phoenician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, still travelling by land, on the North-Western promontory of the New Continent.

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Áryan family moving from one land to the other for the purpose of supervising the building of menhirs and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fate of their crossing from France to Great Britain by land may give an idea of the date when such a journey could have been performed on terrâ firmâ.

*Speaking of the reindeer hunters of Périgord, Joly says of them that "they were of great height, athletic, with a strongly built skeleton..." etc. ("Man before Metals," 353.)

†On the shores of the lake of Beauce," says the Abbé Bourgeois, "man lived in the midst of a fauna which completely disappeared (Aceratherium, Tapir, Mastodon). With the fluviatile sands of Orléanais came the anthropomorphous monkey (pliopithecus antiquus); therefore, later than man." (See Comptes Rendus of the "Prehistoric Congress" of 1867 at Paris.)
It was—

"When the level of the Baltic and of the North Sea was 400 feet higher than it is now; when the valley of the Somme was not hollowed to the depth it has now attained; when Sicily was joined to Africa, Barbary to Spain," when "Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenqué were not in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with certainty is that European man was contemporaneous with the extinct species of the quaternary epoch. . . . that he witnessed the upheaval of the Alps* and the extension of the glaciers, in a word that he lived for thousands of years before the dawn of the remotest historical traditions. . . . It is even possible that man was the contemporary of extinct mammalia of species yet more ancient. . . . of the Elephas meridionalis of the sands of St. Prest. . . and the Elephas antiquus, assumed to be prior to the elephas primigenius, since their bones are found in company with carved flints in several English caves, associated with those of the Rhinoceros hemitæchus and even of the Machairodus latidens, which is of still earlier date. . . . M.E. Larret is of opinion that there is nothing really impossible in the existence of man as early as the Tertiary period."†

If "there is nothing impossible" scientifically in the idea, and it may be admitted that man lived already as early as the Tertiary period, then it is just as well to remind the reader that Mr. Croll places the beginning of that period 2,500,000 years back (See Croll's "Climate and Time"); but there was a time when he assigned to it 15,000,000 years.

And if all this may be said of European man, how great is the antiquity of the Lemuro-Atlantean and of the Atlanto-Âryan man? Every educated person who follows the progress of Science, knows how all vestiges of man during the Tertiary period are received. The calumnies that were poured on Desnoyers in 1863, when he made known to the Institute of France that he had made a discovery "in the undisturbed pliocene sands of St. Prest near Chartres, proving the co-existence of man and the Elephas meridionalis"—were equal to the occasion. The later discovery (in 1867) by the Abbé Bourgeois, that man lived in the Miocene epoch, and the reception it was given at the Pre-historic Congress held at Brussels in 1872, proves that the average man of Science will never see but that which he wants to see.*

The modern archeologist, though speculating ad infinitum upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany—nearly a mile in length and numbering 11,000 ranged in eleven rows—are twin sisters of those at Stonehenge. The Conical menhir of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and pre-historic monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local tumuli from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called ganggriften (or tombs with corridors); in Germany, where they are known as the giant tombs (Hünengräben); in Spain (see the dolmen of Antiguera near Malaga), and Africa; in Palestine and Algeria: in Sardinia (see the Nuraghi and Sepolture dei giganti, or tombs of giants); in Malabar, in India, where they are called the tombs of the Dâiyas (giants) and of the Râkshasas, the mendi- sons of Lanka; in Russia and Siberia, where they are known as the Koorgan; in Peru and Bolivia, where they are termed the chulpas or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of "paleolithic man" were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient tombs. But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as "the Alligator Mound" and "the Great Serpent

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*He witnessed and remembered it too, as "the final disappearance of the largest continent of Atlantis was an event coincident with the elevation of the Alps," a master writes (See Esoteric Buddhism p. 70). Pari passu, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the "Deluges" are built, the Jews building their version on an event which took place later in "Poseidonis."

†The Antiquity of the Human Race in "Men before Metals," by M. Joly, Professor at the Science Faculty of Toulouse, p. 184.

*The scientific "jury" disagreed, as usual; while de Quatrefages, de Mortillet, Worsae, Engelhardt, Waldenau, Schmidt, Capellini, Hanny, and Cartailhac, saw upon the flints the traces of human handwork, Steenstrup, Vichow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.
Mound," were never meant for tombs* (Vide infra). Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all "Pelasgic" in Europe, antecedent to the Incas, in America, yet of "not extremely distant times." They are built by "no race of Dolmen Builders," which never existed (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archaeological fancy. Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom:—"The tombs alone are gigantic, and not the bones they contain"—says that German biologist; and archaeology has but to bow and submit to the decision.†

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. Cremation was universal till a comparatively recent period—some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giants skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years,‡ and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,§ or rather the ashes of generations of giants.

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*We take the following description from a scientific work. "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique. . . . and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent—the cycle of Time—swallowing Kosmos, the egg.

†It might be better, perhaps, for fact had we more Specialists in Science and fewer "authorities" on universal questions. One never heard that Humboldt gave authoritative and final decisions in the matter of polypi, or the nature of an excrescence.

‡57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

§Murray says of the Mediterranean barbarians that they marvelled at the prowess of the Atlanteans. "Their physical strength was extraordinary (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily. . . . They were wise and communicated their wisdom to men" (Mythology p. 4).

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are not Druidical, but universal. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad.

It will always be a subject of regret that history, rejecting a priori the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology—which after all is ancient history—the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants to be the brethren of the dwarfs, and reduces the combats of the gods to the history of the development of the Aryan race, will only receive credence amongst the believers in the Aryan theory, as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the gods being like unto men, there still exists neither in history nor any other scientific work any anthropological proof whatever of the existence in time or space of a race of giants. Yet that such exist, relatively and de facto side by side with dwarfs, Schweinfurth can testify. The Nyam-Nyam of Africa are regular dwarfs, while their next neighbours (several tribes of comparatively fair-complexioned Africans) are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above 6½ feet high. (Vide Schweinfurth's latest works.)

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than amongst the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated gods and men. These old beliefs, which term certain localities "Los cantos de los gigantes"—"the fields of giants," are always concomitant with the existence of pliocene mammalia and the occurrence of pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the bogaterey (mighty giants)
of old; and their folklore, most of which has served for the foundation of national histories, their oldest songs, and their most archaic traditions, speak of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in the history of the races, appear to have wielded weapons of a size and weight beyond the strength of the strongest men of modern times.

