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THE SECRET DOCTRINE

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY

BY

H. P. BLAVATSKY

Author of *Isis Unveiled*

सत्यात् नास्ति परो धर्मः।

"There is no Religion Higher than Truth"

VOLUME II
ANTHROPOGENESIS
SECTION II

SECOND POINT LOMA EDITION

THE ARYAN THEOSOPHICAL PRESS
POINT LOMA, CALIFORNIA
1917

KG 13056 (2,II)

HARVARD
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This Work

I Dedicate to all True Theosophists,

In Every Country,

And of Every Race,

For they called it forth, and for them it was recorded.

BOOK II, PART II

THE ARCHAIC SYMBOLISM OF THE WORLD-RELIGIONS

The narratives of the Doctrine are its cloak. The simple look only at the garment — that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.

(The ZOHAR, iii, 152; Franck, 119.)

THE MYSTERIES OF THE FAITH (are) NOT TO BE DIVULGED TO ALL. . . . . It is requisite to hide in a mystery the wisdom spoken.

(Clem. Alex., *Strom.*, 12.)

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BOOK II, PART II

ESOTERIC TENETS CORROBORATED IN EVERY SCRIPTURE

In view of the strangeness of the teachings, and of many a doctrine which from the modern scientific stand-point must seem absurd, some necessary and additional explanations have to be made. The theories contained in the Second Part of the Stanzas are even more difficult to assimilate than those which are embodied in Vol. I, on Cosmogony. Theology, therefore, has to be questioned here, as Science will be in the *Addenda* (Part III). Since our doctrines differ so widely from the current ideas of both Materialism and Theology, the Occultists must be ever prepared to repel the attacks of either or of both.

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centers of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations.

One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. Nor can one be expected to do so, before the real meaning of these terms, the *Alpha* and the *Omega* of Eastern esotericism, the words *Sat* and *Asat,* — so freely used in the *Rig-Veda,* and elsewhere — is thoroughly assimilated. Without this key to the Âryan Wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. *Asat* is not merely the negation of *Sat,* nor is it the "not yet existing"; for *Sat* is in itself neither the "existent," nor "being." SAT is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting.[948] *Sat* is born from *Asat,* and ASAT is begotten by *Sat:* the perpetual

948. The Hegelian doctrine, which identifies *Absolute Being* or "Be-ness" with "non-Being," and represents the Universe as an *eternal becoming,* is identical with the Vedânta philosophy.

motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvâna.

Barth started a reflection on the *Rig-Veda* which was meant for a stern criticism, an unusual, therefore, as was thought, an original view of this archaic volume. It so happened, however, that, while criticising, that scholar revealed a truth, without being himself aware of its full importance. He premisses by saying that "neither in the language nor in the thought of the *Rig-Veda*" has he "been able to discover that quality *of primitive natural simplicity,* which so many are fain to see in it." Barth had Max Müller in his mind's eye when writing this. For the famous Oxford professor has throughout characterized the hymns of the *Rig Veda,* as the unsophisticated expression of the religious feeling of a pastoral innocent people. "In the Vedic hymns the ideas and myths appear in their simplest and freshest form"; — the Sanskrit scholar thinks. Barth is of a different opinion, however.

So divided and personal are the opinions of Sanskritists as to the importance and intrinsic value of the *Rig Veda,* that those opinions become entirely biased whichever way they incline. Thus Mr. Max Müller declares that:

> Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt, than when we compare the growing myths of the Veda with the full grown and decayed myths on which the poetry of Homer is founded. The Veda is the real Theogony of the *Aryan races,* while that of Hesiod is a distorted caricature of the original image.

This is a sweeping assertion, and perhaps rather unjust in its general application. But why not try to account for it? Orientalists cannot do so, for they reject the chronology of the Secret Doctrine, and could hardly admit the fact that between the Rig-Vedic hymns and Hesiod's Theogony tens of thousands of years have elapsed. So they fail to see that the Greek myths are no longer the primitive symbolical language of the Initiates, the disciples of the gods-Hierophants, the divine ancient "sacrificers," and that disfigured by the distance, and encumbered by the exuberant growth of human *profane* fancy, they now stand like distorted images of stars in running waves. But if Hesiod's Cosmogony and Theogony are to be viewed as caricatures of the original images, how much more so the myths in the Hebrew *Genesis* in the sight of those, for whom they are no more divine revelation or the word of God, than Hesiod's Theogony is for Mr. Gladstone.

Says Barth:

> The poetry it [the *Rig Veda*] contains appears to me, on the contrary, to be of a singularly *refined* character and artificially elaborated, *full of allusions and reticences,* of *pretensions* [?] to mysticism and theosophic insight, and the

manner of its expression is such as reminds one more frequently of the phraseology in use *among certain small groups of initiated,* than the poetic language of a large community.[949]

We will not stop to inquire of the critic what he can know of the phraseology in use among the "initiated," or whether he belongs himself to such a group; for, in the latter case, he would hardly have used such language. But the above shows the remarkable disagreement between scholars even with regard to the *external* character of the *Rig Veda.* What, then, can any of the modern Sanskritists know about its *internal* or esoteric meaning, beyond the correct inference of Barth, that *this Scripture has been compiled by* INITIATES?

The whole of the present work is an endeavor to prove this truth. The ancient adepts have solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence, it is because these problems formed part of the sacred mysteries; and, secondly, because they must have remained incomprehensible to the vast majority of men then, as they do now. If such teachings are still regarded as chimeras by our opponents in philosophy, it may be a consolation to the Theosophists to learn, on good proofs, that the speculations of modern psychologists — whether serious Idealists, like Mr. Herbert Spencer, or wool-gathering pseudo-Idealists — are far more chimerical. Indeed, instead of resting on the firm foundation of facts in Nature, they are the unhealthy will-o'-the-wisps of materialistic imagination, of the brains that evolved them — and no more. While they deny, we affirm; and our affirmation is corroborated by almost all the sages of antiquity. Believing in Occultism and a host of invisible Potencies for good reasons, we say: *Certus sum, scio quod credidi;* to which our critics reply: *Credat Judaeus Apella.* Neither is converted by the other, nor does such result affect even our little planet. *E pur se muove!*

Nor is there any need of proselytizing. As remarked by the wise Cicero, "Time destroys the speculations of man, but it confirms the judgment of nature." Let us bide our time. Meanwhile, it is not in the human constitution to witness in silence the destruction of one's gods, whether they be true or false. And as theology and materialism have combined together to destroy the old gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of old wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

949. *The Religions of India,* p. xiii.

§ XVI

ADAM-ADAMI

NAMES such as Adam-Adami, used by Mr. Chwolsohn in his *Nabathean Agriculture*[950] and derided by M. Renan, may prove little to the profane. To the Occultist, however, once that the term is found in a work of such immense antiquity as the above cited, it proves a good deal; for instance that *Adami* was a manifold symbol, originating with the Aryan people, as the root word shows, and having been taken from them by the Semites and the Turanians — as many other things were.

"Adam-Adami" is a generic compound name as old as languages are. The Secret Doctrine teaches that *Ad*-i was the name given to the first *speaking* race of mankind — in this Round — by the Aryans. Hence the *Adonim* and *Adonai* (the ancient plural form of the word *Adon*), which the Jews applied to their Jehovah and angels, who were simply the first spiritual and ethereal sons of the earth; and the god Adonis, who in his many variations stood for the "First Lord." Adam is the Sanskrit *Âdi-Nâth,* also meaning first Lord, as *Ad*-Îśvara, or any *Ad* (the first) followed by any adjective or substantive. The reason for this is that such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in Biblical phraseology, is called "the period of one *lip* and word," or speech; knowledge expanded by man's own intuition later on, but still later hidden from profanation under an adequate symbology. The author of the "*Qabbalah,* (according to) the philosophical writings of Ibn Gebirol," shows the Israelite using "*Ad*onai" (Lord), instead of *Eh'yeh* (*I am*) and YHVH, and adds that, while Adonai is rendered "Lord" in the Bible, "the lowest designation, or the Deity in Nature, the more general term Elohim, is translated God."[951]

A curious work was translated in 1860 or thereabout, by the Orientalist Chwolsohn, and presented to ever-incredulous and flippant Europe under the innocent title of *Nabathean Agriculture.* In the opinion of the translator that archaic volume *is "a complete initiation* into the mysteries of the pre-Adamite nations, on the authority of *undeniably authentic documents.*" It is "an invaluable compendium, the full epitome of the Doctrines held, of the arts and sciences, not only of the Chaldaeans, but also of the Assyrians and Canaanites of the prehistoric

950. *Vide infra.* 951. Page 175.

ages." These "*Nabatheans*" — as some critics thought — were simply the Sabaeans, or Chaldaean star-worshipers. The work is a retranslation from the Arabic, into which language it was at first translated from the Chaldaean.

Masudi, the Arabic historian, speaks of these *Nabatheans,* and explains their origin in this wise:

After the Deluge [?] the nations established themselves in various countries. Among these were the Nabatheans, who founded the city of Babylon, and were those descendants of Ham who settled in the same province under the leadership of Nimrod, the son of Cush, who was the son of Ham, and great-grandson of Noah. . . . This took place at the time when Nimrod received the governorship of Babylonia as the delegate of Dzahhak named Biurasp.

The translator, Chwolsohn, finds that the assertions of this historian are in perfect accord with those of Moses in *Genesis;* while more irreverent critics might express the opinion that for this very reason their truth should be suspected. It is useless to argue this point, which is of no value in the present question. The weather-beaten, long-since-buried problem, and the difficulty of accounting, on any logical ground, for the phenomenal derivation of millions of people of various races, of many civilized nations and tribes, from *three* couples (Noah's sons) in 346 years[952] after the Deluge, may be left to the Karma of the author of *Genesis,* whether he is called Moses or Ezra. That which is interesting in the work noticed is its contents, the doctrines enunciated in it, which are again, if read esoterically, almost all of them identical with the Secret Teachings.

Quatremère suggested that this book might have been simply a copy made under Nebuchadnezzar II, from some Hamitic treatise, "infinitely more ancient," while the author maintains, on "internal and external evidence," that its Chaldaean original was written out from the oral discourses and teachings of a wealthy Babylonian landowner, named Qû-tâmy, who had used for those lectures still more ancient materials. The first Arabic translation is placed by Chwolsohn so far back as the XIIIth century B. C. On the first page of this "revelation," the author, or *amanuensis,* Qû-tâmy, declares that "the doctrines propounded therein, were originally told by *Saturn to the Moon, who communicated them to her idol, which idol revealed them to her devotee, the writer*" — the adept Scribe of that work — Qû-tâmy.

The details given by the God for the benefit and instruction of mortals, show periods of incalculable duration and a series of numberless kingdoms and *Dynasties* that preceded the appearance on Earth of

952. See *Genesis* and the authorized Chronology. In chap. viii, "Noah leaveth the Ark" "B. C. 2348." Chap. x, "Nimrod the first Monarch," stands over "B. C. 1998."

Adami (the "red-earth"). These periods have aroused, as might have been expected, the defenders of the chronology of the Biblical dead-letter meaning almost to fury. De Rougemont was the first to make a *levée*-in-arms against the translator. He reproaches him[953] with "*sacrificing* Moses to an anonymous author." Berosus, he urges, "however great were *his chronological errors,* was at least in perfect accord with the prophet with regard to the first men, since he speaks of *Alorus-Adam,* or *Xisuthrus-Noah,* and of *Belus-Nimrod,*" etc. "Therefore," he adds, "the work *must be* an APOCRYPHA to be ranged with its contemporaries — *the fourth book of Esdras, that of Enoch,* the *Sibylline Oracles,* and the *Book of Hermes — every one of these dating no farther back than two or three centuries B. C.*" Ewald came down still harder on Chwolsohn, and finally M. Renan. In the *Revue Germanique*[954] the ex-pupil pulls down the authority of his master, by asking him to show a reason why his *Nabathean Agriculture* should not be the fraudulent work of some Jew of the third or fourth century of our era? It can hardly be otherwise — argues the romancer of the *Life of Jesus.* Since, in this *in-folio* on astrology and Sorcery "we recognize in the personages introduced by Qû-tâmy, all the patriarchs of the Biblical legends, such as *Adam-Adami, Anouka-Noah,* and his *Ibrahim-Abraham* etc., etc."

This is no reason, since Adam and others are generic names. Meanwhile it is humbly submitted that, all things considered, an *apocrypha* — if even of the third century A. D., instead of the thirteenth century B. C., as suggested by Quatremère — is old enough to appear *genuine* as a document, and so satisfy the demands of the most exacting archaeologist and critic. For, even admitting, for argument's sake, that this literary relic has been compiled by "some Jew of the third century of our era" — what of that? Leaving the credibility of its doctrines for a moment aside, why should it be less entitled to a hearing, or less instructive as reflecting older opinions, than any other religious work, also a "compilation from old texts" or oral tradition — of the same or even a later age? In such case we should have to reject and call "apocryphal" the Kurân — two centuries older, though we know it to have sprung, Minerva-like, direct from the brain of the Arabian prophet; and we should have to pooh-pooh all the information we can get from the *Talmud,* which, in its present form, was also compiled from older materials, and is not earlier than the IXth century of our era.

The curious "Bible" of the Chaldaean adept, and the various criticisms upon it (as in Chwolsohn's translation), are noticed, because it has an important bearing upon a great portion of the present work.

953. *Annales de Philosophie,* June, 1860, p. 415. 954. April 30, 1860.

With the exception of M. Renan, an iconoclast by principle — so pointedly called by Jules Lemaître "*le Paganini du Néant*" — the worst fault found with the work is, it would seem, that the "apocrypha" pretends to have been communicated *as a revelation* to an adept by, and from, the "idol of the moon," who received it from "Saturn." Hence, very naturally, it is "a fairy tale all round." To this there is but one answer: it is no more a fairy tale than the Bible, and if one falls, the other must follow it. Even the mode of divination through "the idol of the moon" is the same as practised by David, Saul, and the High Priests of the Jewish Tabernacle by means of the Teraphim. In Volume III, Part II, of this present work, the practical methods of such ancient divination will be found.

The *Nabathean Agriculture* is a compilation indeed; it is no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldaean form of national symbols, for the purpose of "cloaking" the tenets, just as the Books of Hermes and the Purânas are Egyptian and Hindû attempts at the same. The work was as well known in antiquity as it was during the Middle Ages. Maimonides speaks of it, and refers more than once to this Chaldaeo-Arabic MS., calling the Nabatheans by their co-religionary name, *i. e.*, "star-worshipers," or Sabaeans, but yet failing to see in this disfigured word "Nabatheans" the mystic name of the caste devoted to *Nebo* (god of *secret* wisdom), which shows on its face that the *Nabatheans* were an occult Brotherhood.[955] The Nabatheans who, according to the Persian Yezidi, originally came to Syria from Busrah, were the degenerate members of that fraternity; still their religion, even at that late day, was purely Kabalistic.[956] Nebo is the deity of the planet Mercury, and Mercury is the god of Wisdom or Hermes, and *Budha,* which the Jews called נְבוֹ "the Lord on high, the aspiring,..." and the Greeks Nabo, Ναβώ, hence Nabatheans. Notwithstanding that Maimonides calls their doctrines "heathenish foolishness" and their archaic literature "*Sabaeorum foetum,*" he places their "agriculture," the Bible of Qû-tâmy, in the first rank of Archaic literature; and Abarbanel praises it in unmeasured terms. Spencer, quoting the latter, speaks of it as that

955. "I will mention to thee the writings . . . respecting *the belief of the Sabeans,*" he says. "The most famous is the Book the '*Agriculture of the Nabatheans,*' which has been translated by *Ibn Wahohijah.* This book is full of heathenish foolishness. . . . It speaks of preparations of TALISMANS, the drawing down of the powers of the SPIRITS, MAGIC, DEMONS, and ghouls, which make their abode in the desert." (Maimonides, quoted by Dr. D. Chwolsohn, *Die Ssabier und der Ssabismus,* II, p. 458.) The Nabatheans of Mount Lebanon believed in the Seven Archangels, as their forefathers had believed in the Seven Great Stars, the abodes and bodies of these Archangels, believed in to this day by the Roman Catholics, as is shown elsewhere.

956. See "*Isis Unveiled,*" Vol. II. page 197.

"most excellent Oriental work," adding[957] that by Nabatheans, the Sabaeans, the Chaldaeans, and the Egyptians, in short all those nations *against whom the laws of Moses were most severely enacted,* have to be understood.

Nebo, the oldest God of Wisdom of Babylonia and Mesopotamia, was identical with the Hindû Budha and Hermes-Mercury of the Greeks. A slight change in the sexes of the parents is the only alteration. As Budha was the Son of Soma (the Moon) in India, and of the wife of Brihaspati (Jupiter), so Nebo was the son of Zarpa-nitu (the Moon deity) and of Merodach, who had become Jupiter, after having been a Sun God. As Mercury the planet, Nebo was the "overseer" among the seven gods of the planets; and as the personification of the Secret Wisdom he was *Nabin,* a seer and a prophet. The fact that Moses is made to die and disappear on the mount sacred to Nebo, shows him an initiate and a priest of that god under another name; for this God of Wisdom was the great creative deity, and was worshiped as such, not alone at Borsippa in his gorgeous Temple, or planet-tower. He was likewise adored by the Moabites, the Canaanites, the Assyrians, and throughout the whole of Palestine: then why not by the Israelites? "The planetary temple of Babylon" had "its holy of holies" within the shrine of Nebo, the prophet god of Wisdom. We are told in the Hibbert Lectures, "The ancient Babylonians had an intercessor between men and the gods . . . and Nebo, was the 'proclaimer' or 'prophet,' as he made known the desire of his father Merodach."

Nebo is a creator, like Budha, of the Fourth and also of the Fifth Race. For the former starts a new race of Adepts, and the latter, the *Solar-lunar* Dynasty, or the men of these Races and Round. Both are the Adams of their respective creatures. Adam-Adami is a personation of the *dual* Adam: of the paradigmic Adam-Kadmon, the creator, and of the lower Adam, the terrestrial, who, as the Syrian Kabalists have it, had only *nephesh,* "the breath of life," but *no living soul,* until after his Fall.