"Not twice ten men the mighty bulk could raise, Such men as live in these degenerate days."

If the fossil footprints from Carson, Indiana, U.S.A., are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and scientific evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons. But all such blunders before the days of geology, and even the traveller's tales of Sir John Mandeville, who says that he saw giants 56 feet high, in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

That which is known and accepted is, that several races of gigantic men have existed and left distinct traces. In the journal of the Anthropological Institute (Vol. 1871, art. by Dr. C. Carter Blake) such a race is shown as having existed at Palmyra and possibly in Midian, exhibiting cranial forms quite different from those of the Jews. It is not improbable that another such race existed in Samaria, and that the mysterious people who built the stone circles in Galilee, hewed neolithic flints in the Jordan valley and preserved an ancient Semitic language quite distinct from the square Hebrew character—was of a very large stature. The English translations of the Bible can never be relied upon, even in their modern revised forms. They tell us of the Nephilim translating the word by "giants," and further adding that they were "hairy" men, probably the large and powerful prototypes of the later satyrs so eloquently described by the patristic fancy; some of the Church Fathers assuring their admirers and followers that they had themselves seen these "Satyrs"—some alive, others pickled and preserved. The word "giants" being once adopted as a synonym of Nephilim, the commentators have since identified them with the sons of Anak. The filibusters who seized on the Promised Land, found a pre-existing population far exceeding their own in stature, and called it a race of giants. But the races of really gigantic men had disappeared ages before the birth of Moses. This tall people existed in Canaan, and even in Bashan, and may have had representatives in the Nabatheans of Midian. They were of far greater stature than the undersized Jews. Four thousand years ago their cranial conformation and large stature separated them from the children of Heber. Forty thousand years ago their ancestors may have been of still more gigantic size, and four hundred thousand years earlier they must have been in proportion to men in our days as the Brobdingnagians were to the Lilliputians. The Atlanteans of the middle period were called the Great Dragons, and the first symbol of their tribal deities, when the "gods" and the Divine Dynasties had forsaken them, was that of a giant Serpent.

The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their Mystery God, and as the builders of the Ohio Great-Serpent mound worshipped theirs—namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kâla). Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of "Indian Antiquities" finds much affinity between the Druids and the Brahmans of India. Dr. Borlase points to a close analogy between them and the Magi of Persia; others will see an identity between them and the Orphic priesthood of Thrace: simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

Like the Hindus, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven "creations" (of new continents) and transformations of the face of the earth, and in a seven-fold night and day for each earth or globe (See "Esoteric Buddhism"). Wherever the Serpent with the egg is found, there this tenet was surely present. Their Dracontia are aproof of it. This belief was so universal that, if we seek for it in the esoterism of various religions, we shall discover it in all. We shall find it among the Áryan Hindus and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks

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*But the Magi of Persia were never Persians—not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.
THE SECRET DOCTRINE.

of the three-thirds of the earth because the Rig-Veda mentions "three earths." . . . "Three strata or layers, one lying above the other, are said to be meant by this."* But he is quite mistaken, as are all exoteric profane translators. The Avesta has not borrowed the idea from the Rig-Veda, but simply repeats the esoteric teaching. The "three strata or layers" do not refer to our globe alone, but to three layers of the globes of our terrestrial chain—two by two, on each plane, one on the descending, the other on the ascending arc. Thus, with reference to the six spheres or globes above our earth, the seventh and the fourth, it is septempartite, while with regard to the planes over our plane—it is tripartite. This meaning is carried out and corroborated by the text in the Avesta and Vendidad, and even by the speculations—a most laborious and unsatisfactory guess-work—of the translators and commentators. It thus follows that the division of the "earth," or rather the earth's chain, into seven Karshvars is not in contradiction with the three "zones," if this word is read "planes." As Geiger remarks, this septenary division is very old—the oldest of all—since the Gâthâs already speak of the "septempartite earth." (Bûmi haptâiti, Yasna, xxxii., 3.) For, "according to the Parsee Scriptures, the seven Karshvars are to be considered as completely disconnected parts of the earth," which they surely are. For, "between them there flows the Ocean, so that it is impossible, as stated in several passages, to pass from one Karshvar to another."† The "Ocean" is space, of course, for the latter was called "Waters of Space" before it was known as Ether. Moreover, the word Karshvar is consistently rendered by Dwipa, and especially Qaniratha by Jambudwipa ("Neriosengh, the translator of the Yasna.").‡ But this fact is not taken into account by the Orientalists, and therefore we find even such a learned Zoroastrian and Parsi by birth as the translator of Dr. Geiger's work passing unnoticed and without a word of comment sundry remarks of the former on the "incongruities" of this kind abounding in the Mazdean Scriptures. One of such "incongruities" and "coincidences" concerns the similarity of the Zoroastrian with the Indian tenet with regard to the seven Dwipas (islands, or continents, rather) as met with in the Purânas, namely: "The Dwipas form concentric rings, which, separated by the ocean, surround Jambu Dwipa, which is situated in the centre" (p. 130, vol. I.), and, "according to the Iranian view, the Karshvar Qaniratha is likewise situated in the centre of the rest . . . each of them (the other six Karshvars) is a

* Cf. p. 129, "Civilization of the Eastern Iranians in Ancient Times."
† Cf., eg., Vol. 1., 4, of the Pahlavi Translation; Bdh. xxii., 2-3.
‡ Footnote by Dârâb Dastur Peshotan Sanjânî, B.A., the translator of Dr. Wilhelm Geiger's work on the "Civilization of the Eastern Iranians."
peculiar individual space, and so they group themselves round (above) Qaniratha" (ibid. p. 131). Now Qaniratha is not, as believed by Geiger and his translator, "the country inhabited by the Iranian tribes," and the other names do not mean "the adjacent territories of foreign nations in the North, South, West, and East" (p. 132), but our globe or Earth. For that which is meant by the sentence which follows the last quoted, namely, that "two Vorubarshi and Voru-Zarshi lie in the North; two, Vidadhafshu and Tradadhafshu, in the South; Savahi and Arzahi in the East and West," is simply the very graphic and accurate description of the "chain" of our planet, the Earth, represented in the book of Dzyan (II) thus:

![Diagram showing the seven earths]

The Mazdean names given above have only to be replaced by those used in the Secret Doctrine to become an orthodox tenet. The "Earth" (our World), therefore, is "tripartite," because the chain of the worlds is situated on three different planes above our globe; and it is septempartite because of the seven globes or spheres which compose the chain. Hence the further meaning given in Vendidad XIX. 39, showing that "Qaniratha alone is combined with imat, 'this' (earth), while all other Karshvares are combined with the word 'avat,' 'that' or those—upper earths." Nothing could be plainer.