If, therefore, Renan persists in regarding the Chaldaean Scriptures — or what remains of them — as apocryphal, it is quite immaterial to truth and fact. There are other Orientalists who may be of a different opinion; and even were they not, it would still really matter very little. These doctrines contain the teachings of Esoteric philosophy, and this must suffice. To those who understand nothing of symbology it may appear astrolatry, pure and simple, or to him who would conceal the esoteric truth, even "heathenish foolishness." Maimonides, however, while expressing scorn for the esotericism in the religion of other nations, confessed esotericism and symbology in his own, preached

957. Vol. I, p. 354.

silence and secrecy upon the true meaning of Mosaic sayings, and thus came to grief. The Doctrines of Qû-tâmy, the Chaldaean, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race.

Why then should M. Renan treat the name "Adam-Adami" with such academical contempt? The author of the *Origins of Christianity* evidently knows nothing of the "*origins of pagan* symbolism" or of Esotericism either, otherwise he would have known that the name was a form of universal symbol, referring, *even with the Jews,* not to one man, but to four distinct humanities or mankinds. This is very easily proven.

The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the *Dyooknah* (divine phantom) of the Heavenly Man, an ethereal combination of Neshamah, the highest Soul or Spirit: this Adam having, of course, neither a gross human body, nor a *body of desire.* This "Adam" is the prototype (*tzure*) of the second Adam. That they represent our Five Races is certain, as everyone can see by their description in the Kabala: the first being the "perfect, Holy Adam"; . . . "a shadow that disappeared" (the Kings of Edom) produced from the divine *Tzelem* (Image); the second is called the protoplastic androgyne Adam of the future terrestrial and separated Adam; the third Adam is the man made of "dust" (the first, innocent Adam); and the fourth, is the supposed forefather of our own race — the Fallen Adam. See, however, the admirably clear description of these in Mr. Isaac Myer's *Qabbalah.*[958] He gives only four Adams, because of the Kings of Edom, no doubt. "The fourth Adam," he writes, ". . . was clothed with skin, flesh, nerves, etc. This answers to the lower *Nephesh* and *Guff, i.e.*, body, united. He has the animal power of reproduction and continuance of species," and this is the *human* Root-Race.

It is just at this point that the modern Kabalists — led into error by the long generations of Christian mystics who have tampered with the Kabalistic records wherever they could — diverge from the Occultists in their interpretations, and take the later thought for the earlier idea. The original Kabala was entirely metaphysical, and had no concern with animal, or terrestrial sexes; the later Kabala has suffocated the divine ideal under the heavy phallic element. The Kabalists say:— "God made man male and female." "Among the Qabbalists, the necessity to continued creation and existence is called the Balance," says the author of *Qabbalah;*[958a] and being without this "Balance," connected with *Ma-qom* (mysterious place),[959] even the First Race is

958. Page 418, *et seq.* 958a. Page 118.
959. Simply, the womb, the "Holy of Holies" with the Semites.

not, as we have seen, recognized by the Sons of the Fifth Adam. From the highest Heavenly Man, the upper Adam who is "male female" or Androgyne, down to the Adam of dust, these personified symbols are all connected with sex and procreation. With the Eastern Occultists it is entirely the reverse. The sexual relation they consider as a "Karma" pertaining only to the mundane relation of man, who is dominated by Illusion, a thing to be put aside, the moment that the person becomes "wise." They consider it a most fortunate circumstance if the Guru (teacher) found in his pupil an aptitude for the pure life of Brahmacharya. Their dual symbols were to them but the poetical imagery of the sublime correlation of creative Cosmic forces. And this ideal conception is found beaming like a golden ray upon each idol, however coarse and grotesque, in the crowded galleries of the somber fanes of India and other Mother lands of cults.

This will be demonstrated in the following Section.

Meanwhile, it may be added that, with the Gnostics, the second Adam also emanates from the Primeval Man, the Ophite *Adamas,* in "whose image he is made"; the third, from this second — an Androgyne. The latter is symbolized in the 6th and 7th pairs of the male-female Aeons, — Amphain-Essumene, and Vananin-Lamer (Father and Mother; *vide* Valentinian Table, in Epiphanius) —while the fourth Adam, or Race, is represented by a Priapean monster. The latter — a post-Christian fancy — is the degraded copy of the ante-Christian Gnostic symbol of the "Good One," or "He, *who created before anything existed,*" the Celestial Priapus — truly born from Venus and Bacchus *when that God returned from his expedition into India,* for Venus and Bacchus are the post-types of Aditi and the Spirit. The later Priapus, one, however, with Agathodaimon, the Gnostic Savior, and even with Abraxas, is no longer the glyph for *abstract creative* Power, but symbolizes the four Adams, or Races, the fifth being represented by the *five* branches cut off from the Tree of Life on which the old man stands in the Gnostic gems. The number of the Root-Races was recorded in the ancient Greek temples by the seven vowels, of which *five* were framed in a panel in the Initiation halls of the Adyta. The Egyptian glyph for it was a hand with five fingers spread, the fifth or little finger being only half-grown, and also *five* "N's" — hieroglyphs standing for that letter, The Romans used the five vowels A E I O V in their fanes; and this archaic symbol was adopted during the middle ages as a motto by the House of the Hapsburgs. *Sic transit gloria!*

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has a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in the Hebrew lexicon, explains it thus:—

> 'Αρχή in this application answers to the Hebrew *rasit* or wisdom . . . a word which had the meaning of the emblem of the female generative power, the Arg or *Arca*, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle.

Quite so; and the Jewish *ark of the Covenant had precisely the same significance;* with the supplementary addition that, instead of a beautiful and chaste *sarcophagus* (the symbol of the matrix of Nature and resurrection) as in the *Sanctum sanctorum* of the pagans, they had the ark made still more *realistic* in its construction by the two cherubs set up on the coffer or ark of the covenant, facing each other, with their wings spread in such a manner as to form a perfect *yoni* (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, יהוה ; or י meaning *Jod* (*membrum virile,* see Kabala); ה (Hé, the *womb*); ו (Vau, a crook or a hook, a nail), and ה again, meaning also "an opening"); the whole forming the perfect *bisexual* emblem or symbol or Y (e) H (o) V (a) H, the male and female symbol.

Perhaps, also, when people realize the true meaning of the office and title of the *Kadesh Kadeshim,* "the holy ones," or "the consecrated to the *temple of the Lord,*" — the "Holy of Holies" of the latter may assume an aspect far from edifying.

Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. "Who shall ascend into the hill (the high place) of the Lord?" asks the holy king David, "who shall stand in the place of his *Kadushu* קדשו ?"[962] Kadesh may mean in one sense to *devote, hallow, sanctify,* and even to initiate or set apart; but it also means the ministry of lascivious rites (the Venus-worship) and the true interpretation of the word Kadesh is bluntly rendered in *Deuteronomy* xxiii, 17; *Hosea* iv. 14; and *Genesis* xxxviii, from verses 15 to 22. The "holy" Kadeshuth of the *Bible* were identical, as to the duties of their office, with the Nautch-girls of the later Hindû pagodas. The Hebrew *Kadeshim,* or galli, lived "by the house of the Lord, where the women wove hangings for the grove," or the bust of Venus-Astarte, says verse the seventh in the twenty-third chapter of II *Kings.*

The dance performed by David round the ark was the "circle-dance," said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh,[963] and the leaping of the prophets of Baal.[964] It was simply a characteristic of the Sabaean

962. *Psalms* xxiv. 3.

963. *Judges* xxi. 21, 23, *et passim.*

964. I *Kings* xviii. 26.

worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michal and the King's reply are very expressive.[965]

"The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple — BOAZ. The umbilicus is connected through the placenta with the receptacle in which are fructified the embryos of the race. . . . The Ark is the sacred *Argha* of the Hindûs, and thus the relation in which it stands to Noah's ark may be easily inferred when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter — hence representing symbolically the Ark containing the germs of all living things."[966]

Mistaken is he who accepts the Kabalistic works of today, and the interpretations of the *Zohar* by the Rabbis, for the genuine Kabalistic lore of old![967] For no more today than in the day of Friedrich von Schelling does the Kabala accessible to Europe and America, contain much more than "ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems.*"[968]

965. *Isis Unveiled,* Vol. II, p. 45.

966. *Isis Unveiled,* Vol. II, p. 444.

967. The author of the "*Qabbalah*" makes several attempts to prove conclusively the antiquity of the *Zohar.* Thus he shows that Moses de Leon could not be the author or the forger of the Zoharic works in the XIIIth century, as he is accused of being, since Ibn Gebirol gave out the same philosophical teaching 225 years before the day of Moses de Leon. No true Kabalist or scholar will ever deny the fact. It is certain that Ibn Gebirol based his doctrines upon the oldest Kabalistic sources, namely, the "*Chaldaean Book of Numbers,*" as well as some no longer extant Midrashim, the same, no doubt, as those used by Moses de Leon. But it is just the difference between the two ways of treating the same esoteric subjects, which, while proving the enormous antiquity of the esoteric system, points to a decided ring of Talmudistic and even Christian sectarianism in the compilation and glossaries of the Zoharic system by Rabbi Moses. Ibn Gebirol *never quoted from the Scriptures* to enforce the teachings (*Vide* I. Myer's *Qabbalah,* p. 7). Moses de Leon has made of the *Zohar* that which it has remained to this day, "a running commentary on the . . . Books of the Pentateuch" (*ibid.*), with a few later additions made by Christian hands. One follows the archaic esoteric philosophy; the other, only that portion which was adapted to the *lost* Books of Moses restored by Ezra. Thus, while the system, or the trunk on which the primitive original *Zohar* was engrafted, is of an immense antiquity, many of the (later) Zoharic offshoots are strongly colored by the peculiar views held by Christian Gnostics (Syrian and Chaldaean), the friends and co-workers of Moses de Leon who, as shown by Munk, accepted their interpretations.

968. See *Kabbala,* by Professor Franck, Preface.

The oldest system and the *Chaldaean* Kabala were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries — *i. e.*, the *Thorah*, dogmatic and uncompromising.

The "King's Chamber" in *Cheops' Pyramid* is thus an Egyptian "Holy of Holies." On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great MYSTERIES his figurative death lasted two days, when with the Sun he arose on the third morning, after a last night of the most cruel trials. While the postulant represented the Sun — the all-vivifying Orb that "resurrects" every morning but to impart life to all — the Sarcophagus was symbolic of the female principle. This, in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic *navis* or boat-shaped vehicle, and a *container*, symbolically, of germs or the germ of life. In India, it is the "golden" Cow through which the candidate for Brâhmanism has to pass if he desires to be a Brâhman, and to become DVIJA ("reborn a *second* time"). The crescent-form *Argha* of the Greeks was the type of the Queen of Heaven — Diana, or the Moon. She was the great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after their metamorphosis of Jehovah into a *male* god, worshiped Astoreth, which made Isaiah declare: "*Your new moons and feasts* my soul hateth"[969]; saying which, he was evidently unjust. Astoreth and the New-moon (the crescent *argha*) festivals, had no worse significance as a form of public worship than had the hidden meaning of the moon in general, which was Kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference that one was the female and the other the male aspect of the moon, and of the star Venus.

The Sun (the Father), the Moon (the Mother), and Mercury-Thoth (the Son), were the earliest Trinity of the Egyptians, who personified them in Osiris, Isis, and Thoth (Hermes). In ΠΙΣΤΙΣ ΣΟΦΙΑ, the seven great gods, divided into two triads and the highest God (the Sun) are: the lower Τριδυνάμεις, whose powers reside respectively in Mars, Mercury and Venus; and the higher Triad ("the three unseen gods") who dwell in the Moon, Jupiter and Saturn.[970]

This requires no proof. Astoreth was in one sense an impersonal symbol of nature, the ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was not identified with Venus, like every other "Queen of Heaven" to whom cakes

969. i. 14.

970. *Vide* §§ 359 and 361 *et seq.*

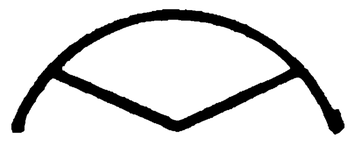
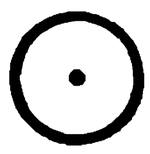
and buns were offered in sacrifice, Astoreth became the reflection of the Chaldaean "Nuah, the Universal Mother" (female Noah, considered as one with the ark), and of the female triad, Ana, Belita and Davkina; called, when blended into one, "Sovereign goddess, lady of the Nether Abyss, Mother of gods, Queen of the Earth, and Queen of fecundity." Later, Belita or *Damti* (the sea), the Mother of *the City of Erech* (the great Chaldean Necropolis) became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the crescent-moon, and, at times on the Globe, to vary the program. The *navi,* or ship-like form of the crescent, which blends in itself all those common symbols of the ship of life, such as Noah's ark, the Yoni of the Hindûs, and the ark of the Covenant, is the female symbol of the Universal "Mothers of the gods," and is now found under its Christian *symbol* in every Church, as the *nave* (from *navis,* the ship).[971] The *navis*—the Sidereal vessel — is fructified by the Spirit of Life — the male God; or, as the learned Kenealy (in his *Apocalypse*) calls it very appropriately — the Holy Spirit. In Western religious symbology the Crescent was the male, the full moon, the female aspect of that universal Spirit. The mystic word *Alm,* which the prophet Mahomet prefixed to many chapters of the Korân, alludes to *her* as the *Alm,* the immaculate Virgin of the heavens. And — the sublime ever falling into the ridiculous — it is from this root *Alm* that we have to derive the word *Almeh* — the Egyptian dancing-girls. The latter are "Virgins" of the same type as the *Nautchnîs* in India, and the (female) *Kadeshim,* the Holy Ones of the Jewish temples (those consecrated to Jehovah, who represented both sexes), whose *holy* functions in the Israelite fanes were *identical* with those of the Nautchnîs.

Now Eustathius declares that (IΩ) IO means the *moon,* in the dialect of the *Argians;* and it was one of the names of the same in Egypt. Says Jablonski, "IΩ, Ioh, *Aegyptiis* LUNAM *significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam designent praeter IO.*" The pillar and Circle (IO), now constituting the first decimal number, and which with Pythagoras was the perfect number contained in the *Tetraktys,*[972] became later a *pre-eminently phallic Number* — amongst the Jews, foremost of all, with whom it is the male and female Jehovah.

971. Timaios the Locrian, (*On the Soul of the World,* i), speaking of *Arka,* calls her "the Principle of best things." The word *arcane,* "hidden," or secret, is derived from *Arka.* "To no one is the *Arcane* shown except to the most High" (*Codex Nazaraeus*), alluding to nature the female, and Spirit, the male Power. All the Sun-Gods were called *Archagetas,* "born from the *Arka,*" the divine Virgin-Mother of the Heavens.

972. Because composed of ten dots arranged triangularly in four rows. It is the *Tetragrammaton* of the Western Kabalists.

This is how a scholar explains it:—

I find, on the Rosetta stone of Uhlemann, the word *mouth*, also in Seiffarth, viz., the name of *the Moon* used as a cycle of Time, hence the *lunar month* from the hieroglyph  with and  as determinatives given, as the Coptic I O H, or I O H. The Hebrew הוי may also be used as I O H, for the letter *vau*, or ו , was used for *o* and for *u*, and for *v* or *w*. This, before the *Massora*, of which the . was used as וֹ =o, וּ =u, and ו =v or w, Now I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the *causative* of *generation*, and as of its exact value as a lunar year in the natural *measure of days*, as you will fully see, . . . And here comes this linguistic same word from a source far more ancient; viz., the Coptic, or rather from the old Egyptian in time of the Coptic. . . . (From a MS.)

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban triad — composed of *Amen*, *Muth* (or *Mut*), and their son *Khonsu*. This triad was, when united, contained in the moon as their common symbol; and when separated, it was *Khonsu* who was the god, LUNUS, being thus confounded with Thoth and Ptah. His mother Mut(*h*) — the name signifying *Mother*, by the bye, not the *moon*, which was only her Symbol — is called the "Queen of Heaven"; the "Virgin," etc., etc., as she is an aspect of Isis, Hathor, and other mother goddesses. She was less the wife than the mother of Amen, whose distinct title is "the husband of his Mother." In a *statuette* at Bulaq, Cairo, this triad is represented[973] as a mummy-god holding in his hand three different scepters, and bearing the lunar disc on his head, the characteristic tress of hair showing the design of representing it as that of *an infant* god, or "the Sun," in the triad. He was the god of Destinies in Thebes, and appears under two aspects (1) as "Khonsu, the Lunar god, and Lord of Thebes, *Nofir-hotpu* — 'he who is in absolute repose'; and (2) as Khonsu *Iri-sokhru*, or 'Khonsu, who executes Destiny': the former preparing the events and conceiving them for those born under his generative influence; the latter putting them into action."[974] Under theogonic permutations Amen becomes Horus, HOR-AMEN, and Mut(h)-Isis is seen suckling him in a statuette of the Saitic period.[975] In his turn, in this transformed triad, Khonsu becomes *Thoth-Lunus*, "he who operates salvation." His brow is crowned with the head of an *ibis* decorated with the *lunar* disc and the diadem called IO-*tef*.

Now all these symbols are certainly found reflected in (some believe them identical with) the *Yave*, or Jehovah of the Bible. This will be

973. Number 1981 Serapeum, Greek Period.

974. See Maspero's Definitions.

975. Abydos.

made plain to any one who reads *The Source of Measures, or Hebrew-Egyptian Mystery,* and understands the undeniable, clear, and mathematical proofs that the *esoteric foundations,* or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah's ark, and the ark of the Covenant, are the same. If anything in the world can settle the dispute that the old, as much as the later, Jews (post-Babylonian), and especially the former, built their theogony and religion on the very same foundation as all Pagans did, it is the work in question.

And now it may be as well to remind the reader of that which was said of I A O, in our work, "*Isis Unveiled.*"

No other deity affords such a variety of etymologies as Jaho, nor is there any 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, as Philo Byblius spells it in Greek letters IEYΩ — IEVO. Theodoret says that the Samaritans pronounced it Iabé (yahva), and the Jews Yaho; which would make it as we have shown, I—Ah—O. Diodorus states that "among the Jews they relate that Moses called the god Iao." 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 Jaho.[976]

The above receives corroboration in a private letter from a very learned Kabalist. In STANZA IV and elsewhere it is stated that exoterically Brahma (neuter), so flippantly and so often confused by the Orientalists with Brahmâ — the male, is sometimes called *Kâla-hansa* (Swan in the eternity), and the esoteric meaning of *A-ham-sa,* is given. (I — *am* — he, *so ham* being equal to *sah* "he," and *aham* "I" — a mystic anagram and permutation). It is also the "four-faced" Brahmâ, the *Chatur mukha* (the perfect cube) forming itself *within,* and *from* the infinite circle; and again the use of the 1, 3, 5, and $\frac{7}{7} = 14$, as the esoteric hierarchy of the Dhyan Chohans is explained. On this, the same correspondent comments in this way:—

Of the 1, 3, 5, and twice 7, intending and very especially 13,514, which on a circle may be read as 31415 (or π value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on *sacr,*[977] "Chakra," or Circle of Vishnu.