The same may be said of the modern comprehension of all other ancient beliefs.

The Druids understood the meaning of the Sun in Taurus, therefore, when, while all the fires were extinguished on the 1st of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. And like the early Fifth Race and later Chaldees, the Greeks, and again like the Christians, who do the same to this day, without suspecting the real meaning, they greeted the Morning Star—the beautiful Venus-Lucifer.*

Strabo speaks of an island near to Britannia, "where Ceres and Persephone were worshipped with the same rites as in Samothrace (lib. iv.) and this island was Sacred Ierna," where a perpetual fire was lit. The Druids believed in the rebirth of man, not as Lucian explains: "that the same spirit shall animate a new body, not here, but in a different world," but in a series of re-incarnations in this same world; for as Diodorus says, they declared that the souls of men, after determinate periods, would pass into other bodies.*

These tenets came to the Fifth Race Aryans from their predecessors of the Fourth Race, the Atlanteans. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, had been gradually gliding toward its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. One finds the repetition of those records in every age of history, in almost every old fragment which has descended to us from antiquity.

Ælian preserved an extract from Theophrastus written during the days of Alexander the Great. It is a dialogue between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. It was the last to produce animals and plants of gigantic magnitudes. There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived to twice as old an age. They had wealthy cities with temples, and one of such (cities) held more than a million of inhabitants—clouds on a dazzling sky taking the appearance of islands on a golden sea—is too disingenuous to be even noticed.

### A.

**SOME STATEMENTS ABOUT THE SACRED ISLANDS AND CONTINENTS IN THE CLASSICS, EXPLAINED ESOTERICALLY.**

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one

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*Dr. Kenealy quotes, in his "Book of God," Vallancey, who says "I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries, when I heard a peasant girl say to boor standing by her "Teach an Maddin Nag" (Behold the morning star), pointing to the planet Venus, the Maddena Nag of the Chaldeans."

*There was a time when the whole world, the totality of mankind, had one religion, and when they were of "one lip." "All the religions of the Earth were at first One and emanated from one centre," says Faber very truly.
event which he located on one comparatively small island 3000 stadia long by 2000 wide; (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as "all Asia and Lybia" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it. It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his Odyssey. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history. Both Sanchoniathon and Diodorus have preserved the histories of those heroes and heroines, however much these accounts may have become mixed up with the mythical element.

In our own day we witness the stupendous fact that such comparatively recent personages as Shakespeare and William Tell are all but denied, an attempt being made to show one to be a *nom de plume*, and the other a person who never existed. What wonder then, that the two powerful races—the Lemurians and the Atlanteans—have been merged into and identified, in time, with a few half mythical peoples, who all bore the same patronymic?

Herodotus speaks of the *Atlantes*—a people of Western Africa which gave its name to Mount Atlas; who were vegetarians, and "whose sleep was never disturbed by dreams"; and who, moreover, "daily cursed the Sun at his rising and at his setting because his excessive heat scorched and tormented them."

These statements are based upon moral and psychic facts and not on physiological disturbance. The story of Atlas (*vide supra*) gives the key to it. If the Atlanteans never had their sleep disturbed by dreams, it is because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep. With regard to that other statement—namely, that they daily "cursed the Sun"—this again has nothing to do with the heat, but with the moral degeneration that grew with the race. It is explained in our Commentaries. "They (the sixth sub-race of the Atlanteans) used magic incantations even against the Sun"—failing in which, they cursed it. The sorcerers of Thessaly were credited with the power of calling down the moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the gods. Thence the same traditions taking form in the Bible about the antediluvian *giant* and the Tower of Babel, found also in the "Book of Enoch."

Diodorus records another fact or two: the Atlanteans boasted of possessing the land in which all the gods had received their birth; as also of having had Uranus for their first King, he being also the first to teach them astronomy. Very little more than this has come down to us from Antiquity.

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially *a thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by divine masters, and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso—"the watery deep," (*See Hesiod's Theogony*, 507-509, and *Odyssey* I, 51): Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the "sustainer" of the huge pillars that separate the heavens from the earth (I, 52-53). He is their "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps,* Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartarus. Sir Theodore Martin is right in interpreting this allegory as meaning, Atlas "standing on the solid floor of the inferior hemisphere of the universe and thus carrying at the same time the disc of the earth and the celestial vault—the solid envelope of the superior hemisphere". . . (Mémoires de l'Académie des)

*Plato's veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the "story of Atlantis" is discussed, that it seems well to place mere literary cavillers in a very ridiculous position:—

"If our knowledge of Atlantis was more thorough, it would no doubt appear that in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis. . . . It will be seen that in every case where Plato gives us information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, and the construction of roads and canals; and it is reasonable to suppose that the same correspondence extended down to all the minor details." (Donnelly, "Atlantis," p. 194.)

*Christians ought not to object to this doctrine of the periodical destruction of continents by fire and water; for St. Peter speaks of the earth "standing out of the water, and in the water, which earth, being overflowed, perished, but is now reserved unto fire"; (See also the "Lives of Alchemystical Philosophers," p. 4, London, 1815).
Inscriptions, p. 176). For Atlas is Atlantis which supports the new
continents and their horizons on its "shoulders."

Decharme, in his Mythologie de la Grèce Antique, expresses a doubt as
to the correctness of Pierron’s translation of the Homeric word ἔχει by
sustinet, as it is not possible to see "how Atlas can support or bear at
once several pillars situated in various localities." If Atlas were an
individual it would be an awkward translation. But, as he personifies
a continent in the west said to support heaven and earth at once
(Æschylus, "Prometheus Vinctus," 351, 429, etc.)—i.e., the feet of the
giant tread the earth while his shoulders support the celestial vault, an
allusion to the gigantic peaks of the Lemurian and Atlantean
continents—the epithet "supporter" becomes very correct. The term
"conservator" for the Greek word ἔχει, which Decharme, following Sir
Theodore Martin, understands as meaning φυλάσσω and ἐπιμελέσται, does
not render the same sense.