But let me carry your description a step further:— You say "The One from

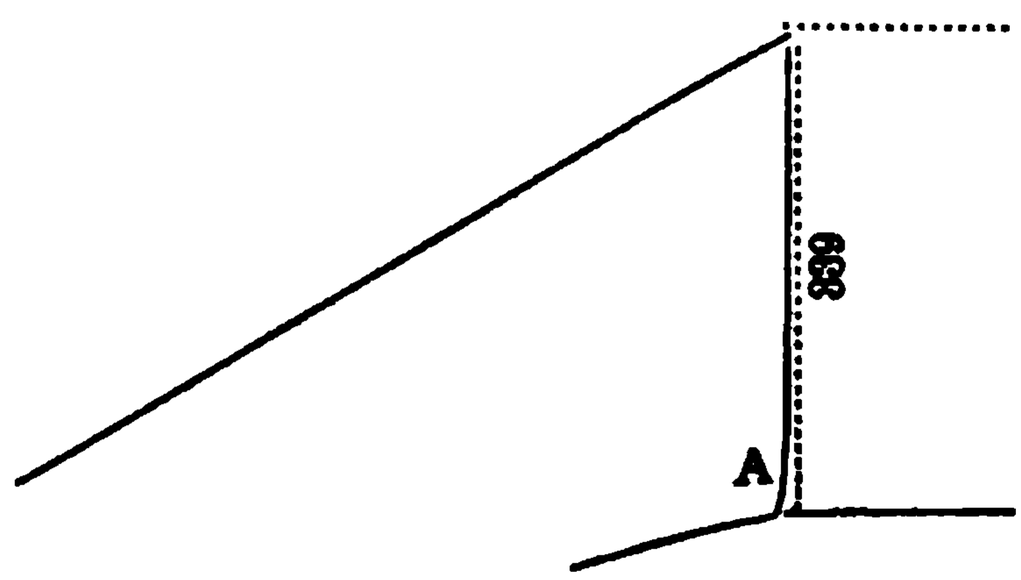
976. Vol. II, p. 301.

The student must be aware that Jethro is called the "father-in-law" of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazar, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Revel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The "well" by which Moses sat down in his flight from the Pharaoh symbolizes the "well of Knowledge."

977. In Hebrew the phallic symbol *lingam* and *Yoni.*

the Egg, the *six*, and the *five*[978] give the numbers 1065, the value of the first born" . . . If it be so, then in 1065 we have the famous Jehovah's name, the *Jve* or *Jave*, or Jupiter, and by change of ה to נ or *h* to *n*, then נוי or the Latin *Jun* or Juno, the base of the Chinese riddle, the key measuring numbers of Sni (Sinai) and Jehovah coming down on that mount, which numbers (1065), are but the use of our ratio of 113 to 355 because 1065 = 355×3 which is circumference to a diameter of 113×3=339. Thus the first born of Brahmâ Prajâpati (or any Demiourgos) indicates a measuring use of a circular relation taken from the *Chakra* (or Vishnu) and, as stated above, the Divine manifestation takes the form of life and the first born.

It is a most singular thing: At the entrance passage to the King's chamber the measurement *from the surface of the Great Step*[979] and the Grand Gallery to the top of the said gallery, is by the very careful measures of Piazzi Smyth 339 inches. Take A as a center and with this radius describe a circle; the diameter of that circle will be 339×2=678, and these numbers are those of the expression *and the raven*, in the "Dove and raven" scenes or pictures of the Flood of Noah; (the radius is taken to show division into two parts, which are 1065 each) for 113 (*man*) ×6=678; and the diameter to a circumference of 1065×2—so we have here an indication of cosmic *man* on this high grade or step, at *the entrance* of the King's Chamber (the Holy of Holies)—*which is the womb*. Now this passage is of such a height that a man to enter it *must stoop*. But a man *upright* is 113, and broken, or stooping, he becomes $\frac{113}{2}=56.5$ or 5.65×10, or Jehovah. That is, he personifies[980] him יהו as entering the Holy of Holies. But by Hebrew Esotericism the *chief function* of Jehovah was *child giving*, etc., and that because, by the numbers of his name, he was the *measure of the lunar year*, which cycle of time, because by its factor of 7 (seven) it ran so co-ordinately with the periods of the quickening, viability, and gestation, was taken as the *causative of the generative action* and therefore was worshiped and besought.



This discovery connects Jehovah still more with all the other creative and generative gods, solar and lunar, and especially with "King" *Soma*, the Hindû *Deus Lunus*, the moon, because of the esoteric influence attributed to this planet in Occultism. There are other corroborations of it, however, in Hebrew tradition itself. Adam is spoken of in

978. See Stanza IV, Book I.

979. It is on that step that one arrives on the plane of the level or floor and open entrance to the King's chamber, the Egyptian "Holy of Holies."

980. The candidate for initiation always personified the god of the temple he belonged to, as the High Priest personified the god at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner altar—the Christian "Holy of Holies."

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Noah, or *Jehovah is Noah* in Hebrew would be ינח , or literally in English, *Inch.*"

The above affords, then, a key to the said traditions. Noah, a divine permutation, the supposed Savior of Humanity, who carries in his ark or *argha* (the moon), the germs of all living things, worships before the "body of Adam," which body is the image of, and a *Creator* itself. Hence Adam is called the "Prophet of the Moon," the *Argha* or "Holy of Holies" of the י (Yodh). This also shows the origin of the Jewish popular belief that the face of Moses *is in the Moon* — *i. e.*, the spots in the Moon. For Moses and Jehovah are once more permutations, as has been shown Kabalistically. Says the author of the *Source of Measures*[986]: "There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name assumed by the Deity is, *I am that I am,* the Hebrew words being:—

אהיה־אשר־אהיה

a various reading of יהוה. Now, Moses is משה, and equals 345. Add the values of the *new form* of the name Jehovah, 21+501+21 = 543, or, by a reverse reading, 345; thus showing Moses to be a form of Jehovah in this combination. 21÷2 = 10.5, or, reversed, 501, so that the *asher* or the *that* in *I am that I am* is simply a guide to a use of 21 or 7 × 3; $501^2 = 251+$, a very valuable pyramid number," etc., etc.

For a clearer explanation for the benefit of non-Kabalists we put it thus: "I am that I am" is in Hebrew:—

Âhiyé	*Asher*	*Âhiyé*
א ה י ה	א ש ר	א ה י ה
5, 10, 5, 1	200, 300, 1	5, 10, 5, 1

Add the numbers of these separate words and you have:—

אהיה	אשר	אהיה
21	501	21

(which relates to the process of descending in fire on the mount to make man, etc., etc.), and which is explained to be but a *check* and use of the numbers of the mountains; for:— on one side we have 10 + 5 + 6 = 21, down the middle 501, and on the other side 6 + 5 + 10 = 21. (From the same author.)[987]

The "Holy of Holies," both Kabalistic and Rabbinical, are thus shown as an international symbol, and common property. Neither has originated with the Hebrews; but owing to the too realistic handling of the half-initiated Levites, the symbol has with them acquired

986. Page 271. 987. *Vide* § XXII, "The Symbolism of the Mystery Name IAO."

a significance which it hardly has with any other people to this day, and which it was originally never meant to have by the true Kabalist. The *Lingam* and *Yoni* of the modern average Hindû is, on the face of it, of course, no better than the Rabbinical "Holy of Holies," — but *it is no worse;* and this is a point gained on the Christian traducers of the Asiatic religious philosophies. For, in such religious myths, in the hidden symbolism of a creed and philosophy, the *spirit* of the tenets propounded ought to decide their relative value. And who will say, that, examined either way, this so-called "Wisdom," applied solely to the uses and benefit of one little nation, has ever developed in it anything like national ethics. The Prophets are there, to show the walk in life, before, during, and after the days of Mŏses, of the chosen but "stiff-necked" people. That they have had at one time the Wisdom-Religion and use of the universal language and its symbols at their disposal and in their possession, is proved by the same esotericism existing to this day in India with regard to the "Holy of Holies." This, as said, was and still is the passage through the "golden" cow *in the same stooping position* as the one shown in the gallery of the pyramid, which identified man with Jehovah in Hebrew esotericism. The whole difference lies in the Spirit of Interpretation. With the Hindûs as with the ancient Egyptians that spirit was and is entirely metaphysical and psychological; with the Hebrews it was *realistic* and *physiological.* It pointed to the first sexual separation of the human race (Eve giving birth to Cain-Jehovah, as shown in the *Source of Measures*); to the consummation of terrestrial physiological union and conception (as in the allegory of Cain shedding Abel's blood — *Habel,* the feminine principle) and — child-bearing; a process shown to have begun in the Third Race, or with Adam's THIRD *son,* Seth, with whose son Henoch, men began to call themselves *Jehovah* or *Jah-hovah,* the male Jod and Havah or Eve — to wit, *male and female beings.*[988] Thus the difference lies in the religious and ethical feeling, but the two symbols are identical. There is no doubt that, with the fully initiated Judaean Tanaim, the inner sense of the symbolism was as holy in its abstraction as with the ancient Aryan Dvijas. The worship of the "god in the ark" dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old Kabala, edited and re-edited, has become tainted with it.

With the ancient Aryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may *now* militate against the claim. The ceremony of passing through

988. In the fourth chapter of *Genesis,* v. 26, it is mis-translated, ". . . And he called his name *Enos* (man); then began men to call upon the name of the Lord," — which has no sense in it, since Adam and the others must have done the same,

the Holy of Holies (now symbolized by the cow), in the beginning through the temple *Hiranya-garbha* (the radiant Egg) — in itself a symbol of Universal, abstract nature — meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration: the *stooping* man at the entrance of the *Sanctum Sanctorum*, ready to pass through the matrix of mother nature, or the physical creature ready to re-become the original spiritual Being, *pre*-natal MAN. With the Semite, that *stooping* man meant the *fall* of Spirit into matter, and that *fall* and *degradation* were apotheosized by him with the result of dragging Deity down to the level of man. For the Aryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite, the wedlock of spiritual man with material female nature, the physiological being taking pre-eminence over the psychological and the purely immaterial. The Aryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were pre-eminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day — gross realism, selfishness, and sensuality. They had made a bargain, through their father Jacob, with their tribal deity, self-exalted above all others, and a *covenant* that his "seed shall be as the dust of the earth"; and that deity could have no better image henceforth than that of the symbol of generation, and, as representation, a *number* and numbers.

Carlyle has wise words for both these nations. With the Hindû Aryan — the most metaphysical and spiritual people on earth — religion has ever been, in his words, "an everlasting lode-star, that beams the brighter in the heavens the darker here on earth grows the night around him." The religion of the Hindû detaches him from this earth; therefore, even now, the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning. To the "MASTERS" and "Lords" of European potencies — the Israelites — certain words of Carlyle apply still more admirably; for them "religion is a wise prudential feeling grounded on *mere calculation*" — and it was so from its beginnings. Having burdened themselves with it, Christian nations feel bound to defend and *poetize* it, at the expense of all other religions.

But it was not so with the ancient nations. For them the passage entrance and the sarcophagus in the King's chamber meant regeneration — not generation. It was the most solemn symbol, a *Holy of Holies*, indeed, wherein were created immortal Hierophants and "Sons of God" — never mortal men and Sons of lust and flesh — as now in the hidden sense of the Semite Kabalist. The reason for the difference in the views of the two races is easy to account for. The Aryan Hindû belongs to the oldest races now on earth; the Semite Hebrew to the

latest. One is nearly one million years old; the other is a small sub-race some 8,000 years old and no more.[989]

But Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Aryans have. But now Judaism, built *solely* on Phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside themselves. Philo Judaeus shows what was the genuine Hebrew faith. The sacred Writings, he says, prescribe what we ought to do . . . *commanding us to hate the heathen and their laws and institutions.* They did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly; and it is with the Talmudic Jews that the grand symbols of nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading—Geometry, the *fifth* divine Science ("fifth" — because it is the *fifth key* in the series of the Seven Keys to the Universal esoteric language and symbology) was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and religion were degraded.

We are told that it is just the same with our Brahmâ-prajâpati, with Osiris and all other *creative* gods. Quite so, when their rites are judged exoterically and externally; the reverse when their *inner* meaning is unveiled, as we see. The Hindû Lingam is identical with "Jacob's *Pillar*" — most undeniably. But the difference, as said, seems to consist in that the esoteric significance of the *Lingam* was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob. Nor would the Aryan Hierophant and Brâhman, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies, had to veil the crude significance; and this served a double purpose — that of keeping his secret to himself and of exalting himself in his

989. Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W. H. Flower aptly said in 1885, "I cannot resist the conclusion so often arrived at by various anthropologists — that the primitive man, whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types...." —(The President's address at the *Anthrop. Inst. of Great Britain*, etc.) Considering that our Race has reached its Fifth Sub-race, how can it be otherwise?

supposed monotheism over the *heathen,* whom his *Law* commanded him to hate.[990] A commandment now gladly accepted by the Christian too, in spite of another and later commandment — "love each other." Both India and Egypt had and have their sacred lotuses, symbolic of the same "Holy of Holies"— the Lotus growing in the water, a double feminine symbol — the *bearer* of its own seed and root of all. Virâj and Horus are both male symbols, emanating from *androgyne Nature,* one from Brahmâ and his female counterpart Vâch, the other, from Osiris and Isis — never from the One infinite God. In the Judaeo-Christian systems it is different. Whereas the lotus, containing Brahmâ, the Universe, is shown growing out of Vishnu's *navel,* the *Central point* in the Waters of Infinite Space, and whereas Horus springs from the lotus of the *Celestial* Nile — all these abstract pantheistic ideas are dwarfed and made terrestrially concrete in the Bible: one is almost inclined to say that in the *esoteric* they are *grosser and still more anthropomorphic,* than in their *exoteric* rendering. Take as an example the same symbol, even in its Christian application; the *lilies* in the hand of the Archangel Gabriel.[991] In Hindûism — the "Holy of Holies" is a universal abstraction, whose *dramatis personae* are Infinite Spirit and Nature; in Christian Judaism, it is a *personal* God, *outside* of that Nature, and the human Womb — Eve, Sarah, etc., etc.; hence, an anthropomorphic phallic god, and his image — man.

Thus it is maintained, that with regard to the contents of the Bible, one of two hypotheses has to be admitted. Either behind the symbolic substitute — Jehovah — there was the unknown, incognizable Deity, the Kabalistic Ain-Soph; or, the Jews have been from the beginning, no better than the dead-letter *Lingam*-[992]worshipers of the India of today. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedântin philosophers are reproached with today; Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers — the Sad-

990. Whenever such analogies between the Gentiles and the Jews, and later the Christians, were pointed out, it was the invariable custom of the latter to say that it was the work of the *Devil* who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the religion of *the one, true living God.* To this Faber says very justly: "Some have imagined that the Gentiles were servile copyists of the Israelites, and that each point of similitude was borrowed from the Mosaical Institutes. But this theory will by no means solve the problem: both because we find the very same resemblance in the ceremonies of nations far different from Palestine, as we do in the rites of those who are in its immediate vicinity, and because it seems incredible that all should have borrowed from one which was universally disliked and despised." (*Pagan Idolatry,* I, 104.)

991. *Luke* i. 28.

992. Their consecrated *pillars* (unhewn stones) erected by Abraham and Jacob *were* LINGAMS.

ducees, the most refined as the most learned of all the Israelite sects, who stand as a living proof with their contemptuous rejection of every belief, save the LAW. For how could those who invented the stupendous scheme now known as the Bible, or their successors who knew, as all Kabalists do, that it was so invented for a popular *blind* — how could they, we ask, feel reverence for such a phallic symbol and a NUMBER, as Jehovah is shown most undeniably to be in the Kabalistic works? How could anyone worthy of the name of a philosopher, and knowing the real *secret* meaning of their "pillar of Jacob," their *Bethel,* oil-anointed *phalli,* and their "Brazen *Serpent,*" worship such a gross symbol, and minister unto it, seeing in it their "Covenant" — the Lord Himself! Let the reader turn to *Gemara Sanhedrim* and judge. As various writers have shown, and as brutally stated in Hargrave Jennings' *Phallicism,*[992a]

> *We know from the Jewish records* that the Ark contained a *table of stone.* . . . that stone was phallic, and yet identical with the sacred name *Jehovah* . . . which written in unpointed Hebrew with four letters, is J-E-V-E or JHVH (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (in another form U); then if we place the I *in* the U we have the "Holy of Holies"; we also have the Linga and Yoni and Argha of the Hindûs, the Îśvara and "supreme Lord"; and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni [?] of the Ark of the Covenant.

The Biblical Jews of today do not date from Moses but from David — even admitting the identity of the old genuine with the later and remodeled Mosaic scrolls. Before that time their nationality is lost in the mists of prehistoric darkness, the veil from which is now withdrawn as much as we have space to do so. It is only to the days of the Babylonian captivity that the Old Testament may be referred by the most lenient criticism, as the approximately correct views that were current about the days of Moses. Even such fanatical Christians and worshipers of Jehovah as the Rev. Mr. Horne, have to admit the numerous changes and alterations made by the later compilers of the "Book of God," since it was *found* by Hilkiah;[993] and that "*the Pentateuch arose out of the primitive or older documents, by means of a SUPPLEMENTARY One.*" The Elohistic texts were re-written 500 years after the date of Moses; the Jehovistic 800, on the authority of the Bible chronology itself. Hence, it is maintained that the deity, represented as the organ of generation in his pillar form, and as a symbol of the double-sexed organ in the numeral value of the letters

992a. Page 67.