The conception was certainly due to the gigantic mountain chain
running along the terrestrial border (or disc). These mountain peaks
plunged their roots into the very bottom of the seas, while they raised
their heads heavenward, their summits being lost in the clouds.
The ancient continents had more mountains than valleys on them.
Atlas, and the Teneriffe Peak, now two of the dwarfed relics of the
two lost continents, were thrice as lofty during the day of Lemuria
and twice as high in that of Atlantis. Thus, the Lybians called Mount
Atlas "the pillar of Heaven," according to Herodotus (IV., 184),
and Pindar qualified the later Ætna as "the celestial pillar" (Pyth. 1, 20;
Decharme, 315). Atlas was an inaccessible island peak in the days of
Lemuria, when the African continent had not yet been raised. It is
the sole Western relic which survives, independent, of the continent on
which the Third Race was born, developed and fell,* for Australia is now
part of the Eastern continent. Proud Atlas, according to esoteric
tradition, having sunk one third of its size into the waters, its two
parts remained as an heirloom of Atlantis.

This again was known to the priests of Egypt and to Plato himself,
the solemn oath of secrecy, which extended even to the mysteries of
Neo-Platonism, alone preventing the whole truth from being told.† So

secret was the knowledge of the last islands of Atlantis, indeed,—on
account of the superhuman powers possessed by its inhabitants, the
last direct descendants of the gods or divine Kings, as it was thought—
that to divulge its whereabouts and existence was punished by
death. Theopompus says as much in his ever-suspected Meropis,
when he speaks of the Ploenicians as being the only navigators in the
seas which wash the Western coast of Africa; and who did it with such
mystery that very often they sunk their own vessels to make the too in-
quisitive foreigners lose all trace of them.

There are those Orientalists and historians—and they form the majority
—who, while feeling quite unmoved at the rather crude language of the
Bible, and some of the events narrated in it, show great disgust at the
immorality in the pantheons of India and Greece. * We may be told that
before them Euripides, Pindar, and even Plato, express the same;
that they too felt irritated with the tales invented—"those miserable
stories of the poets," as Euripides expresses it
(ἀοίδον δίδε δυτήνιο λόγοι,
Hercules furens, 1346, Dindorf’s Edition).

But there may have been another reason for this, perhaps. To those
who knew that there was more than one key to theogonic symbolism,
it was a mistake to have expressed it in a language so crude and mis-
leading. For if the educated and learned philosopher could discern the
kernel of wisdom under the coarse rind of the fruit, and knew that the
latter concealed the greatest laws and truths of psychic and physical
nature, as well as the origin of all things—not so with the uninitiated
profane. For him the dead letter was religion; the interpretation—
sacrilege. And this dead letter could neither edify nor make him more
perfect, seeing that such an example was given him by his gods. But

*Professor Max Müller’s Lectures—"On the Philosophy of Mythology"—
are before us. We read his citations of Herakleitos (460 B.C.), declaring that
Homer deserved "to be ejected from public assemblies and flogged;" and
of Xenophanes "holding Homer and Hesiod responsible for the popular super-
stitions of Greece..." and for ascribing "to the gods whatever is disgraceful and
scandalous among men... unlawful acts, such as theft, adultery, and fraud."
Finally the Oxford Professor quotes from Professor Jowett's translation of Plato,
where the latter tells Adaimantos (Republic) that "the young man (in the State)
should not be told that in committing the worst of crimes, he is far from doing any-
thing outrageous, and that he may chastise his father (as Zeus did with Kronos). .
in any manner that he likes, and in this will only be following the example of the first
and greatest of the gods... In my opinion, these stories are not fit to be repeated."
To this Dr. Max Müller observes that "the Greek religion was clearly a national and
traditional religion, and, as such, it shared both the advantages and disadvantages of
this form of religious belief;" while the Christian religion is "an historical and, to a great
extent, an individual religion, and it possesses the advantage of an authorised codex and
of a settled system of faith" (p. 349). So much the worse if it is "historical," for
surely Lot's incident with his daughters would only gain, were it "allegorical."

†Had not Diocletian burned the esoteric works of the Egyptians in 296, together
with their books on alchemy—"τερέχα χρωμάτων αργύρου καὶ χρυσοῦ"; Caesar 700,000 rolls
at Alexandria, and Leo Isaurus 300,000 at Constantinople (viiith cent.); and the
Mohamedans all they could lay their sacrilegious hands on—on the world might know
to-day more of Atlantis than it does. For Alchemy had its birth-place in Atlantis
during the Fourth Race, and had only its renaissance in Egypt.
to the philosopher—especially the Initiate—Hesiod's theogony is as historical as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted him.

The fact that the Atlantes claimed Uranos for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Uranos, shows that there were continents and kings before Atlantis. For Neptune, to whose lot that continent fell, finds on a small island only one human couple made of clay (i.e., the first physical human man, whose origin began with the last sub-races of the Third Root-Race). It is their daughter Clito that the god marries, and it is his eldest son Atlas who receives for his part the mountain and the continent which was called by his name.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the noumena of the intelligent Powers of nature; (2) of Cosmic Forces; (3) of celestial bodies; (4) of gods or Dhyan Chohans; (5) of psychic and spiritual powers; (6) of divine kings on earth (or the incarnations of the gods); and (7) of terrestrial heroes or men. The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Uranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune* and others fought in the allegory for Atlantis, which was the whole earth in the day of the Fourth Race. Poseidonis, or the (last) island of Atlantis "the third step of Idaspati" (or Vishnu) in the mystic language of the secret books—lasted till about 12,000 years ago.† The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where "the gods were born"—i.e., "incarnated." But it was after their fourth incarnation that they became, for the first time, human Kings and rulers.