993. See *Introduction to the Old Testament,* and also Bishop Colenso's *Elohistic and Jehovistic Writers.*

of his name, or י the *Yodh* (phallus), and ה *He* (the opening, or the Womb) according to Kabalistic authority — is of a far later date than the *Elohim* symbols and is borrowed from the Pagan *exoteric* rites; and Jehovah is thus on a par with the *Lingam and Yoni* found on every roadside in India.

Just as the IAO of the mysteries was distinct from Jehovah, so was the later Iao and Abraxas of some Gnostic sects identical with the god of the Hebrews, who was the same with the Egyptian Horus. This is undeniably proven on "heathen" as on the Gnostic "Christian" gems. In Matter's collection of such gems there is a "Horus" seated on the lotus, inscribed ΑΒΡΑCΑΞ ΙΑΩ (Abrasax Iao) — an address exactly parallel to the so frequent ΕΙC ΖΕΥC CΑΡΑΠΙΙ (*Eis Zeus Sarapi*) on the contemporary Heathen gems; and therefore only to be translated by "Abraxas is the One Jehovah."[994] But who was Abraxas? As the same author shows — "the numerical or Kabalistic value of the name Abraxas directly refers to the Persian title of the god 'Mithra,' Ruler of the year, worshiped from the earliest times under the appellation of Iao." Thus, the Sun, in one aspect, the moon or the Lunar genius, in another, that generative deity whom the Gnostics saluted as "Thou that presidest over the Mysteries of the Father and the Son, who shinest in the night-time, holding *the second rank,* the first Lord of Death."

It is only in his capacity of the genius of the moon, the latter being credited in the old cosmogony with being the parent of our Earth, that Jehovah could ever be regarded as the *creator* of our globe and *its* Heaven, namely, the Firmament.

The knowledge of all this will be no proof, however, to the average bigot. Missionaries will go on with the most virulent attacks on the religions of India, and Christians read with the same benighted smile of satisfaction as ever these preposterously unjust words of Coleridge, "It is highly worthy of observation that the inspired writings received by Christians *are distinguishable from all other books* PRETENDING TO INSPIRATION, from the Scriptures of the Brâhmans, and even from the Korân, in their strong and frequent *recommendation of* TRUTH [!!]. . . ."

994. King's *Gnostics*, p. 327.

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characters, perverted the philosophical meaning, and taking advantage of the ignorance of Christendom — the result of long ages of mental sleep, during which humanity was permitted to think only by proxy — tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine *alter ego* into the grotesque Satan of their theology.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution — MAN — we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian called the Devil "the monkey of God," this could be attributed to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded to the Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda in the *Zend Avesta* and the *Vendîdâd,* and of his Amshâspends, to emphasize still further their wild theories. *Satan is the plagiarist and the copyist by anticipation* of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a *succès d'estime,* in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical "Christian" (as they call themselves, "Sectarian" as we call them) Kabalists, on the Continent. These read the *Zohar,* not to find in it ancient Wisdom, but to discover in its verses, by mangling the texts and meaning, Christian dogmas, where none could ever have been meant; and, having fished them out with the collective help of Jesuitical casuistry and learning, the supposed "Kabalists" proceed to write books and to mislead less far-sighted students of the Kabala.[995]

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transforma-

995. Such a *pseudo*-Kabalist was the Marquis de Mirville in France, who, having studied the *Zohar* and other old remnants of Jewish Wisdom under the "Chevalier" Drach, an ancient Rabbi Kabalist converted to the Romish Church — wrote with his help half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritism.

tion of the Wisdom-God, who had first been regarded as the creator of everything that exists, into an Angel of Evil — a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the pagan demons of either Egypt, India, or Chaldaea with the devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devil, a piratical reprint from the Chaldaeo-Judaean mythology:—

The primitive origin of this personification rests upon the Akkadian conception of the cosmic powers — the Heavens and the Earth — in eternal feud and struggle with Chaos. Their Silik-Muludag, "the God amongst all the Gods," the "merciful guardian of men on Earth," was the Son of Hea (or Ea) the great God of Wisdom, called by the Babylonians Nebu. With both peoples — as in the case of the Hindú gods — their deities were both beneficent and maleficent. As Evil and punishment are the agents of Karma, in an absolutely just retributive sense, so Evil was the servant of the good.[996] The reading of the Chaldaeo-Assyrian tiles has now demonstrated it beyond a shadow of doubt. We find the same idea in the *Zohar*. Satan was a Son, and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in *Genesis* is absent from the Chaldaeo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great "Face of the Deep" of *Genesis* is traced in the *Tohu-bohu,* "Deep," "Primeval Space," or Chaos of the Babylonians. Wisdom (the Great Unseen God) — called in *Genesis,* chap. i, the "Spirit of God" — lived, for the older Babylonians as for the Akkadians, in the *Sea of Space*. Toward the days described by Berosus, this sea became the visible waters *on the face of the Earth* — the crystalline abode of the great mother, the mother of Ea and all the gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon — the Devil!

Whence the Christian idea that God cursed the Devil? The God of the Jews, whosoever he was, forbids cursing Satan. Philo Judaeus and Josephus both state that the Law (the Pentateuch and the Talmud) undeviatingly forbid one to curse the adversary, as also the gods of the gentiles. "Thou shalt not revile the gods," quoth the god of Moses,[997] for it is God who "hath divided [them] unto all nations";[998] and those who speak evil of "Dignities" (gods) are called "*filthy*

996. *Hibbert Lecture,* 1887, pp. 101–115.
997. *Exodus* xxii. 28.
998. *Deut.* iv. 19.

dreamers" by Jude.[999] For even Michael the Archangel durst not bring against him (the devil) a railing accusation, but said: "The Lord rebuke thee."[1000] Finally the same is repeated in the Talmud.[1001]

Satan appeared one day to a man who used to curse him daily, and said to him: "Why dost thou this? Consider that *God himself* would not curse me, but merely said: 'The Lord rebuke thee, Satan.'"[1002]

This bit of Talmudic information shows plainly two things: (*a*) that St. Michael is called "God" in the Talmud, and somebody else "the Lord"; and (*b*) that Satan is *a God,* of whom even the "Lord" is in fear. All we read in the *Zohar* and other Kabalistic works on Satan shows plainly that this "personage" is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us.

It is a well-known fact — to learned Symbologists at all events — that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, *i. e.,* that of the purely human personality and the divine impersonality of the so-called Avatârs, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Fravashi (or *Feruer*) of Ahura Mazda in the Mazdean philosophy. On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a *Fravashi,* or a celestial "Double." It is the same, only a still more mystic, reassertion of the Kabalistic axiom, "*Deus est Daemon inversus*"; the word "demon," however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an "Angel," not a devil of Satanic descent, as theology will have it. The Roman Catholic Church shows its usual logic and consistency by accepting, as the *feruer of* Christ, St. Michael, who was "his Angel Guardian," as *proved* by St. Thomas,[1003] while he calls the prototypes of Michael and his synonyms, such as Mercury, for example, *devils.*

999. Verse 8.

1000. *Ibid.,* verse 9.

1001. See *Isis Unveiled,* Vol. II, 481, *et seq.*

1002. Treat. *Qedushin,* 81. But see the *Qabbalah* by Mr. I. Myer, pp. 92, 94, and the *Zohar,* quoted in his Volume.

1003. In the work of Marangone, *Delle Grandezze del Archangelo Sancto Mikaele,* the author exclaims: "O Star, the great-

The Church accepts positively the tenet that Christ has his *Feruer* as any other god or mortal has. Writes de Mirville:

Here we have the two heroes of the Old Testament, the *Verbum* [?], or the *second* Jehovah, and his *face* [" Presence," as the Protestants translate] forming both but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean *ferouers,* and learnt that the *ferouer* was the spiritual potency, at once *image, face,* and the *guardian* of the Soul which finally assimilates the *ferouer.*[1004]

This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word *metatron* being divided into *μετά, θρόνον,* means *near the throne.* It means quite the reverse, as *meta* means " beyond," and not " near." This is of great importance in our argument. St. Michael, then, the *quis ut Deus,* is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian theology there does not exist a " higher celestial personality, after the Trinity, that that of the Archangel or the Seraphim, *Michael.*" According to them, the conqueror of the Dragon is " the archisatrap of the sacred militia, the guardian of the planets, the King of the Stars, the slayer of Satan and the most powerful Rector." In the mystic astronomy of these gentlemen, he is " the conqueror of Ahriman, who having upset the sidereal throne of the usurper, bathes in his stead in the solar fires "; and, defender of the Christ-Sun, he approaches so near his Master, " that he seems to become one with him . . . Owing to this fusion with the WORD (*Verbum*), the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael but only his Master," writes the Abbé Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords to them the means of glorifying the chosen ones of the Church, and of rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called *Metatron,* " both have the name of Jehovah applied to them when they speak *one in the other" (sic),* as according to the *Zohar,* the term signifies equally " the Master and the Ambassador." Both are the *Angel of the Face,* because, as we are informed, if, on the one hand, the " Word " is called " the face (or the Presence) and the image of the substance of God," on the other, "when

est of those that follow the Sun who is Christ! . . . O living image of Divinity! O great thaumaturgist of the old Testament! O invisible Vicar of Christ within his Church! . . ." etc., etc. The work is in great honor in the Latin Church.

1004. *Mémoires à l'Académie,* Vol. V, p. 516.

speaking of the *Savior* to the Israelites, Isaiah [?] tells them" that "the angel of his presence saved them in their affliction" — "so he was their Savior."[1005] Elsewhere he (Michael) is called very plainly "the Prince of the *Faces* of the Lord, the *glory* of the Lord." Both (Jehovah and Michael) are "the *guides* of Israel[1006] . . . chiefs of the *armies* of the Lord, *Supreme Judges* of the souls and even Seraphs."[1007]

The whole of the above is given on the authority of various works by Roman Catholics, and must, therefore, be orthodox. Some expressions are translated to show what subtle theologians and casuists mean by the term Feruer,[1008] a word borrowed by some French writers from the *Zend Avesta,* as said, and utilized in Roman Catholicism for a purpose Zoroaster was very far from anticipating. In Fargard XIX of the *Vendîdâd* it is said,[1009] "Invoke, O Zarathustra! my Fravashi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, . . . and whose soul is the Holy Word" (Mâthra Spenta). The French Orientalists translate *Fravashi* by "*Ferouer.*"

Now what is a Feruer, or Fravashi? In some Mazdean works[1010] it is plainly implied that Fravashi is the *inner,* immortal man (or that *Ego* which reincarnates); that it existed before its physical body and survives all such it happens to be clothed in. "Not only man was endowed with the Fravashi, *but gods too,* and the sky, fire, water, and plants."[1011] This shows as plainly as can be shown that the *feruer* is the "'spiritual counterpart" whether of god, animal, plant, or even element, *i. e.,* the refined and the *purer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathustra to invoke his *Fravashi* and not himself (Ahura-Mazda); that is to say, the impersonal and *true* Essence of Deity, *one with Zoroaster's own Âtman* (or Christos), not the *false* and personal appearance. This is quite clear.

Now it is on this divine and ethereal prototype that the Roman Catholics seized so as to build up the supposed difference between their god and angels, and the deity and its aspects, or the gods of the old religions. Thus, while calling Mercury, Venus, Jupiter (whether as gods or planets) DEVILS, they yet make of the same Mercury the *feruer* of their Christ. This fact is undeniable. Vossius[1012] proves

1005. *Isaiah,* lxiii. 8–9.

1006. Metator and ἡγεμών.

1007. "La Face et le Représentant du Verbe," p. 18, de Mirville.

1008. That which is called in the *Vendîdâd* "Fravashi," the immortal part of an individual, that which outlives *man* — the Higher Ego, say the Occultists, or the divine Double.

1009. Verse 14 (46).

1010. *E. g., Ormazd et Ahriman,* James Darmesteter (Paris 1877), §§ 112, 113.

1011. Introduction to the *Vendîdâd,* by J. Darmesteter, "Sacred Books of the East," vol. IV, p. lxxiv.

1012. *De Idol.,* II, 373.

that Michael is the Mercury of the *pagans,* and Maury and other French writers corroborate him, and add that "according to great theologians *Mercury and the Sun are one,*" (?) and no wonder, they think, since "Mercury being so near the Wisdom of the *Verbum* (the Sun), must be absorbed by and confounded with him."

This pagan view was accepted from the first century of our era, as shown in the ORIGINAL *Acts of the Apostles* (the English translation being worthless). So much is Michael the Mercury of the Greeks and other nations, that when the inhabitants of Lystra mistook Paul and Barnabas for Mercury and Jupiter — "the gods have come down to us in the likeness of men,"— verse 12[1013] adds: "And they called Barnabas Zeus, and Paul, Hermes [or Mercury], because he was the *leader of the* WORD [*Verbum*]," and not "the chief speaker," as erroneously translated in the authorized, and repeated even in the revised, English Bible. Michael is the angel in the Vision, the Son of God, "who was like unto a Son of Man." It is the Hermes-Christos of the Gnostics, the Anubis-Syrius of the Egyptians, the Counsellor of Osiris in *Amenti,* the Michael *leontoid* ὀφιομόρφος of the Ophites, who wears on certain Gnostic jewels a lion *head,* like his father Ildabaoth.[1014]

Now to all this the Roman Catholic Church assents tacitly, many of her writers avowing it publicly. And, unable to deny the flagrant "borrowing" of their Church, who "spoilt" the symbols of her seniors, as the Jews had "spoilt" the Egyptians of their jewels of silver and gold, they explain the fact quite coolly and as seriously. Thus the writers who were hitherto *timid* enough to see, in this repetition by Christian dogmas of old Pagan ideas, "a *legendary plagiarism* perpetrated by man," are gravely assured that, far from such a simple solution of the almost perfect resemblance, it has to be attributed to quite another cause: "to a *prehistorical* plagiarism, of a *superhuman* origin."

If the reader would know how, he must kindly turn to the same fifth volume of de Mirville's work. Please note that this author was the *official and recognized defender* of the Roman Church, and was helped by the learning of all the Jesuits. On page 518 we read:—

We have pointed out several demi-gods, and also very historical heroes of the pagans, who were predestined from the moment of their birth, *to ape while dishonoring it,* the nativity of the hero, *who was quite God,* before whom the whole earth had to bow; we traced them being born as *he* was, from an immaculate mother; we saw them strangling serpents in their cradles, fighting against demons, performing miracles, dying as martyrs, descending to the nether world and rising again from the dead. And we have bitterly deplored that timid and shy Christians should feel compelled to explain all such identities on the

1013. Chap. xiv.

1014. See King's *Gnostics.*

ground of coincidence of myth and symbol. They forgot apparently these words of the Savior: "ALL THAT CAME BEFORE ME ARE THIEVES AND ROBBERS," a word which explains all without any absurd negation and which I commented on in these words "The Evangel is a sublime drama, *parodied and played before its appointed time by ruffians.*"

The "ruffians" (*les drôles*), are of course *demons* whose manager is Satan. Now this is the easiest and most sublime and simple way of getting out of the difficulty! The Rev. Dr. Lundy, a Protestant de Mirville, followed the happy suggestion in his *Monumental Christianity,* and so did Dr. Sepp of Munich in his works written to prove the divinity of Jesus and the Satanic origin of all other Saviors. So much greater the pity that a systematic and collective plagiarism, which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, "All that ever came before me, etc.," is a *verbatim* repetition of words written in the "*Book of Enoch,*" lxxxix. In the *Introduction* to Archbishop Laurence's translation of it from an Ethiopic MS. in the Bodleian Library, the editor, author of the *Evolution of Christianity,* remarks:—

In revising the proof-sheets of the *Book of Enoch* . . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, *is obviously borrowed by the fourth Evangelist* from *Enoch,* lxxxix, in which the author depicts the shepherds as killing . . . the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—"All that ever came before me are thieves and robbers"—language in which we now detect an obvious reference to the allegorical shepherds of Enoch.

It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of *vice versa.* Jude[1014a] quotes *verbatim* from Enoch a long passage about the coming of the Lord with his 10,000 saints, and naming specifically the prophet, *acknowledges* the source. This "parallelism between prophet and apostle" has "placed beyond controversy that, *in the eyes of the author of an Epistle accepted as divine revelation,* the Book of Enoch *was the inspired production of an antediluvian patriarch* . . ." and further—

. . . the cumulative coincidence of language and ideas in *Enoch* and the authors of N. T. Scripture, . . . clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of Man. This *Evangelical plagiarism* culminates in the *Revelation* of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great Master

1014a. Verses 14, 15.

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is the fall of a God into generation. Nowhere is the metaphysical truth more clear, when explained esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade, than in the *Upanishads*, the esoteric glossaries of the Vedas. The *Rig-Veda*, as Guignault characterized it, "is the most sublime conception of the great highways of Humanity." The Vedas are, and will remain for ever, in the esotericism of the Vedânta and the Upanishads, "the mirror of the eternal Wisdom."

For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to psychology and cannot be touched on now. To show the feeling in higher Intelligences, to analyse and give a natural reason for it, would necessitate, moreover, an endless philosophical explanation for which there is no room here. Perhaps, the best synthesis of this feeling is found in three lines of Milton's *Paradise Lost*. Says the "Fallen One":—

> "Here we may reign secure; and in my choice,
> To reign is worth ambition, though in hell!
> Better to reign in hell than serve in heaven. . . ."

Better be man, the crown of terrestrial production and king over its *opus operatum*, than be lost among the will-less spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first *Fall* rested on a few verses in *Revelation;* these verses being now shown a plagiarism from Enoch by some scholars. These grew into endless theories and speculations, which gradually acquired the importance of dogma and inspired tradition. Every one wanted to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail

" drew the third part of the stars of heaven, and did cast them to the earth," and whose place, with that of his angels, " was found no more in heaven." What the seven heads of the Dragon (cycle) mean, and its *five* wicked kings also, may be learned in the *Addenda* which close Part III of this Volume.

From Newton to Bossuet speculations were incessantly evolved in Christian brains with regard to these obscure verses. ". . . The star that falls, is the heresiarch Theodosius . . ." explains Bossuet. " The clouds of smoke, are the heresies of the Montanists. . . . The third part of the stars, are the martyrs, and especially the doctors of divinity. . . ."

Bossuet ought to have known, however, that the events described in *Revelation* were not original, and may, as shown, be found in other and pagan traditions. There were no scholastics nor Montanists during Vedic times, nor yet far later in China. But Christian *theology* had to be *protected and saved.*

This was only natural. But why should truth be sacrificed in order to protect from destruction the lucubrations of Christian theologians?