Diodorus speaks of Uranos as the first king of Atlantis, confusing, either consciously or otherwise, the continents; but, as shown, Plato indirectly corrects the statement. The first astronomical teacher of men was Uranos, because he is one of the seven Dhyan Chohans of that second period or Race. Thus also in the second Manvantara

*Neptune or Poseidon is the Hindu Idaspati, identical with Narâyana (the mover on the waters) or Vishnu, and like this Hindu god he is shown crossing the whole horizon in three steps. Idaspati means also "the master of the waters."

†Bailly's assertion that the 9,000 years mentioned by the Egyptian priests do not represent "solar years" is groundless. Bailly knew nothing of geology and its calculations; otherwise he would have spoken differently.

See Matsya Purâna, which places him among the seven Prajayâpatis of the period.
admiring the present writer cannot but feel a deep regret that posterity, while acknowledging his profound erudition and splendid culture, will yet, in the greater light which must then shine upon the whole question of symbolism and mythology, judge that he has failed to grasp the spirit of the religious system which he has often criticised from the dogmatic Christian standpoint. In that future day it will be perceived that the esoteric key to the mysteries of the Christian as well as of the Grecian theogonies and Sciences, is the Secret Doctrine of the pre-historic nations, which, along with others, he has denied. It is that Doctrine alone which can trace the kinship of all human religious speculations or even so-called Revelations, and it is this teaching which infuses the Spirit of life into the lay figures on the Mounts of Meru, Olympus, Walhalla, or Sinai. If Mr. Gladstone were a younger man, his admirers might hope that his scholastic studies would be crowned by the discovery of this underlying truth. As it is, he but wastes the golden hours of his declining years in futile disputations with that giant free-thinker, Col. Ingersoll, each fighting with the weapons of exoteric temper, drawn from the arsenals of ignorant LITERALISM. These two great controversialists are equally blind to the true esoteric meaning of the texts which they hurl at each other's head like iron bullets, while the world alone suffers by such controversies: since the one helps to strengthen the ranks of materialism, and the other those of blind Sectarianism and of the dead letter. And now we may return once more to our immediate subject.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The power of names is great, and was known since the first men were instructed by the divine masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the Great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, etc., of "Atlantis."

Thus, in the Timæus and Critias, Plato says, that the plain surrounding the city was itself surrounded by mountain chains. . . . And the plain was smooth and level, and of an oblong shape, lying north and South, three thousand stadia in one direction and two thousand in the other. . . . They surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length.

Now in other places the entire size of the island of Poseidonis is given as about the same as that assigned here to the "plain around the city" alone. Obviously, one set of statements refers to the great continent, and the other to its last remnant—Plato's island.

And, again, the standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships and 240,000 men. Such statements are quite inapplicable to a small island state, of about the size of Ireland!

The Greek allegories give to Atlas, or Atlantis, seven daughters (seven sub-races), whose respective names are Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celeæno. This ethnologically, as they are credited with having married gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?) In occult science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic law.

Three great nations claimed in antiquity a direct descent from the kingdom of Saturn or Lemuria (confused already several thousands of years before our era with Atlantis): and these were the Egyptians, the Phoenicians (vide Sanchoniathon), and the old Greeks (vide Diodorus, after Plato). But the oldest civilized country of Asia—India—can be shown to claim the same descent likewise. Sub-races guided by Karmic law or destiny repeat unconsciously the first steps of their respective mother-races. As the comparatively fair Brahmins have come—when invading India with its dark-coloured Dravidians—from the North, so the Aryan Fifth Race must claim its origin from northern regions. The occult sciences show that the founders (the respective groups of the seven Prajâpatis) of the Root Races have all been connected with the Pole Star. In the Commentary we find:

"He who understands the age of Dhruva* who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo."

Moreover there must have been a good reason why an Asiatic nation should locate its great progenitors and saints in the Ursa Major, a northern constellation. It is 70,000 YEARS, HOWEVER, SINCE THE POLE OF THE EARTH POINTED TO THE FURTHER END OF URSA MINOR'S TAIL; and many more thousand years since the seven Rishis could have been identified with the constellation of Ursa Major.

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. Hence Prometheus is son of Asia, and Deukalion, his son, the Greek Noah—he who created men out of the stones of mother

*The equivalent of this name is given in the original.
earth—is called a northern Scythe, by Lucian, and Prometheus is made
the brother of Atlas and is tied down to Mount Caucasus amid the
Snows.*

Greece had her Hyperborean as well as her Southern Apollo. Thus nearly
all the gods of Egypt, Greece, and Phoenicia, as well as those of other
Pantheons, are of a northern origin and originated in Lemuria, towards
the close of the Third Race, after its full physical and physiological
evolution had been completed.† All the "fables" of Greece were built
on historical facts, if that history had only passed unaltered by
myths to posterity. The "one-eyed" Cyclopes, the giant, fabled as
the sons of Coelus and Terra—three in number, according to Hesiod—
were the last three sub-races of the Lemurians, the "one-eye" referring
to the Wisdom eye‡; for the two front eyes were fully developed as
physical organs only in the beginning of the Fourth Race. The allegory
of Ulysses, whose companions were devoured while the king of Ithaca
was saved by putting out with a fire-brand the eye of Polyphemus, is
based upon the psycho-physiological atrophy of the "third" eye.
Ulysses belongs to the cycle of the heroes of the Fourth Race, and,
though a "sage" in the sight of the latter, must have been a profligate
in the opinion of the pastoral Cyclopes.§ His adventure with the latter
—a savage gigantic race, the antithesis of cultured civilization in the
Odyssey—is an allegorical record of the gradual passage from the
Cyclopean civilization of stone and colossal buildings to the more sensual
and physical culture of the Atlanteans, which finally caused the last of

*Deukalion is said to have brought the worship of Adonis and Osiris into Phoenicia.
Now the worship is that of the Sun, lost and found again in its astronomical significance.
It is only at the Pole where the Sun dies out for such a length of time as six months,
for in latitude 68° it remains dead only for forty days, as in the festival of Osiris.
The two worlds were born in the north of Lemuria, or on that continent of which Asia
was a kind of broken prolongation, and which stretched up to the Polar regions. This
is well shown by de Gebelin's "Allégories d'Orient," p. 246, and by Bailly; though
neither Hercules nor Osiris are solar myths, save in one of their seven aspects.
†The Hyperboreans, now regarded as mythical, were described (Herod. IV., 33-35;
Pausanias, I, 31, 2; V., 7,8; ad X., 5,7,8) as the beloved priests and servants
of the gods, and of Apollo chiefly.
‡The Cyclopes are not the only "one-eyed" representatives in tradition. The
Arimaspes were a Scythian people, and were also credited with but one eye.
(Géographie ancienne, Vol. II, p. 321.) It is they whom Apollo destroyed with his
shafts. (See supra.)
§Ulysses was wrecked on the island of Æaea, where Circe changed all his companions
into pigs for their voluptuousness; and after that he was thrown into Ogygia, the island of
Calypso, where for some seven years he lived with the nymph in illicit connection
(Odyssey and elsewhere). Now Calypso was a daughter of Atlas (Odys. Book XII.), and all
the traditional ancient versions, when speaking of the Isle of Ogygia, say that it was very
distant from Greece, and right in the middle of the ocean: thus identifying it with
Atlantis.