The *princeps aeris hujus,* the " prince of the air " of St. Paul, is not the devil, but the effects of the astral light, as Éliphas Lévi correctly explains. The Devil is not " the God *of this period,*" as he says, for it is the deity of every age and period, since man appeared on earth, and matter, in its countless forms and states, had to fight for its evanescent existence against other disintegrating Forces.

The " Dragon " is simply the symbol of the cycle and of the " Sons of Manvantaric Eternity," who had descended on earth during a certain epoch of its formative period. The " clouds of smoke " are a geological phenomenon. The " third part of the stars of heaven " cast down to the earth — refers to the divine Monads (the Spirits of the Stars in Astrology), that circumambulate our globe; *i. e.,* the *human* Egos destined to perform the whole cycle of incarnations. This sentence, *qui circumambulat terram,* however, is again referred to the Devil in theology, the mythical father of Evil being said to " fall like lightning." Unfortunately for this interpretation, the " Son of Man," or Christ is expected, on the personal testimony of Jesus, to descend on earth likewise, "As the lightning cometh out of the East,"[1017] just in the same shape and under the same symbol as Satan, who is seen " as lightning to fall from heaven."[1018] All these metaphors and figures of speech, pre-eminently Oriental in their character, must have their origin searched for in the East. In all the ancient cosmogonies *light* comes from *darkness.* In Egypt, as elsewhere, *darkness* was " the

1017. *Matthew* xxiv. 27. 1018. *Luke* x. 18.

principle of all things." Hence Pymander, the "Thought *divine*," issues as *light* from DARKNESS. *Behemoth*[1019] is the principle of Darkness, or *Satan*, in Roman Catholic Theology, and yet Job says of him that "Behemoth is the chief [principle] of the ways of God"[1020]— "*Principium viarum Domini Behemoth!*"

Consistency does not seem to be a favorite virtue in any portion of divine Revelation, so-called — not as interpreted by theologians, at any rate.

The Egyptians and the Chaldaeans referred the birth of their *divine Dynasties* to that period when creative Earth was in her last final throes, in giving birth to her prehistoric mountain ranges, which have since disappeared, her seas and her continents. Her face was covered with "deep Darkness and in that (Secondary) Chaos was the principle of all things" that developed on the globe later on. And our geologists have ascertained that there was such a terrestrial conflagration in the early geological periods, several hundred millions of years ago.[1021] As to the tradition itself, every country and nation had it, each under its respective national form.

It is not alone Egypt, Greece, Scandinavia or Mexico, that had their Typhon, Python, Loki and its "falling" Demon, but China, also. The Celestials have a whole literature upon the subject. In *King*, it is said that in consequence of a rebellion against *Ti* of a proud Spirit who said he was *Ti* himself, seven choirs of celestial spirits were exiled upon earth, which "*brought a change in all nature*, heaven itself *bending* down and uniting with earth."

And in the *Yi-King*, one reads: "The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in heaven, he reigns only on the earth."

Again, the *Chun-Tsiu* says allegorically: "one night the stars ceased shining in darkness, and deserted it, falling down like rain upon the earth, *where they are now hidden*." These stars are the Monads.

Chinese cosmogonies have their "Lord of the Flame" and their "Celestial Virgin," with little "Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other gods." But all this does not prove that the said allegories are *presentments* or *prophetic* writings which all refer to Christian theology.

The best proof one can offer to Christian Theologians that the esoteric meaning in the Bible — in both Testaments — was the assertion

1019. The Protestant Bible defines Behemoth *innocently* — "The *elephant* as some think" (See marginal note in *Job* xl. 19) in the authorized versions.

1020. xl. 19.

1021. Astronomy, however, knows nothing of stars that have *disappeared* unless from visibility, never from existence, since the Science of Astronomy became known. Temporary stars are only *variable* stars, and it is believed even that the *new* stars of Kepler and Tycho Brahe may still be seen.

of the same idea as in our Archaic teachings — to wit, that the "Fall of the Angels" referred simply to the incarnation of angels "who had broken through the Seven Circles" — is found in the *Zohar*. Now the Kabala of Simeon Ben Iochai is the soul and essence of its allegory, as the later *Christian* Kabala is the "dark cloaked" Mosaic Pentateuch. And it says (in the Agrippa MSS.):

"The wisdom of the Kabala rests in the science of the equlibrium and Harmony."

"Forces that manifest without having been first equilibrized perish in space" ("equilibrized" meaning differentiated).

"Thus perished the first Kings [the Divine Dynasties] of the ancient world, the *self-produced* Princes of giants. They fell like rootless trees, and were seen no more: for *they were the Shadow of the Shadow*"; to wit, the *chhâyâ* of the Shadowy Pitris.[1022]

"But those that came after them, who shooting down like falling stars were enshrined in the shadows — prevailed and to this day": Dhyânis, who by incarnating in those "empty shadows," inaugurated the era of mankind.

Every sentence in the ancient cosmogonies, unfolds to him who can read between the lines the identity of the ideas, though under different garbs.

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds. Now the collective Mind—the Universal — composed of various and numberless Hosts of Creative Powers, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never were any *devils* or "disobedient Angels," for the simple reason that they are all governed by Law. The *Asuras* who incarnated (call them by any other name), followed in this a law as implacable as any other. They had manifested prior to the Pitris, and as time (in Space) proceeds in Cycles, their turn had come — hence the numerous allegories.[1023] The name of *Asura* was first given by the Brâhmans indiscriminately to those who opposed their mummeries and sacrifices, as the great *Asura* called "Asurendra" did. It is to those ages, probably, that the origin of the idea of the demon, as opposer and adversary, has to be traced.

The Hebrew Elohim, called in the translations "God," and who

1022. *Vide* about the "Kings of Edom."
1023. *Vide* "Daemon est Deus Inversus," Vol. I, Part II, § XI.

create "light," are identical with the Âryan Asuras. They are also referred to as the "Sons of Darkness" as a philosophical and logical contrast to light immutable and eternal. The earliest Zoroastrians did not believe in Evil or Darkness being *co-eternal* with Good or Light, and they give the same interpretation. Ahriman is the manifested *shadow* of AHURA-MAZDA (*Asura-mazda*), himself issued from *Zeruan Akarana,* "boundless (circle of) Time" or the Unknown Cause. "Its glory," they say of the latter, "is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see." Its primal emanation *is eternal light, which, from having been previously concealed in* DARKNESS *was called to manifest itself and thus was formed Ormazd, the "King of Life."* He is the "first-born" in BOUNDLESS TIME, but, like his own antitype (pre-existing Spiritual idea), *has lived within darkness from all eternity.* The six Amshâspends (seven with himself, chief of all), the *primitive Spiritual Angels and Men* are *collectively his Logos.* The Zoroastrian Amshâspends create the world in six days or periods also, and rest on the Seventh; whereas that *Seventh* is the *first* period or "day," in esoteric philosophy, (*Primary* creation in the Aryan cosmogony). It is that intermediate Aeon which is the *Prolog* to creation, and which stands on the borderland between the uncreated eternal Causation and the produced finite effects; a state of *nascent* activity and energy as the first aspect of the eternal immutable Quiescence. In *Genesis,* on which no metaphysical energy has been spent, but only an extraordinary acuteness and ingenuity to veil the esoteric Truth, "Creation" begins at the third stage of manifestation. "God" or the *Elohim* are the "Seven Regents" of *Pymander.* They are identical with all the other Creators.

But even in *Genesis* that *period* is hinted at by the abruptness of the picture, and the "*darkness*" that was on the face of the deep. The *Alahim* are shown to "create" — that is to say, to build or to produce the two or "double heaven" (*not* Heaven and Earth); which means, in so many words, that they separated the upper manifested (angelic) heaven, or plane of consciousness, from the lower or terrestrial plane; the (to us) eternal and immutable *Aeons* from those periods that are in space, time and duration; Heaven from Earth, the unknown from the KNOWN — to the profane. Such is the meaning of the sentence in *Pymander,* which says that: "THOUGHT, the divine, which is LIGHT and LIFE (Zeruan Akarana) produced through its WORD, or first aspect," the *other, operating* THOUGHT, which being the god of Spirit and Fire, constructed *seven Regents* enclosing within their circle the world of Senses, named "fatal destiny." The latter refers to Karma; the "seven circles" are the seven planets and planes, as also the seven invisible Spirits, in the angelic spheres, whose visible symbols are the

seven planets,[1024] the seven *Rishis* of the Great Bear and other glyphs. As said of the Âdityas by Roth: "they are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life which exists as it were behind all these phenomena."

It is they — the "Seven Hosts" — who, having "considered in their Father (*divine* Thought) the plan of the operator," as says *Pymander, desired* to operate (or build the world with its creatures) likewise; for, having been born "*within* the sphere of operation" — the manifesting Universe — such is the Manvantaric LAW. And now comes the second portion of the passage, or rather of two passages merged into one to conceal the full meaning. Those who were born within the sphere of operation were "the brothers who loved him well." The latter — the "him" — were the primordial angels: the Asuras, the Ahriman, the Elohim — or "Sons of God," of whom *Satan* was one — all those spiritual beings who were called the "Angels of Darkness," because that darkness is *absolute* light, a fact now neglected if not entirely forgotten in theology. Nevertheless, the spirituality of those much abused "Sons of Light" which is Darkness, must be evidently as great in comparison with that of the Angels next in order, as the ethereality of the latter would be, when contrasted with the density of the human body. The former are the "First-born"; therefore so near to the confines of pure quiescent Spirit as to be merely the "PRIVATIONS" — in the Aristotelean sense — the *feruers* or the ideal types of those who followed. They could not create material, *corporeal things;* and, therefore, were said in process of time to *have refused* to create, as *commanded by "God"* — otherwise, TO HAVE REBELLED.

Perchance, this is justified on that principle of the *Scientific* theory which teaches us about light and sound and the effect of two waves of equal length meeting. "If the two sounds be of the same intensity, their coincidence produces a sound four times the intensity of either, while their interference produces *absolute silence.*"

Explaining some of the "heresies" of his day, Justin Martyr shows the identity of all the world religions at their starting points. The first *beginning* opens invariably with the *unknown* and PASSIVE deity, from which emanates a certain active power or virtue, the Mystery that is sometimes called WISDOM, sometimes the SON, very often God, Angel, Lord, and LOGOS.[1025] The latter is sometimes applied to the very first emanation, but in several systems it proceeds from the first androgyne or double ray produced at the beginning by the unseen. Philo depicts

1024. Another proof, if any were needed, that the ancient Initiates knew of more than *seven* planets is to be found in the *Vishnu Purâna,* Book II, ch. xii, where, describing the chariots attached to Dhruva (the pole star), Parâśara speaks of "the chariots of the NINE planets" which are attached by aerial cords.

1025. Justin: *Dialog. cum Tryphone,* p. 284 (chap. lxi).

this wisdom as male and female. But though its first manifestation had a beginning, for it proceeded from *Oulom*[1026] (Aiôn, time), the highest of the Aeons when emitted from the Father, it had remained with him *before all creations,* for it is part of him.[1027] Therefore, Philo Judaeus calls Adam Kadmon "*mind*" (the Ennoïa of *Bythos* in the Gnostic system). "The mind, let it be named Adam."[1028]

As the old Magian books explain it, the whole *event* becomes clear. A thing can only exist through its opposite — Hegel teaches us, and only a little philosophy and spirituality are needed to comprehend the origin of the later dogma, which is so truly satanic and infernal in its cold and cruel wickedness. The Magians accounted for the origin of evil in their exoteric teachings in this way. "Light can produce nothing but light, and can never be the origin of evil"; how then was the evil produced, since there was nothing co-equal or like the Light in its production? Light, say they, produced several Beings, all of them spiritual, luminous, and powerful. But a GREAT ONE (the "Great Asura," Ahriman, Lucifer, etc., etc.) had an *evil thought,* contrary to the Light. He doubted, and by that doubt he became dark.

This is a little nearer to the truth, but still wide of the mark. There was *no* "EVIL thought" that originated the opposing Power, but simply THOUGHT *per se;* something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions bearing relation to objects, whether true or imaginary, are opposed to absolute THOUGHT, that unknowable ALL of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that "it has no kinship of nature with Evolution"[1029] — which it certainly has not.

The *Zohar* gives it very suggestively. When the "Holy One" (the Logos) desired to create man, he called the *highest* host of Angels and said to them what he wanted, but they *doubted* the wisdom of this desire and answered: "Man will not continue one night in his glory" — for

1026. A division indicative of time.

1027. Sanchoniathon calls time the oldest Aeon, *Protogonos,* the "*first-born.*"

1028. Philo Judaeus: "Cain and his Birth," xvii.

1029. *Principles of Psychology,* § 474. It is suggestive of that spirit of paradoxical negation so conspicuous in our day, that while the evolution hypothesis has won its rights of citizenship in science as taught by Darwin and Haeckel, yet both the eternity of the Universe and the pre-existence of a *universal consciousness,* are rejected by the modern psychologists. "Should the Idealist be right, the doctrine of evolution is a dream," says Mr. Herbert Spencer. (See foot note, pp. 1 and 2, Book II.)

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. . . produced seven men in accordance with the seven natures of the Seven Spirits" "having in them, potentially, the two sexes."

Metaphysically, the Father and the Son are the "Universal Mind" and the "periodical Universe"; the "Angel" and the "Man." It is the SON and the FATHER at one and the same time; in *Pymander*, the *active* IDEA and the *passive* THOUGHT that generates it; the radical key-note in Nature which gives birth to the seven notes — the septenary scale of the creative Forces, and to the seven prismatic *aspects* of color, all born from the one *white ray*, or LIGHT — itself generated in DARKNESS.

C

THE MANY MEANINGS OF THE "WAR IN HEAVEN"

THE Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless "breaths" proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary — the lower, on the constantly descending planes.

Now there are many passages in the Bible which prove on their face, *exoterically*, that this belief was at one time *Universal;* and the most convincing are the two chapters *Ezekiel* xxviii and *Isaiah* xiv. Christian theologians are welcome to interpret both as referring to the great War before Creation, the Epos of Satan's rebellion, etc., if they so choose, but the absurdity of the idea is too apparent. Ezekiel addresses his lamentations and reproofs to the King of Tyre; Isaiah — to King Ahaz, who indulged in the worship of idols, as did the rest of the nation, with the exception of a few Initiates (the *Prophets*, so called), who tried to arrest it on its way to exotericism, or idolatry, which is the same thing. Let the student judge.

In *Ezekiel* xxviii it is said,

> Son of Man, say unto the prince of Tyrus, thus saith the Lord God [as we understand it, the "god" KARMA]: Because thine heart *is* lifted up, and thou hast said I *am* a God . . . and yet thou *art* a man . . . behold I shall bring strangers upon thee . . . and they shall draw their swords against the beauty of thy wisdom . . . and they shall bring thee down to the pit . . . [or Earth-life].

The origin of the "prince of Tyrus" is to be traced to, and sought in

the "divine Dynasties" of the iniquitous Atlanteans, the Great Sorcerers.[1033] There is no metaphor in the words of Ezekiel, but actual *history,* this time. For the voice *in* the prophet, the voice of the "Lord," his own Spirit, which spake unto him, says:—

Because thou hast said, "I *am* a God, I sit in the seat of God(s) — [divine Dynasties], in *the midst of the seas,*" yet thou art a man. . . . Behold thou *art* wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom . . . thou hast increased thy riches, and thine heart is lifted up because of thy riches. Behold therefore . . . strangers shall draw their swords against the beauty of thy wisdom . . . they shall bring thee down . . . and thou shalt die the deaths *of them that are* slain *in the midst of the seas.*[1034]

All such imprecations are not *prophecy,* but simply *reminders* of the fate of the Atlanteans, the "Giants on Earth."

What can be the meaning of this last sentence if it is not a narrative of the fate of the Atlanteans? Verse 17 saying, "thine heart was lifted up because of thy beauty," may refer to the "Heavenly Man" in *Pymander,* or to the Fallen Angels, who are accused of having fallen through pride on account of the great beauty and wisdom which became their lot. There is no metaphor here, except in the preconceived ideas of our theologians, perhaps. These verses relate to the Past and belong more to the Knowledge acquired at the mysteries of Initiation than to retrospective clairvoyance! Says the voice, again:—

Thou hast been in Eden, the garden of God [in the Satya Yuga]; every precious stone was thy covering . . . the workmanship of thy tabrets and thy pipes *was prepared in thee* in the day *thou wast created. Thou art the anointed cherub* . . . thou hast walked up and down in the midst of the stones of fire . . . thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Therefore I will cast thee out of the *mountain of God* and destroy thee. . . .

The "Mountain of God" means the "Mountain of *the Gods*" or Meru, whose representative in the Fourth Race was Mount Atlas, the *last form of one of the divine Titans,* so high in those days that the ancients believed that the heavens rested on its top. Did not Atlas assist the giants in their war against the gods? (Hyginus). Another version shows the *fable* as arising from the fondness of Atlas, son of Iapetos and Klymene, for astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, "the mountain of the gods," and also the hero of that name, are the esoteric symbols of the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its Seven Sub-races. Mount Atlas, according to all the legends, was three times as high as it is now; having sunk at two different times. It is of a volcanic origin, and therefore the voice

1033. See last Comments, on Stanza XII, verses 47–49. 1034. Verses 3–8.

within Ezekiel says: "I will *bring forth a fire from the midst of thee,* it shall devour thee," etc.[1035] Surely it does not mean, as seems to be the case from the translated texts, that this fire was to be brought from the midst of the Prince of Tyrus, or his people, but from Mount Atlas, symbolizing the proud race, learned in magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains.