To make a difference between Lemuria and Atlantis, the ancient writers referred
to the latter as the northern or Hyperborean Atlantis, and to the former as the
southern. Thus Apollodorus says (Mythology, Book II.): "The golden apples carried
away by Hercules are not, as some think, in Lybia; they are in the Hyperborean
Atlantis." The Greeks naturalised all the gods they borrowed and made Hellenes of
them, and the moderns helped them. Thus also the mythologists have tried to make
of Eridan the river Po, in Italy. In the myth of Phaeton it is said that at his death
his sisters dropped hot tears which fell into Eridan and were changed into amber!
Now amber is found only in the northern seas, in the Baltic. Phaeton, meeting with
his death while carrying heat to the frozen stars of the boreal regions, awakening at
the Pole the Dragon made rigid by cold, and being hurled down into the Eridan, is an
allegory referring directly to the changes of climate in those distant times when, from
a frigid zone, the polar lands had become a country with a moderate and warm
climate. The usurper of the functions of the sun, Phaeton, being hurled into the
Eridan by Jupiter's thunderbolt, is an allusion to the second change that took place in
those regions when, once more, the land where "the magnolia blossomed" became the
desolate forbidding land of the farthest north and eternal ices. This allegory covers
then the events of two pralayas; and if well understood ought to be a demonstration of
the enormous antiquity of the human races.
When the astronomical meaning cedes its place to the spiritual and divine—Apollo and Athenê transforming themselves into the form of birds, the symbol and glyph of the higher divinities and angels—then the bright god assumes divine creative powers. Apollo becomes the personification of Seership, when he sends the astral double of Aeneas to the battle field (Il. 431-53), and has the gift of appearing to his Seers without being visible to other persons present—(Iliad, xvii., 322-36)—a gift, however, shared by every high Adept.

The King of the Hyperboreans was, therefore, the son of Boreas, the north-wind, and the High Priest of Apollo. The quarrel of the Atlanteans with Niobe (the Atlantean race)—the mother of seven sons and seven daughters personifying the seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number)—allegorizes the history of the two continents. The wrath of "the sons of god," or of "Will and Yoga," at seeing the steady degradation of the Atlanteans was great (See "The Sons of God and the Sacred Island"); and the destruction of the "children of Niobe" by the children of Latona—Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the earth's axis, deluges and other cosmic cataclysms—is thus very clear.* The fable about the

*So occult and mystic is one of the aspects of Latona that she is made to reappear even in Revelation (xii.) as the woman clothed with the Sun (Apollo) and the Moon (Diana) under her feet, who being with child "cries, trembling in birth, pained to be delivered." A great red Dragon, etc., stands before the woman ready to devour the child. She brings forth the man-child who was to rule all nations with a rod of iron, and who was caught unto the throne of God (the Sun). The woman fled to the wilderness still pursued by the Dragon, who flies again, and casts out of his mouth water as a flood, when the earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who keep the commandment of God, etc. (See xii., I, 17.) Anyone, who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognize the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour her babe. The latter is Apollo, the Sun, for "the man-child, who was to rule all nations with a rod of iron" of Revelation, is surely not the meek "Son of God," Jesus, but the physical Sun, "who rules all nations"; the Dragon being the North Pole, gradually chasing the early Lemurians from the lands which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona "to bring forth"—(the Sun to appear). "She is driven from heaven, and finds no place where she can bring forth," until Neptune (the ocean), moved with pity, makes immovable the floating isle of Delos (the nymph Asteria, hitherto hiding from Jupiter under the waves of the ocean) on which Latona finds refuge and where the bright god Διός is born, the god, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns—with an iron rod, truly, since Herodotus makes the Atlantes curse his too great heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the

never-ceasing tears of Niobe, whose grief causes Zeus to change her into a fountain—Atlantis covered with water—is no less graphic as a symbol. Niobe, let it be remembered, is the daughter of one of the Pleiades (or Atlantides) the grand-daughter of Atlas therefore, (See "Metamorphoses of Ovid," Book VI.), because she represents the last generations of the doomed continent.

A true remark, that of Bailly, which says that Atlantis had an enormous influence on antiquity. "If these names," he adds, "are mere allegories, then all that those fables contain of truth comes from Atlantis; if the fable is a real tradition—however altered—then the whole of the ancient history is still in it." (Lettres sur l'Atlantide, p. 137.)

So much so, that all ancient writings—prose and poetry—are full of the reminiscences of the Lemuro-Atlanteans, the first physical races, though the Third and the Fourth in number. Hesiod records the tradition about the men of the age of Bronze, whom Jupiter had made out of ash-wood and who had hearts harder than diamond. Clad in bronze from head to foot they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders, says the poet (Hesiod, in oper. and dieb. v. 143). Such were the giants of the first physical races. The Iranians have a reference to the later Atlanteans in Yasna ix. 15. Tradition maintains that the "Sons of God," or the great Initiates of the Sacred Island, took advantage of the Deluge, to rid the earth of all the Sorcerers among the Atlanteans. The said verse addresses Zoroaster as one of the "Sons of God."—It says: "Thou, O Zarathustra, didst make all demons (i.e., Sorcerers), who before roamed the world in human forms, conceal themselves in the earth" (i.e., helped them to get submerged).