Truly, "thou shalt be a terror, and never *shalt* thou be *any more*"; as the very name of the race and its fate is now annihilated from man's memory. Bear in mind, that almost every ancient King and priest was an initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the *Right* and those of the *Left* Path; finally, that the garden of Eden is referred to by other personages than the Jews of the *Adamic* race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows "all the trees of Eden, the choicest and best of Lebanon, . . . comforted in the nether parts of the earth . . .," for "they also went down into hell with him" (Pharaoh)[1036] unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that the whole of chapters xxviii and xxxi of *Ezekiel* relate neither to Babylon, Assyria, nor yet Egypt, since none of these have been so destroyed, but simply fell into ruins on the *surface,* not *beneath* the earth — but indeed to Atlantis and most of its nations. And he will see that the "garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true esoteric value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God"— for every nation had and many still have *holy* mountains: some, Himâlayan Peaks, others, Parnassos, and Sinai. They were all places of initiation and the abodes of the *chiefs* of the communities of ancient and even modern adepts. And again: "Behold, the Assyrian [why not Atlantean, Initiate?] was a cedar in Lebanon; . . . *his height was exalted above all the trees;*.. . . the cedars in the garden of God could not hide him, . . . so that all the trees of Eden . . . envied him."[1037]

Throughout all Asia Minor, the Initiates were called the "trees of Righteousness," and the cedars of Lebanon, as also were some kings of Israel. So were the great adepts in India, but only the adepts of the

1035. Verse 18.

1036. xxxi. 16–7. The only Pharaoh whom the Bible shows going down into the Red Sea was the King who pursued the Israelites, and who remained unnamed, for very good reasons, perhaps. The story was surely made up from the Atlantean legend.

1037. *Ezekiel* xxxi. 3–9.

left hand. When *Vishnu Purâna* narrates that "the world was overrun with trees," while the Prachetasas — who "passed 10,000 years of austerity in the vast ocean"— were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race — the Aryans. Other "*trees* [adept Sorcerers] spread, and overshadowed the unprotected earth; and the people perished . . . unable to labor for ten thousand years." Then the sages, the Rishis of the Aryan race, called Prachetasas, are shown "coming forth *from the deep,*"[1038] and destroying by the wind and flame issuing from their mouths, the iniquitous "trees" and the whole vegetable kingdom; until Soma (the moon), the sovereign of the vegetable world, pacifies them by making alliance with the adepts of the *Right* Path, to whom he offers as bride Mârishâ, "the offspring of the trees."[1039] This means that which is given in the Stanzas and Commentaries, and what is also given in Part II of Vol. I, "The Sacred Island." It hints at the great struggle between the "Sons of God" and the Sons of the Dark Wisdom — our forefathers; or the Atlantean and the Aryan Adepts.

The whole History of that period is allegorized in the *Râmâyana,* which is the mystic narrative in epic form of the struggle between Râma — the first king of the *divine* dynasty of the early Aryans — and Râvana, the symbolical personation of the Atlantean (Lankâ) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers. If the student would understand better the last statement, let him turn to the *Anugîtâ* episode of the *Mahâbhârata,* chapter v, where the Brâhmana tells his wife, "I have perceived by means of the Self the seat abiding in the Self — (the seat) where dwells the Brahman free from the pairs of opposites, and the moon together with the fire [or the sun], upholding (all) beings (as) the mover of the intellectual principle."[1039a] The moon *is* the deity of the mind (Manas) but only on the lower plane. "Manas is dual — *lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and

1038. *Vishnu Purâna,* Book I, chapter xv.

1039. This is pure allegory. The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire;* the Northern Initiates, under that of water. The latter is the production of *Nara,* the "Spirit of God," or rather *Paramâtman,* the "Supreme Soul," says Kullûka Bhatta, Nârâyana, meaning "he who abides in the deep" or plunged in the Waters of Wisdom — "water being the body of Nara" (*Vâyu*). Hence arises the statement that for 10,000 years they remained in austerity "in the vast Ocean"; and are shown emerging from it. Ea, the God of Wisdom, is the "Sublime Fish," and Dagon or Oannes is the Chaldaean man-fish, who emerges from the waters to teach wisdom.

1039a. "Sacred Books of the East," vol. VIII, p. 257.

in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man. The *Râmâyana* — 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,[1040] blazes the Vaiśvânara fire[1041] sevenfold," "of which 'I' am the goal," says the Brâhmana.[1042]

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 *Râmâyana,* 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";[1043] and the King of Assyria's armies are called *trees.*[1044]

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 had not arrived then, as the hour has not struck now *to say all.* "No Atlanteans, or the Fourth Race which preceded our Fifth Race, are mentioned in '*Isis Unveiled,*'" a critic on "*Esoteric Buddhism*" wrote one day. I, who wrote *Isis Unveiled,* maintain that the Atlanteans *are* mentioned as our predecessors, namely, in Volume I, p. 133, when speaking of the Book of *Job.* For what can be plainer than this: "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.*" It is invited to do so now, now that this hint is explained quite openly; but Evolutionists are as sure to decline nowa-

1040. 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."

1041. "Vaiśvânara is a word often used to denote the Self" — explains Nilakantha.

1042. *Op. cit.,* "Sacred Books of the East," translated by Kâshinâth Trimbak Telang, M. A., Bombay.

1043. *Matth.* iii. 10.

1044. *Isaiah* x. 19.

days as they did ten years ago. Science and theology are against us: therefore we question both, and have to do so in self-defense. On the strength of hazy metaphors scattered throughout the prophets, and in St. John's *Revelation,* a grand but re-edited version of the Book of Enoch, on these insecure grounds Christian theology built its dogmatic Epos of the War in Heaven. It did more: it used the symbolical visions, intelligible only to the Initiates, as pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon these *Jakin* and *Boaz* — the two contrary forces of good and evil, Christ and Satan the *ἀγαθαὶ καὶ κακαὶ δυνάμεις.* Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes with its Adam and Eve into thin air; and Christ, in the exclusive character of the One God and Savior, and the victim of Atonement for the Sin of animal-man, becomes forthwith a useless, meaningless myth.

In an old number of the *Revue Archéologique* for the year 1845,[1044a] a French writer, M. Maury, remarks:—

> This universal strife between good and bad spirits seems to be only the reproduction of *another more ancient and more terrible strife,* that, according to an ancient myth, took place before the creation of the universe, between the faithful and the rebellious legions.

Once more, it is a simple question of priority. Had John's *Revelation* been written during the Vedic period, and were not one sure now of its being simply another version of the *Book of Enoch* and the Dragon legends of pagan antiquity — the grandeur and the beauty of the imagery might have biased the critics' opinion in favor of the Christian interpretation of that first war, whose battlefield was starry Heaven, and the first slaughterers — the Angels. As the matter stands now, however, one has to trace *Revelation,* event by event, to other and far older visions. For the better comprehension of the Apocalyptic allegories and of the esoteric *epos* we ask the reader to turn to *Revelation,* and to read chapter xii, from verse 1 to verse 7.

This has several meanings, most of which have been found out with regard to the astronomical and numerical keys of this universal myth. That which may be given now, is a fragment, a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two schools. Many and various are the still existing allegories built on that same foundation stone. The true narrative, that which gives the full esoteric meaning, is in the Secret books, but the writer has had no access to these.

In the exoteric works, however, the episode of the Târakâ war, and

1044a. Page 41.

some esoteric commentaries, may offer a clue perhaps. In every Purâna the event is described with more or less variations, which show its allegorical character.

In the Mythology of the earliest Vedic Aryans as in the later *Purânic* narratives, mention is made of Budha, the "Wise"; one "learned in the *Secret* Wisdom," and who is the planet Mercury in his euhemerization. The *Hindû Classical Dictionary* credits Budha with being the author of a hymn in the *Rig Veda*. Therefore, he can by no means be "a later fiction of the Brâhmans," but is a very old personation indeed.

It is by inquiring into his genealogy, or theogony, rather, that the following facts are disclosed. As a myth, he is the son of Târâ, the wife of Brihaspati the "gold colored," and of "Soma" the (male) Moon, who, Paris-like, carries this new Helen of the Hindû sidereal Kingdom away from her husband, which causes a great strife and *war* in Svarga (Heaven). The episode brings on a battle between the gods and the Asuras: King Soma finds allies in Uśanas (Venus), the leader of the Dânavas; and the gods are led by Indra and Rudra, who side with Brihaspati. The latter is helped by Śankara (Śiva), who, having had for his guru Brihaspati's father, Angiras, befriends his son. Indra is here the Indian prototype of Michael, the Archistrategos and the slayer of the "Dragon's" angels — since one of his names is *Jishnu* "leader of the (celestial) Host." Both fight, as some Titans did against other Titans in defense of revengeful gods, one — of Jupiter *tonans* (in India, Brihaspati is the planet Jupiter, which is a curious coincidence); the other, in support of the ever-thundering Rudra Śankara. During this war, he is deserted by his body-guard, the storm-gods (Maruts). The story is very suggestive in some of its details.

Let us examine some of them, and seek to discover their meaning.

The presiding genius, or "regent" of the planet Jupiter is Brihaspati, the wronged husband. He is the instructor or spiritual guru of the gods, who are the representatives of the procreative powers. In the *Rig Veda*, he is called *Brahmanaspati*, a name meaning "the deity in whom *the action of the worshiper* upon the gods is personified." Hence Brahmanaspati represents the materialization of the *divine grace*, so to say, by means of ritual and ceremonies, or the exoteric worship.

"TÂRÂ"[1045] — his wife — is on the other hand the personification of the powers of one initiated into *Guptâ Vidyâ* (secret knowledge), as will be shown.

SOMA is the moon astronomically; but in mystical phraseology, it is also the name of the sacred beverage drunk by the Brâhmans and the Initiates during their mysteries and sacrificial rites. The "Soma" plant is the *asclepias acida*, which yields a juice from which that mystic

1045. See Dowson's *Hindû Classical Dictionary*.

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This served as a prototype, he thinks, for the Western nations to build their *war of the Titans* upon. The author is not quite wrong, but neither is he quite right. If the sidereal prototype refers indeed to a *pre*-manvantaric period, and rests entirely on the Knowledge claimed by the Âryan Initiates of the whole program and progress of cosmogony,[1050] the *war of the Titans* is but a legendary and deified copy of the real war that took place in the Himâlayan *Kailâsa* (heaven) instead of in the depths of Cosmic interplanetary Space. It is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and Fifth Races. It is on these two events, blended together by legends borrowed from the exoteric account of the war waged by the Asuras against the gods, that every subsequent national tradition on the subject has been built.

Esoterically, the *Asuras,* transformed subsequently into evil Spirits and lower gods, who are eternally at war with the *great* deities — are the gods of the Secret Wisdom. In the oldest portions of the *Rig Veda,* they are the spiritual and the *divine,* the term *Asura* being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians.[1051] There was a time when the gods Indra, Agni, and Varuna themselves belonged to the *Asuras.*

In the *Aitareya Brâhmana,* the breath (*asu*) of Brahmâ-Prajâpati became alive, and from that breath he created the Asuras. Later on, after the war, the Asuras are called the enemies of the gods, hence — "*A*-suras," the initial "A" being a negative prefix — or "*no*-gods" — the "gods" being referred to as "Suras." This then connects the *Asuras* and their "Hosts," enumerated farther on, with the "Fallen Angels" of the Christian Churches, a hierarchy of spiritual Beings to be found in every Pantheon of ancient and even modern nations — from the Zoroastrian down to that of the Chinaman. They are the sons of the primeval Creative Breath at the beginning of every new Mahâ-Kalpa, or Manvantara; in the same rank as the Angels who had remained "faithful." These *were the allies* of *Soma* (the parent of the *Esoteric Wisdom*) as against *Brihaspati* (representing ritualistic or *ceremonial* 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.

1050. The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical — is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connexion between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries.

1051. See Darmesteter's VENDIDÂD.

Now what is the real character of all those who fought along with them? They are (1) the *Uśanas*, or the "host" of the planet Venus, become now in Roman Catholicism — *Lucifer*, the genius of the "morning star,"[1052] the *tsaba*, or army of "Satan." (2) The *Daityas* and *Dânavas* are the Titans, the demons and giants whom we find in the Bible[1053] — 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 Brâhmans: for they are the *Kratudvîshas* — the "enemies of the sacrifices" or exoteric *shams*. These are the "hosts" that fought against Bṛihaspati, 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 exoteric worship can ever soar.

(3) Then come the Nâgas,[1054] 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 singular being *saraph*, "burning, fiery."[1055] 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 *Nâgas* 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,[1056] he shows to an Occultist that it is a "prophet," perhaps, still a follower of *exoteric* worship, who fulminates 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 the earliest adepts known; the royal, or Râjarshis, kings and princes, who adopted the ascetic life; the Devarshis, divine, or the sons of Dharma or Yoga; and Brahmarshis, descendants of those

1052. See *Isaiah* xiv. 12.

1053. *Genesis* vi.

1054. The *Nâgas* are described by the Orientalists as a mysterious people whose landmarks are found abundantly in India to this day, and who lived in *Nâga dvipa*, one of the *Seven* continents or divisions of *Bhâratavarsha* (old India), the town of Nâgpur being one of the most ancient cities in the country.

1055. See *Isaiah*, vi.

1056. Chap. xxviii. 3, 4,

Rishis who were the founders of *gotras* of Brâhmans, or caste-races. Now, leaving the mythical and astronomical keys for one moment aside, the secret teachings show many Atlanteans who belonged to these divisions; and there were strifes and wars between them, *de facto* and *de jure*. Nârada, one of the greatest Rishis, was a *Deva-rishi;* and he is shown in constant and everlasting feud with Brahmâ, Daksha, and other gods and sages. Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend, its human phase is based on real and historical events, disfigured into a theological dogma only to suit ecclesiastical purposes. As above so below. Sidereal phenomena, and the behavior of the celestial bodies in the heavens, were taken as a model, and the plan was carried out below, on earth. Thus, space, in its abstract sense, was called "the realm of divine knowledge," and by the *Chaldees* or Initiates *Ab Soo,* the habitat (or Father, *i. e.*, the source) of knowledge, because it is in space that dwell the intelligent Powers which *invisibly* rule the Universe.[1057]

In the same manner and on the plan of the Zodiac in the *upper* Ocean or the heavens, a certain realm on Earth, an inland sea, was consecrated and called "the Abyss of Learning"; twelve centers on it in the shape of twelve small islands representing the Zodiacal signs — two of which remained for ages the "mystery signs"[1058] and were the abodes of twelve Hierophants and masters of wisdom. This "sea of knowledge" or learning[1059] remained for ages there, where now stretches the Shamo or Gobi desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic

1057. Not less suggestive are the qualities attributed to Rudra Siva, the great *Yogi*, the forefather of all the Adepts — in Esotericism one of the greatest Kings of the Divine Dynasties. Called "the Earliest" and the "Last," he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic *Dig-ambara,* "clothed with the Elements," *Trilochana,* "the *three*-eyed"; *Pañcha-ânana,* "the five-faced," an allusion to the past four and the present fifth race, for, though *five*-faced, he is only "four-armed," as the fifth race is still alive. He is the "God of Time," Saturn-Kronos, as his *damaru* (drum), in the shape of an hour-glass, shows; and if he is accused of having cut off Brahmâ's fifth head, and left him with only four, it is again an allusion to a certain degree in initiation, and also to the Races.

1058. G. Seiffarth's idea that the signs of the Zodiac were in ancient times only ten is erroneous. Ten only were known to the profane; the initiates, however, knew them all, *from the time of the separation of mankind into sexes,* whence arose the separation of Virgo-Scorpio into two; which, owing to a secret sign added and the *Libra* invented by the Greeks, instead of the secret name which was not given, made 12. (*Vide Isis Unveiled,* Vol. II, p. 456.)

1059. The above is, perhaps, a key to the Dalai-lama's symbolical name — the "Ocean" lama, meaning the Wisdom Ocean. Abbé Huc speaks of it.

of the *Zodiacal Ring* on Earth. For ages the watery abyss — which, with the nations that preceded the later Babylonians, was the abode of the "great mother" (the terrestrial post-type of the "great mother chaos" in heaven), the parent of Ea (Wisdom), himself the early prototype of Oannes, the man-Fish of the Babylonians — for ages, then, the "Abyss" or *Chaos* was the abode of wisdom and not of evil. The struggle of Bel and then of Merodach, the Sun-god, with *Tiamat,* the Sea and its Dragon, a "war" which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as a historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH — *for the profane masses.* It relates (*a*) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period; one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (*b*) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "*hoi polloi*" and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle.

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrances of all the literary and Sanskrit-speaking portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of the Sacred Mysteries and their science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. Finally, even *the four "Adams"* (symbolizing under other names the four preceding races) were forgotten; and passing from one generation into another, each loaded with some additional myths, got at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions, as the *Tzelem,* "the Shadow-Adam" (the *Chhâyâs* of our doctrine); the "model" Adam, the copy of the first, and the "male and female" of the exoteric *Genesis;*[1060] the third, the "earthly Adam" before the Fall, an androgyne; and the Fourth — the Adam after *his fall, i. e.,* separated into sexes, or the pure Atlantean. The Adam of the garden of Eden, or the forefather of our race — the fifth — is an ingenious compound of the above four. As stated in *Zohar*[1061] Adam, the FIRST *man,* is not found now on earth, he "is not found in all, below." Because, "where does the lower earth come from? *From the chain of the Earth, and heaven above,*"

1060. Chap. i.

1061. III, fol. 4, col. 14, Cremona Ed.

i. e., from the superior globes, those which precede and are above our Earth. "And there came out from it [the chain] creatures of all kinds. Some of them in [solid] skins, some in shells (*Klippoth*) . . . some in red shells, some in black, some in white, and some of other colors . . ." (See Myer's *Qabbalah*[1061a]).

As in the Chaldaean Cosmogony of Berosus and the Stanzas just given, some treatises on the Kabala speak of creatures with two faces, some with four, and some with one face: for "the highest Adam did not come down in all the countries, or produce progeny and have many wives," but is a Mystery.

So is the Dragon a mystery. Truly, says Rabbi Simeon Ben-Iochai, that to understand the meaning of the Dragon is not given to the "Companions" (students, or *chelas*), but only to "the little ones," *i. e.*, the *perfect Initiates*.[1062] "The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the *Principium* by *the mystery of the serpent of the Great Sea*."[1063] And those Christians, who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of God as a *little child*, he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of what relates to the "little ones" in the Gospels, related to the *Initiates, of whom Jesus was one*. Paul (Saul) is referred to in the Talmud as "the little one."

That "Mystery of the Serpent" was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the great Sea, "the sea of life" having remained to this day a favorite metaphor. The *Siphrah Dzeniouta* speaks of primeval chaos and the evolution of the Universe after a destruction (*pralaya*), comparing it to an uncoiling serpent:—"Extending hither and thither, its tail in its mouth, the head twisting on its neck, it is enraged and angry. . . . It watches and conceals itself. *Every thousand Days* it is manifested."[1064]

A commentary on the Purânas says: "Ananta-Śesha is a form of Vishnu, the Holy Spirit of Preservation, and a symbol of the Universe,

1061a. Page 417.