The Lemurians, as also the early Atlanteans, were divided into two distinct classes—the "Sons of Night" or Darkness, and the "Sons of the Sun," or Light. The old books tell us of terrible battles between the two, when the former, leaving their land of Darkness, from whence the Sun departed for long months, descended from their inhospitable regions and "tried to wrench the lord of light" from their better favoured brothers of the equatorial regions. We may be told that the ancients knew nothing of the long night of six months' duration in the Polar regions. Even Herodotus, more learned
than the rest, only mentions a people who slept for six months in the year, and remained awake the other half. Yet the Greeks knew well that there was a country in the north where the year was divided into a day and night of six months' duration each, for Pliny says so in his Fourth Book, c. 12. They speak of the Cimmerians and of the Hyperboreans, and draw a distinction between the two. The former inhabited the Palus Moetis (between 45° and 50° latitude). Plutarch explains that they were but a small portion of a great nation driven away by the Scythians, which nation stopped near Tanais, having crossed Asia. "These warlike multitudes lived formerly on the ocean shores, in dense forests, and under a tenebrous sky. There the pole is almost touching the head, there long nights and days divide the year" (in Maria). As to the Hyperboreans, these peoples, as expressed by Solinus Polyhistor (c. 16), "sow in the morning, reap at noon, gather their fruits in the evening, and store them during the night in their caves."

Even the writers of the Zohar knew of the fact (as shown in iiii., fol. 10a), as it is written: "In the Book of Hammannunah, the Old, we learn...there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants." (Isaac Myer's "Qabbalah," p. 139).

The island of Delos, the Asteria of the Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in its molecular form. Several writers have shown that it represented a country or an island, far larger than the small dots of land which became Greece. Both Pliny and Diodorus Siculus place it in the Northern seas. One calls it Basilea or "royal" (Vol. II., p. 225 of Diod.); the other, Pliny, names it Osericta (Book xxxiv, c. 2), a word, according to Rudbeck (Vol. I., p. 462-464), having had "a significance in the northern languages, equivalent to the Island of the divine Kings or god-Kings," or again the "royal island of the gods," because the gods were born there, i.e., the divine dynasties of the kings of Atlantis proceeded from that place. Let geographers and geologists seek for it among that group of islands discovered by Nordenskibld on his Vega voyage in the arctic regions.* The secret books inform us that the climate has changed in those regions more than once since the first men inhabited those now almost inaccessible latitudes. They were a paradise before they became hell;

*These islands were "found strewn with fossils of horses, sheep, oxen, etc., among gigantic bones of elephants, mammoths, rhinoceroses," etc. If there was no man on earth at that period "how came horses and sheep to be found in company with the huge antediluvians?" asks a master in a letter. ("Esoteric Buddhism," 67). The reply is given above in the text.

the dark Hades of the Greeks and the cold realm of Shades where the Scandinavian Hel, the goddess-Queen of the country of the dead, "holds sway deep down in Helheim and Niflheim." Yet, it was the birth-place of Apollo, who was the brightest of gods, in heaven—astronomically—as he was the most enlightened of the divine kings who ruled over the early nations, in his human meaning. The latter fact is borne out in the Iliad IV., 239-62, vide "The Greater gods"—wherein Apollo is said to have appeared four times in his own form (as the god of the four races) and six times in human form, i.e., as connected with the divine Dynasties of the earlier unseparated Lemurians.

It is those early mysterious peoples, their countries (which have now become uninhabitable), as well as the name given to man both dead and alive, which have furnished an opportunity to the ignorant Church fathers for inventing a hell, which they have transformed into a burning instead of a freezing locality.*

It is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspes, nor even the Scyths—known to and communicating with the Greeks—who were our Atlanteans. But they were all the descendants of their last sub-races. The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name it is averred came from pelagus, the great sea. Noah's Deluge is astronomical and allegorical, but it is not mythical, for the story is based upon the same archaic tradition of men—or rather of nations—which were saved during the cataclysms, in canoes, arks, and ships. Noone would presume to say that the Chaldean Xisuthrus, the Hindu Vaivasvata, the Chinese Peirun—the "beloved of the gods," who rescued him from the flood in a canoe—or the Swedish Belgamer, for whom the gods did the same in the north, are all identical as a personage. But their legends have all sprung from the catastrophe which involved both the continent and the island of Atlantis.

The allegory about the antediluvian lands and their achievements in Sorcery is no myth. Biblical events are revealed indeed. But it is neither by the voice of God amid thunder and lightning on Mount

*A good proof that all the gods, and religious beliefs, and myths have come from the north, which was also the cradle of physical man, lies in several suggestive words which have originated and remain to this day among the northern tribes in their primeval significance; but although there was a time when all the nations were "of one lip," these words have received a different meaning with the Greeks and Latins. One such word is Mann, Man, a living being, and Manes, dead men. The Laplanders call their corpses to this day manee. (Voyage de Rénard en Laponie I., 184). Mannus is the ancestor of the German race: the Hindu Manu, the thinking being, from man; the Egyptian Menes; and Minos, the King of Crete, judge of the infernal regions after his death—all proceed from the same root or word.
WHO WERE THE NEPHILIM?  

Sinai, nor by a divine finger tracing the record on tablets of stone, but simply through tradition via pagan sources. It was not surely the Pentateuch that Diodorus was repeating when he wrote upon the Titans—the giants born of Heaven and Earth, or, rather, born of the Sons of God who took to themselves for wives the daughters of men who were fair. Nor was Pherecydes quoting from Genesis when giving details on those giants which are not to be found in the Jewish Scriptures. He says that the Hyperboreans were of the race of the Titans, which race descended from the earliest giants, and that it was that Hyperborean region which was the birth-place of the first giants. The Commentaries on the sacred books explain that the said region was the far north, the polar lands now, the pre-Lemurian earliest continent, embracing once upon a time the present Greenland, Spitzbergen, Sweden, Norway, etc.

But who were the Nephilim of Genesis vi. 4? There were Palæolithic and Neolithic men in Palestine ages before the events recorded in the book of the Beginnings. The theological tradition identifies these Nephilim with hairy men or Satyrs, the latter being mythical in the Fifth Race and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these Satyrs were, and have spoken of the bestiality of the early and later Atlantean race. What is the meaning of Poseidon's amours under such a variety of animal forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophane, etc., etc. Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word Nephilim and explain very little. But Esoteric records show these hairy creatures to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct; thus producing dumb men, "monsters," as the Stanzas have it.