1062. Such was the name given in ancient Judaea to the Initiates, called also the "Innocents" and the "Infants," *i. e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event which took place almost a century B. C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kanśa. In the case of the N. T., Herod stands for Alexander Janneus (of Lydda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.

1063. *Zohar* ii. 34.

1064. I, § 16.

on which it is supposed to sleep during the intervals of the *Days* of Brahmâ. The seven heads of Śesha support the Universe. . . ."

So the Spirit of God "sleeps," is "breathing" (me racha'pheth) over the Chaos of undifferentiated matter, before each new "Creation."[1065] Now one "Day" of Brahmâ is composed, as already explained, of *one thousand* Mahâyugas; and as each "Night" or period of rest is equal in duration to this "day," it is easy to see to what this sentence in *Siphrah Dzeniouta* refers, *viz.*:— that the serpent manifests "once in a thousand days." Nor is it more difficult to see whither the initiated writer of the *Siphrah* is leading us, when he says:— "Its head is broken in the waters of the great sea, as it is written: 'Thou dividest the sea by thy strength, thou breakest the *heads* of the *dragons* in the waters.'"[1066] It refers to the trials of the Initiates in this physical life, the "sea of sorrow," if read with one key; it hints at the successive destruction of the seven spheres of a chain of worlds in the great sea of space, when read with another key: for every sidereal globe or sphere, every world, star, or group of stars, is called in symbolism "the Dragon's head." But however it may read, the Dragon was never regarded as Evil, nor was the Serpent either — in antiquity. In the metaphors, whether astronomical, cosmical, theogonical or simply physiological, *i. e.*, phallic — the Serpent was always regarded as a *divine* symbol. When it is said: "The (Cosmic) Serpent which runs with 370 leaps,"[1067] it means the cyclic periods of the great Tropical year (25,868 years), divided in the esoteric calculation into 370 periods or cycles, as one solar year is divided into 365 days. And if Michael was regarded by the Christians as the Conqueror of Satan, the Dragon, it is because in the Talmud this fighting personage is represented as the Prince of Waters, who had seven subordinate Spirits under him — a good reason why the Latin Church made him the patron Saint of every promontory in Europe. In the Kabala[1068] the creative Force "makes sketches and spiral lines of his creation *in the shape of a Serpent.*" It "holds its tail in its mouth," because it is the symbol of endless eternity and of cyclic periods. Its meanings, however, would require a volume, and we must end.

Thus the reader may now see for himself what are the several meanings of the "War in Heaven," and of the "great dragon." The most solemn and dreaded of church dogmas, the alpha and omega of Christian faith, and the pillar of its FALL and ATONEMENT, dwindles down to a pagan symbol, in the many allegories about those prehistoric struggles.

1065. *Siphrah Dzeniouta.*
1066. lxxiv. 13,
1067. *Siphrah Dzeniouta,* § 33.
1068. *Siphrah Dzeniouta,*

§ XIX

IS PLEROMA SATAN'S LAIR?

THE subject is not yet exhausted, and has to be examined from still other aspects.

Whether Milton's grandiose description of the three Days' Battle of the Angels of Light against those of Darkness justifies the suspicion that he must have heard of the corresponding Eastern tradition — it is impossible to say. Nevertheless, if not himself in connexion with some Mystic, then it must have been through someone who had obtained access to the secret works of the Vatican. Among these there is a tradition of the "Beni Shamash" — the "children of the Sun" — concerning the Eastern allegory, with far more minute details *in its triple version,* than one can get either from the *Book of Enoch,* or the far more recent *Revelation* of St. John about the "Old Dragon" and his various Slayers, as just shown.

It seems inexplicable to find, to this day, authors belonging to Mystical Societies who yet continue in their preconceived doubts as to the "alleged" antiquity of the *"Book of Enoch."* Thus, while the author of the *Sacred Mysteries among the Mayas and Quichés* is inclined to see in Enoch an Initiate converted to Christianity (1!),[1069] the English compiler of Éliphas Lévi's works — *The Mysteries of Magic* — is also of a like opinion. He remarks that: "Outside the erudition of Dr. Kenealy, no modern scholarship attributes any more remote antiquity to the latter work [the *"Book of Enoch"*] than the fourth century B. C."[1070] Modern scholarship has been guilty of worse errors than this one. It seems but yesterday that the *greatest* literary critics in Europe denied the very authenticity of that work, together with the Orphic Hymns, and even the *Book of Hermes* or *Thoth,* until whole verses from the latter were discovered on Egyptian monuments and tombs of the earliest dynasties. The opinion of Archbishop Laurence is quoted elsewhere.

The "Old Dragon" and Satan, now become singly and collectively the symbol of, and the theological term for, the "Fallen Angel," is not so described either in *the original Kabala* (the Chaldaean *"Book of Numbers"*) or in the modern. For the most learned, if not the greatest of modern Kabalists, namely Éliphas Lévi, describes Satan in the following glowing terms:—

> It is that Angel who was proud enough to believe himself God; brave enough to buy his independence at the price of eternal suffering and torture; beautiful

1069. *Vide* p. 16.

1070. Biograph. and Critical Essay, p. xxxviii.

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gods; and proves that the God of the Israelites was such a *tribal God,* and no more, even though the Christian Church, following the lead of the "chosen" people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or an unconscious blunder, nevertheless, it *was* one. Jehovah has ever been in antiquity only "a god *among* other *Gods.*"[1073] The *Lord* appears to Abraham, and while saying, "I am the *Almighty God,*" yet adds, "I will establish my covenant to be *a* God unto thee" (Abraham), and unto his *seed after him*[1074]—not unto Aryan Europeans.

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; *and a darker one the Church could hardly invent.* Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah — the rabbinical secret substitute for the ineffable and unpronounceable name — the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever unknowable cause of all. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil — created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the "Jehovah-Frankenstein," — his father's curse and a thorn in the divine side — a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.

The author of *New Aspects of Life* describes the Jewish God very correctly from the Kabalistic standpoint as "the Spirit of the Earth, which had revealed itself to the Jew as Jehovah."[1075] "It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ" — the doctrine of Cerinthus and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable: "None knew . . . better than Moses . . . and so well as he how great was the power of those [gods of Egypt] with whose priests he had contended," he says, ". . . the gods of which Jehovah is claimed to be the God" (by the Jews only). "What were these gods, these *Achar* of which Jehovah, the *Achad,* is claimed to be the God . . . by overcoming them?" the author asks; to which our Occultism answers: "those whom the Church now calls the *Fallen Angels* and collectively *Satan,* the *Dragon,* overcome, if we have to accept *her* dictum, by Michael and the Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best." Therefore, the author is again right in saying:

The Greeks believed in the existence of . . . *daimons.* But . . . they were anticipated by the Hebrews, who held *that there was a class of personating spirits*

1073. *Psalm* lxxxii. 1074. *Genesis* xvii. 7. 1075. Page 209.

which they designated *demions,* "personators." Admitting with Jehovah, who expressly asserts it, the existence of other gods, which were personators of the One God, were these other gods simply a higher class of personating spirits, which had acquired and exercised greater powers? And is not personation *the Key to the mystery of the Spirit state?* But once granting this position, *how are we to know that Jehovah was not a personating Spirit,* a Spirit which arrogated to itself that it was, and thus became, the personator of the one unknown and unknowable God? Nay, how do we know that the Spirit calling itself Jehovah, in arrogating to itself his attributes did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable?[1076]

Then the author shows "that the Spirit Jehovah *is* a personator" on its own admission. It acknowledged to Moses "that it had appeared to the patriarchs as *the God Shaddai* . . ." and "the *god Helion* . . ." With the same breath it assumed the name of Jehovah; and it is on the faith of the assertion of this personator that the names *El, Eloah, Elohim,* and *Shaddai,* have been read and interpreted in juxtaposition with Jehovah as "the Lord God Almighty." Then when the name Jehovah became ineffable . . . the designation *Adonai,* "Lord" was substituted for it, and ". . . it was owing to this substitution that the 'Lord' passed from the Jewish to the Christian 'Word' and 'World' as a designation of God."[1077] And how are we to know, the author may add, that Jehovah was not many spirits personating even that seemingly one — *Jod* or Jod-He?

But if the Christian Church was the first to make the existence of Satan a dogma, it was because, as shown in *Isis,* the Devil—the powerful *enemy of God* (?!!) had to become the corner stone of the pillar of the Church. For, as a Theosophist, M. Jules Baissac, truly observes in his *Satan ou le Diable:*[1078] "Il fallait éviter de paraître autoriser le dogme du double principe en faisant de ce Satan créateur une puissance réelle, et pour expliquer le mal originel, on profère contre Manès l'hypothèse d'une permission de l'unique Tout-Puissant."[1079] The choice and policy were unfortunate, anyhow. Either the personator of the lower god of Abraham and Jacob ought to have been made entirely distinct from the mystic "Father" of Jesus, or — the "Fallen" Angels should have been left unslandered by further fictions.

Every god of the Gentiles is connected with, and closely related to, Jehovah — the *Elohim;* for they are all One *Host,* whose units differ only in name in the esoteric teachings. Between the "Obedient" and

1076. Pages 144–145.

1077. Page 146.

1078. Page 9.

1079. After the polymorphic Pantheism of some Gnostics came the esoteric *dualism* of Manes, who was accused of personifying *Evil* and creating of the Devil a God — rival of God himself. We do not see that the Christian Church has so much improved on that exoteric idea of the Manicheans, for she calls God her King of Light, and Satan, the King of Darkness, to this day.

the "Fallen" Angels there is no difference whatever, except in their respective functions, or rather in the inertia of some, and the activity of others among those "Dhyân Chohans" or *Elohim* who were "*commissioned to create,*" *i. e.*, to fabricate the manifested world out of the eternal material.

The Kabalists say that the true name of Satan is that of Jehovah placed upside down, for "Satan is not a black god but the negation of the white deity," or the *light of Truth.* God is light and Satan is the necessary darkness or *shadow* to set it off, without which pure light would be invisible and incomprehensible.[1080] "For the initiates," says Éliphas Lévi, "the devil is not a person but a creative Force, for Good as for Evil." They (the Initiates) represented this Force, which presides at physical generation, under the mysterious form of God *Pan* — or Nature; whence the horns and hoofs of that mythical and symbolic figure, as also the Christian "*goat* of the Witches' Sabbath." With regard to this too, Christians have imprudently forgotten that the goat was also the victim selected for the atonement of all the sins of Israel, that the *scape-goat* was indeed the sacrificial martyr, the symbol of the greatest mystery on earth — the *Fall* into generation. Only the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the great mysteries enacted by them in the desert; and the Christians never knew it.

Éliphas Lévi seeks to explain the dogma of his Church by paradoxes and metaphors, but succeeds very poorly in the face of the many volumes written by pious Roman Catholic demonologists under the approbation and auspices of Rome, in this nineteenth century of ours. For the true Roman Catholic, the devil or Satan is *a reality;* the drama enacted in the sidereal light according to the seer of Patmos — who desired, perhaps, to improve upon the narrative in the "*Book of Enoch*" — is as real, and as historical a fact as any other allegory and symbolical event in the Bible. But the Initiates give an explanation which differs from that given by Éliphas Lévi, whose genius and crafty intellect had to submit to a certain compromise dictated to him from Rome.

Thus, the true and *uncompromising* Kabalists admit that, for all pur-

1080. To quote in this relation Mr. Laing in his admirable work *Modern Science and Modern Thought* (p. 222, 3rd Ed.): "From this dilemma [existence of evil in the world] there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the Scientific idea of a First Cause, inscrutable and past finding out; and of a universe whose laws we can trace, but of whose real essence we know nothing, *and can only suspect, or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence.*" Were Science to know "the real essence," instead of knowing nothing of it, the faint suspicion would turn into the certitude of the existence of *such a law,* and the knowledge that this law is connected with Karma.

poses of Science and philosophy, it is enough that the profane should know that the great magic agent called by the followers of the Marquis de St. Martin — the Martinists — astral light, by the medieval Kabalists and Alchemists the Sidereal Virgin and the *Mysterium Magnum,* and by the Eastern Occultists Aether, the reflection of *Âkâśa* — is that which the Church calls *Lucifer.* That the Latin scholastics have succeeded in transforming the universal soul and Pleroma, the *vehicle of Light* and the receptacle of all the forms, a force spread throughout the whole Universe, with its direct and indirect effects, into Satan and his works, is no news to any one. But now they are prepared to give out to the above-mentioned profane even the secrets hinted at by Éliphas Lévi without *adequate explanation;* for the latter's policy of veiled revelations could only lead to further superstition and misunderstanding. What, indeed, can a student of Occultism, a *beginner,* gather from the following highly poetical sentences of Éliphas Lévi, as apocalyptic as the writings of any of the Alchemists?

Lucifer, the Astral Light . . . is an intermediate force existing in all creation, it serves to create and to destroy, and the Fall of Adam was an erotic intoxication which has rendered his generation a slave to this fatal light . . . every sexual passion that overpowers our senses is a whirlwind of that light which seeks to drag us towards the abyss of death, Folly. Hallucinations, visions, ecstasies are all forms of a very dangerous excitation due to this *interior phosphorus* [?]. Thus light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the contrary, dissolves and annihilates. Thus man is called upon to assume a sovereign empire over that (astral) light and conquer thereby his immortality, and is threatened at the same time with being intoxicated, absorbed, and eternally destroyed by it. This light, therefore, inasmuch as it is devouring, revengeful, and fatal, would thus really be hell-fire, the serpent of the legend; the tormented errors of which it is full, the tears and the gnashing of teeth of the abortive beings it devours, the phantom of life that escapes them, and seems to mock and insult their agony, all this would be the devil or Satan indeed.[1081]

There is no *wrong* statement in all this; nothing save a superabundance of ill-applied metaphors, as in the application of Adam — a *myth* — to the illustration of the astral effects. *Âkâśa* — the astral light[1082] — can be defined in a few words; it is the universal Soul, the Matrix of the Universe, the "Mysterium Magnum" from which all that exists is born by separation or *differentiation.* It is the cause of existence; it fills all the infinite Space; *is Space itself,* in one sense, or both its *Sixth*

1081. *Histoire de la Magie,* p. 197.
1082. *Âkâśa* is *not* the Ether of Science, as some Orientalists translate it.

and Seventh principles.[1083] But as the finite in the Infinite, as regards manifestation, this light must have its shadowy side — as already remarked. And as the infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone,* which its actions draw upon humanity and which men attract *and force to activity.* Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens — whether they are called Spirits of Light or Darkness — that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great magic agent. It is mankind which has become the "Serpent of Genesis," and thus causes daily and hourly the Fall and sin of the "Celestial Virgin" — which thus becomes the Mother of gods and devils at one and the same time; for she is the ever-loving, beneficent deity to all those who stir her *Soul and heart,* instead of attracting to themselves her shadowy manifested essence, called by Éliphas Lévi — "the fatal light" which kills and destroys. Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. It has power only on the manifested *lower* principles—the shadow of the Unknown and Incognizable Deity in Space. But in antiquity and *reality,* Lucifer, or *Luciferus,* is the name of the angelic Entity presiding over the *light of truth* as over the light of the day. In the great Valentinian gospel *Pistis Sophia*[1084] it is taught that of the three Powers emanating from the Holy names of the Three Τριδυνάμεις, that of Sophia (the Holy Ghost according to these gnostics — the most cultured of all), resides in the planet Venus or Lucifer.

Thus to the profane, the Astral light may be God and Devil at once — *Daemon est Deus inversus:* that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate*

1083. Says Johannes Tritheim, the Abbot of Spanheim, the greatest astrologer and Kabalist of his day:— "The art of divine magic consists in the ability to perceive the essence of things in the light of nature (astral light), and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature (astral light) is a unity, creating and forming everything, and acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate Spirit and Life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit."— (Quoted in Dr. Hartmann's *Paracelsus.*)

1084. § 361.

Nature, the life-giving and death-giving waves, for death on earth becomes life on another plane. *Lucifer* is divine and terrestrial light, the "Holy Ghost" and "Satan," at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of humanity, both a personal and impersonal entity: personal, because it is the mystic name given by St. Martin to the Host of divine Creators, guides and rulers of this planet; *impersonal,* as the Cause and effect of universal Life and Death.

The *Fall* was the *result of man's knowledge,* for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the "Fallen Angel," for the latter had become from that day his *Manas,* Mind and Self-consciousness. In each of us that golden thread of continuous life — periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan — *is* from the beginning of our appearance upon this earth. It is the *Sûtrâtmâ,* the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads — according to the beautiful expression of Vedântic philosophy.

And now it stands proven that Satan, or the Red *Fiery* Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and *Lucifer,* or "Light-Bearer," is in us: it is our *Mind* — our tempter and Redeemer, our intelligent liberator and Savior from pure animalism. Without this principle — the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind* — we would be surely no better than animals. The first man Adam was made only a *living soul* (nephesh), the last Adam was made a *quickening Spirit:*[1085] — says Paul, his words referring to the building or *Creation* of man. Without this *quickening* spirit, or *human Mind* or soul, there would be no difference between man and beast; as there is none, in fact, between animals with respect to their actions. The tiger and the donkey, the hawk and the dove, are each one as pure and as innocent as the other, because *irresponsible.* Each follows its instinct, the tiger and the hawk killing with the same unconcern as the donkey eats a thistle, or the dove pecks at a grain of corn. If the Fall had the significance given to it by theology; if that fall occurred as a result of an act never intended by nature,— a *sin,* how about the animals? If we are told that they procreate their species

1085. The real original text of I *Corinthians,* rendered Kabalistically and esoterically would read (*in Chap.* xv, *verses* 44 *and* 45): "It is sown a *soul body* [not "natural" body], it is raised a *spirit* body." St. Paul was an Initiate, and his words have quite a different meaning when read esoterically. The body "is sown in *weakness* [passivity]; it is raised in power" (43) — or in spirituality and intellect.

in consequence of that same "original sin," for which God cursed the earth — hence everything living on it — we will put another question. We are told by theology, as by Science, that the animal was on earth far earlier than man? We ask the former: How did it *procreate its species,* before the fruit of the Tree of Knowledge, of the Good and the Evil, had been plucked off? As said:

The Christians — far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and travestied, *and whose memory they have blackened by their deeds* — took the Jewish Jehovah as he was, and of course strove vainly to reconcile the *Gospel of Light and Liberty* with the Deity of Darkness and Submission (*War in Heaven*).[1086]

But, it is sufficiently proven now that all the *soi-disant* evil Spirits who are credited with having made war on the gods, are identical as personalities; moreover, that all the ancient religions taught the same tenet save the final conclusion, which latter differs from the Christian. The seven primeval gods had all a dual state, one essential, the other accidental. In their essential state they were all the "Builders" or *Fashioners,* the Preservers and the rulers of this world, and in the accidental state, clothing themselves in visible corporeality, they descended on the earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men.