Now mythology, built upon Hesiod's Theogony, which is but a poetised record of actual traditions, or oral history, speaks of three giants, called Briareus, Kottos, and Gyges, living in a dark country where they were imprisoned by Kronos for their rebellion against him. All the three are endowed by myth with an hundred arms and fifty heads, the latter standing for races, the former for sub-races and tribes. Bearing in mind that in mythology every personage almost is a god or demi-god, and also a king or simple mortal in his second aspect;* and that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the esoteric Commentary will become comprehensible. It says that the three giants are three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the earth was transformed thereby each time, the conformation of the arctic and antarctic poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore northern Asia is called the "eternal or perpetual land," and the Antarctic the "ever living" and "the concealed"; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the great waters.

From the first appearance of the great continent of Lemuria, the three polar giants had been imprisoned in their circle by Kronos. Their gaol is surrounded by a wall of bronze, and the exit is through gates fabricated by Poseidon (or Neptune, hence by the seas), which they cannot cross; and it is in that damp region, where eternal darkness reigns, that the three brothers languish. The Iliad (viii., 13) makes of it the Tartaros. When the gods and Titans rebelled in their turn against Zeus—the deity of the Fourth Race—the father of the gods bethought himself of the imprisoned giants in order to conquer the gods and Titans, and to precipitate the latter into Hades; or, in clearer words, to have Lemuria hurled amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn.* The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and, remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. So, also, the war between the Râkshasas of Lanka and the Bharateans, the mêlée of the Atlanteans and Âryans in their supreme struggle, or the conflict between the Devs and Izeds (or Peris), became, ages later, the struggle of Titans, separated into two inimical camps, and still later the war between the angels of God and the angels of Satan. Historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born but yesterday, and one of the latest issues of the Âryan stock, took upon themselves to overturn the religious

*Thus, for instance, Gyges is a hundred-armed and fifty-headed monster, a demigod in one case, and a Lydian, the successor of Candaules, king of the country, in another version. The same is found in the Indian Pantheon, where Rishis and the Sons of Brahmâ are reborn as mortals.

*The continents perish in turn by fire and water: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish owing to the former cataclysmal process. The incessant earthquakes of this and the past years may be a warning.
thought of the world, and succeeded. For nearly two thousand years they impressed thinking Humanity with the belief in the existence of Satan.

But as it is now the conviction of more than one Greek scholar—as it was that of Bailly and Voltaire—that Hesiod's theogony was based upon historical facts (see Decharme's Mythol. de la Grèce Antique), it becomes easier for the occult teachings to find their way into the minds of thoughtful men, and therefore these passages from mythology brought forward in our discussion upon modern learning in this Addendum.

Such symbolisms as are found in all the exoteric creeds, are so many landmarks of prehistoric truths. The sunny, happy land, the primitive cradle of the earliest human races, has become several times since then hyperborean and Saturnine*; thus showing the Golden Age and reign of Saturn from multiform aspects. It was many-sided in its character indeed—climatically, ethnologically and morally. For, the Third, Lemurian Race must be physiologically divided into the early androgynous and the later bi-sexual race; and the climate of its dwelling places and continents into that of an eternal spring and eternal winter, into life and death, purity and impurity. The Cycle of legends is ever being transformed on its journey by popular fancy. Yet it may be cleansed from the dross it has picked up on its way through many nations and through the countless minds which have added their own exuberant additions to the original facts. Leaving for a while the Greek interpretations we may seek for some more corroborations of the latter in the scientific and geological proofs.

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*Denis, the geographer, tells us that the great sea North of Asia was called glacial, or Saturnine (v. 35). Orpheus (v. 1077) and Pliny (Book IV., c. 16) corroborate the statement by showing that it is its giant inhabitants who gave it the name. And the Secret Doctrine explains both assertions by telling us that all the continents were formed from North to South; and that as the sudden change of climate dwarfed the race that had been born on it, arresting its growth, so, several degrees southward, various conditions had always produced the tallest men in every new humanity, or race. We see it to this day. The tallest men now found are those in Northern countries, while the smallest are Southern Asiatics, Hindus, Chinamen, Japanese, etc. Compare the tall Sikhs and Punjabees, the Afghans, Norwegians, Russians, Northern Germans, Scotchmen, and the English, with the inhabitants of central India and the average European on the continent. Thus also the Titans of Atlantis, and hence the Titans of Hesiod, are all Northerners.

*The Pacific portion of the giant Lemurian Continent christened by Dr. Carter Blake, the anthropologist, "Pacificus."
Atlantic, extends from a point near the British Islands southwards, curving round near Cape de Verde, and running in a south-easterly direction along the West African Coast. This elevation averages some 9,000 feet in height, and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighbourhood of the former the ribs of a former massive piece of land have been discovered (vide investigations of United States Ship "Dolphin" and others). "The inequalities, the mountains and valleys of its surface could never have been produced in accordance with any known laws for the deposition of sediment, nor by submarine elevation; but, on the contrary, must have been carved by agencies acting above the water-level."—(Scientific American, July 28th, 1877). It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon; to Africa near Cape de Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly. (Vide his chart, "Atlantis," p. 47, Eng. Ed., 1884, though he deals with only a fragment of the real continent.) Whether the latter existed or not, is of no consequence, as the fact that (what is now) N.W. Africa was—before the elevation of the Sahara and the rupture of the Gibraltar connection—an extension of Spain. Consequently no difficulty can be raised as to how the migration of the European fauna (etc.) took place.

Enough has now been said from the purely scientific standpoint, and it is needless, in view of the manner in which the subject has now been developed on the lines of esoteric knowledge, to swell the mass of testimony further. In conclusion, the words of one of the most intuitive writers of the day may be cited as admirably illustrative of the opinions of the occultist, who awaits in patience the dawn of the coming day:—

"We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now, the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of to-day."*


"But not even geological epochs, it will be observed, are assigned to the maps. If, however, an inference may be drawn from all the evidence before us, it would seem probable that the older of the two Lemurian maps represented the earth's configuration from the Permian, through the Triassic and into the Jurassic epoch, while the second map probably represents the earth's configuration through the Cretaceous and into the Eocene period." From p. 14. These maps will be found at the end of the book.