Thus esoteric philosophy shows that man is truly the manifested deity in both its aspects — good and evil, but theology cannot admit

1086. By Godolphin Mitford, later in life, Murad Ali Beg. Born in India, the son of a Missionary, G. Mitford was converted to Islâm, and died a Mohamedan in 1884. He was a most extraordinary Mystic, of a great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution. As well shown by the author of the article quoted, "The followers of the defeated Elohim, first massacred by the victorious Jews [the Jehovites], and then persuaded by the victorious Christians and Mohamedans, continued nevertheless. . . . Some of these scattered sects have lost even the tradition of the true rationale of their belief — to worship in secrecy and mystery the Principle of Fire, Light, and Liberty. Why do the Sabean Bedouins (avowedly Monotheists when dwelling in the Mohamedan cities) in the solitude of the desert night yet invoke the starry 'Host of Heaven'? Why do the Yezidis, the 'Devil Worshipers,' worship the 'Muluk-Taoos' — The 'Lord Peacock' — the emblem of pride and of hundred-eyed intelligence [and of Initiation also], which was expelled from heaven with Satan, according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Mohamedan Sects believe in the 'Noor Illahee' — the Light of the Elohim — transmitted in *anastasis* through a hundred Prophet Leaders? It is because they have continued in ignorant superstition the traditional religion of the 'Light-Deities' whom Jahveh overthrew!" — is *said* to have overthrown, rather; for by overthrowing *them* he would have overthrown himself. The "Muluk-Taoos" — is *Maluk* — "Ruler," as is shown in the foot-note. It is only a new form of Moloch, Melek, Molech, Malayak, and *Malachim* — Messengers, Angels, etc. (*Theosophist,* Vol. III, p. 69).

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the ignorant masses. The identity of thought and meaning is the one thing that strikes the student in all the religions which mention the tradition of the fallen Spirits, and in those great religions there is not one that fails to mention and describe it in one or another form. Thus, Hoang-Ty, the great Spirit, sees his Sons, who had acquired *active wisdom,* falling *into the valley of Pain.* Their leader, the FLYING DRAGON, having drunk of the forbidden ambrosia, *fell to the Earth* with his Host (Kings). In the *Zend Avesta,* Angra Mainyu (Ahriman), surrounding himself with fire (the "Flames"— *vide supra*) seeks to conquer the Heavens,[1087] when Ahura Mazda, descending from the *solid* Heaven he inhabits, to the help of the Heavens *that revolve* (in *time and space,* the manifested worlds of cycles including those of incarnation), and the *Amshâspends,* "the seven bright Sravah," accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the Earth along with him.[1088] In the *Vendîdâd* the Daêvas are called "evil-doing," and shown to rush away "into the depths of the world of hell," or matter (47). This is an allegory showing the *Devas compelled to incarnate,* once that they have separated themselves from their parent essence, or, in other words, after the unit had become a multiple, after differentiation and manifestation.

Typhon the Egyptian, Python, the Titans, the Suras and the Asuras, all belong to the same legend of Spirits peopling the Earth. They are not "*demons* commissioned to create and organize this visible universe," but fashioners (the "architects") of the worlds, and the progenitors of man. They are the *Fallen* angels, metaphorically — "the true mirrors of the Eternal Wisdom."

What is the absolute and complete truth as well as the esoteric meaning about this universal myth? The whole essence of truth *cannot be transmitted from mouth to ear.* Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions. It is the great *SEVENTH MYSTERY* of Creation, the first and the last; and those who read St. John's *Apocalypse* may find its shadow lurking under the *seventh seal.* . . . It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the latter threw herself into the sea and perished, it is not because Oedipus *had* unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and the subjective, he had dishonored the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three

1087. So does every Yogi and even Christian: one *must take the Kingdom of heaven by violence* — we are taught. Why should such a desire make of any one a devil?

1088. *Acad. des Inscrip.,* Vol. xxxix, p. 690; see *Vendîdâd,* Farg. xix, iii.

keys respectively — for the last four keys of the seven that throw wide open the portals to the mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large — not in this, our century, at any rate.

The dead letter is everywhere the same. The dualism in the Mazdean religion, was born from exoteric interpretation. The holy "Airyaman," "the bestower of weal," invoked in the prayer called Airyama-ishyô, is the divine aspect of Ahriman, "the deadly, the Daêva of the Daêvas,"[1089] and Angra Mainyu is the dark material aspect of the former. "Keep us from the Hater, O Mazda and Ârmaiti Spenta,"[1090] has, as a prayer and invocation, an identical meaning with "Lead us not into temptation," and is addressed by man to the terrible *Spirit of duality* in man himself. For (Ahura) Mazda is the spiritual, divine, and purified man, and Ârmaiti Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or Angra Mainyu in one sense.

The whole of the Magian or Mazdean literature — or what remains of it — is magical, occult, hence allegorical and symbolical — even its "mystery of the law."[1091] Now the Mobed and the Parsî keep their eye on the *Baresma* during the sacrifice, the divine twig off Ormazd's "tree" having been transformed into a bunch of metallic rods; and wonder why neither the Amesha-Spentas, nor "the high and beautiful golden Haomas, nor even their Vohu-Manô (good thoughts), nor their Râta (sacrificial offering)," help them much. Let them meditate on the "tree of Wisdom," and study, assimilating one by one, the fruits thereof. The way to the tree of eternal life, the white Haoma, the Gaokerena, is through one end of the earth to the other; and Haoma is in heaven as it is on earth. But to become once more a priest of it, and a *healer,* man must heal himself before he can heal others.

This proves once more that the so-called "myths," in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more in Gods — or, we may call them, the Spiritual and now invisible Powers, or Spirits, the *noumena* of the *phenomena* — than they did; and they

1089. Farg. xix, 43. 1090. *Vendîdâd Sâdah,* "Sacred Books of the East," Vol. IV, p. 223.
1091. See the Gâtha in *Yasna* XLIV.

believed just *because they knew.* If, initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know,* have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation. As well they may, for *his* mysteries can at best be only hinted at in polite ears, never described. Turn to King's *Gnostics,* "Descriptions of the Plates" (Plate H), and see for yourself what was the primitive Ark of the Covenant, according to the author, who says:

> There is a Rabbinical tradition that the cherubin placed over it were represented as male and female, in the act of copulation, in order to express the grand doctrine of the Essence of *Form* and *Matter,* the two principles of all things. When the Chaldaeans broke into the sanctuary and beheld this most astounding emblem, they naturally enough exclaimed, "Is this your God, of whom you boast that He is such a lover of purity?" [1092]

King thinks that this tradition "savors too much of Alexandrian philosophy to demand any credit," to which we demur. The shape and form of the wings of the two cherubin standing on the right and left sides of the Ark, these wings meeting over the "Holy of Holies," are an *emblem* quite eloquent in itself, besides the "holy" *Jod* within the ark! The Mystery of Agathodaimon, whose legend states, "I am Chnûmis, Sun of the Universe, 700," can alone solve the mystery of Jesus, "the number of whose name is 888." It is not the key of St. Peter, or the Church dogma, but the *narthex* — the wand of the candidate for initiation — that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Meanwhile —

The augurs, who, upon meeting each other, have to thrust their tongues into their cheeks to suppress a fit of laughter, may be more numerous in our own age than they ever were in the day of Sylla.

1092. Page 441.

§ XX

PROMETHEUS, THE TITAN

His Origin in Ancient India

In our modern day there does not exist the slightest doubt in the minds of the best European symbologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deukalion, whom the Boeotians regarded as the ancestor of the human races, and who was the Son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grèce Antique* remarks:

> Thus Prometheus is something more than the archetype of humanity; he is *its generator.* In the same way that we saw Hephaestus molding the first woman (Pandora) and endowing her with life, so Prometheus kneads the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark.[1093]

After the Flood of Deukalion, Zeus, it was taught, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge;[1094] and in the day of Pausanias the slime which the hero had used for this purpose was still shown in Phokis.[1095] "On several archaic monuments one still sees Prometheus modeling a human body, either alone or with Athena's help."[1096]

The same authors remind the world of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is *Phoroneus,* the hero of an ancient poem, now unfortunately no longer extant — the *Phoroneidae.* His legend was localized in Argolis, where a perpetual flame was preserved on his altar as a reminder that he was the bringer of fire upon earth.[1097] A benefactor of men as Prometheus was, he had made them participators of every bliss on earth. Plato[1098] and Clemens Alexandrinus[1099] say that Phoroneus was the first man, or "the father of mortals." His genealogy, which assigns to him as his father Inachos, the river, reminds one of that of Prometheus, which makes that Titan the son of the Oceanid Klymene. But the mother of Phoroneus was the nymph Melia; a significant descent which distinguishes him from Prometheus.

Melia, Decharme thinks, is the personification of the *ash-tree,* whence,

1093. Apollodorus, I, 7, 1.
1094. Ovid, *Metam.,* I, 81. *Etym. M. v.* Προμηθεύς.
1095. Pausanias, x, 4, 4.
1096. *Myth. Grèce Ant.,* 246.
1097. Pausanias, II, 19, 5; *cf.* 20, 3.
1098. *Timaios,* p. 22.
1099. *Strom.,* I, p. 380.

according to Hesiod, issued the race of the age of Bronze;[1100] and which with the Greeks is the *celestial tree* common to every Aryan mythology. This *ash* is the Yggdrasil of the Norse antiquity, which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither. It remains verdant till the last days of the Golden Age. Then the Norns — the three sisters who gaze respectively into the Past, the Present, and the Future — make known the decree of Fate (*Karma, Orlog*), but men are conscious only of the Present. But when Gultweig comes (the golden ore)

> the bewitching enchantress who, thrice cast into the fire, arises each time more beautiful, and fills the souls of gods and men with unappeasable longing, then the Norns . . . enter into being, and the blessed peace of childhood's dreams passes away, and Sin comes into existence with all its evil consequences . . .

and KARMA.[1101] The thrice purified Gold is — *Manas,* the Conscious Soul.'

With the Greeks, the "ash-tree" represented the same idea. Its luxuriant boughs are the sidereal heaven, golden by day and studded with stars by night — the fruits of Melia and Yggdrasil, under whose protecting shadow humanity lived during the Golden Age without desire as without any fear. . . . "That tree had a fruit, or an inflamed bough, *which was lightning,*" Decharme guesses.

And here steps in the killing materialism of the age; that peculiar twist in the modern mind, which, like a Northern blast, bends all on its way, and freezes every intuition, allowing it no hand in the physical speculations of the day. After having seen in Prometheus no better than *fire by friction,* the learned author of the *Mythologie de la Grèce Antique* perceives in this "fruit" a trifle *more than an allusion to terrestrial fire and its discovery. It is no longer fire, owing to the fall of lightning setting some dry fuel in a blaze,* and thus revealing all its priceless benefits to Palaeolithic men;— but something more mysterious this time, though still as earthly.

> A divine bird, nestled in the boughs of the celestial ash-tree, stole that bough (or the fruit) and carried it down on the earth in its bill. Now the Greek word Φορωνεύς is the rigid equivalent of the Sanskrit word *bhuranyu* ("the rapid") an epithet of Agni, considered as the carrier of the divine spark. Phoroneus, son of *Melia* or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the *pramantha* (of the old Aryan Hindûs) into the Greek Prometheus. Phoroneus is the (personified) bird,

1100. *Opera et Dies,* 142–145.

According to the Occult teaching, three yugas passed away during the time of the Third Root-Race, *i. e.,* the Satya, the Tretâ, and the Dvâpara yuga, answering to the golden age of its early innocence: to the silver — when it reached its maturity: and to the Bronze age, when, separating into sexes, they became the mighty demi-gods of old.

1101. See *Asgard and the Gods,* pages 10–12.

that brings the heavenly lightning to the Earth. Traditions relating to the birth and origin of the race of Bronze, and those which made of Phoroneus the father of the Argians, are an evidence to us that this thunderbolt (or lightning), as in the legends of Hephaestus or Prometheus, was the origin of the human race.[1101a]

This still affords us no more than the external meaning of the symbols and the allegory. It is now supposed that the name of Prometheus has been unriddled, and the modern mythologists and Orientalists see in it no longer what their fathers saw on the authority of the whole of classical antiquity. They only find therein something far more appropriate to the spirit of the age, namely, a phallic element. But the name of Phoroneus, as well as that of Prometheus, bears not one, nor even two, but a series of esoteric meanings. Both relate to the *seven celestial fires;* to Agni Abhimânin, his three sons, and their forty-five sons, *constituting the forty-nine fires.* Do all these numbers relate only to the terrestrial mode of fire and to the flame of sexual passion? Did the Hindû Aryan mind never soar above such purely sensual conceptions? that mind which is declared by Professor Max Müller to be the most spiritual and mystically inclined on the whole globe? The number of those fires alone ought to have suggested an inkling of the truth.

We are told that one is no longer permitted, in this age of rational thought, to explain the name of Prometheus as the old Greeks did. The latter, it seems, "basing themselves on the false analogy of *προμηθεύς* with the verb *προμανθάνειν*, saw in him the type of the 'foreseeing' man, to whom, for the sake of symmetry, a brother was added — Epimetheus, or 'he who takes counsel *after* the event.'"[1101b] But now the Orientalists have decided otherwise. They know the real meaning of the two names better than those who invented them.

The legend is based upon an event of universal importance. It was built "to commemorate a great event which must have strongly impressed itself upon the imagination of the first witnesses to it, and its remembrance has never since faded out from popular memory." What is it? Laying aside every poetical *fiction,* all those dreams of the golden age, let us imagine — argue the modern scholars — in all its gross realism, the first miserable state of humanity, the striking picture of which was traced for us after Aeschylus by Lucretius, and the exact truth of which is now confirmed by science; and then one may understand better that a new life really began for man, on that day when he saw the first spark produced by the friction of two pieces of wood, or from the veins of a flint. How could man help feeling gratitude to that mysterious and marvelous being which they were henceforth enabled to create at their will, and which was no sooner born, than it grew

1101a. Page 266. 1101b. Decharme, *op. cit.*

and expanded, developing with singular power. "This terrestrial flame, was it not analogous in nature to that one which they received from above, or that other which frightened them in the thunderbolt?"

Was it not derived from the same source? And if its origin was in heaven, it must have been brought down some day on earth. If so, who was the powerful being, the beneficent being, god or man, who had conquered it? Such are the questions which the curiosity of the Aryans offered in the early days of their existence, and which found their answer in the myth of Prometheus.[1102]

The philosophy of Occult Science finds two weak points in the above reflections, and points them out. The miserable state of Humanity described by Aeschylus and Prometheus was no more wretched then, in the early days of the Aryans, than it is now. That "state" was limited to the savage tribes; and the now-existing savages are not a whit more happy or unhappy than their forefathers were a million years ago.

It is an accepted fact in Science that "rude implements, exactly resembling those in use *among existing savages,*" are found in river-gravels and caves geologically "implying an enormous antiquity." So great is that resemblance that, as the author of *The Modern Zoroastrian* tells us: "If the collection in the Colonial Exhibition of stone celts and arrow-heads used now by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent's Cavern or the Caves of Dordogne, no one but an expert could distinguish between them."[1103] And if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palaeolithic* age, why could not the latter have lived simultaneously with, and have been the contemporary of, other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pâninis, Kapilas, Platos, and Socrateses, is compared with that of the Newtons, Kants, and the modern Huxleys and Haeckels. On comparing the results obtained by Dr. J. Barnard Davis, the Craniologist, worked out in 1868,[1104] with regard to the internal capacity of the skull — its volume being taken as the standard and test for judging of the intellectual capacities — Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches"; which shows that it is the *quality* and not the

1102. *Mythologie de la Grèce Antique,* p. 258. 1103. Page 145.
1104. *Transactions of the Royal Society* of London.

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now on any uninhabited spot of the globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before discovering fire, through the fall of lightning setting in flames grass or something else. This assumption, that primitive man lived ages on earth before he was made acquainted with fire, is one of the most painfully illogical of all. But old Aeschylus was an initiate, and knew well what he was giving out.[1110]

No occultist acquainted with symbology and the fact that Wisdom came to us from the East, will deny for a moment that the myth of Prometheus has reached Europe from Âryâvarta. Nor is he likely to deny that in one sense Prometheus represents *fire by friction.* Therefore, he admires the sagacity of M. F. Baudry, who shows in his *Les Mythes du Feu et du Breuvage Céleste*[1111] one of the aspects of Prometheus and his origin from India. He shows the reader the *supposed* primitive process to obtain fire, still in use today in India to light the sacrificial flame. This is what he says:—

> This process, such as it is minutely described in the Vedic Sûtras, consists in rapidly turning a stick in a socket made in the center of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in its middle: the operator holds one of the ends in each hand and pulls them alternately. . . . The full process is designated in Sanskrit by the verb manthâmi, mathnâmi; which means "to rub, agitate, shake and obtain by rubbing," and is especially applied to rotatory friction, as proved by its derivation from *mandala,* which signifies a circle. . . . The pieces of wood serving for the production of fire have each their name in Sanskrit. The stick which turns is called *pramantha;* the discus which receives it is called *arani* and *aranî:* "the two aranis" designating the *ensemble* of the instrument.[1112]

It remains to be seen what the Brâhmans will say to this. But supposing Prometheus has been conceived in one of the aspects of his

1110. The modern attempt of some Greek scholars (poor and pseudo scholars, they would have appeared in the day of the old Greek writers!) to explain the real meaning of the ideas of Aeschylus, which, being an ignorant ancient Greek, he could not express so well himself, is absurdly ludicrous!

1111. *Revue Germanique,* 1861, p. 356. See also his *Mémoires de la Société de la Linguistique,* following the "Fire Myths," (Vol. I, p. 337, *et seq.*).

1112. Page 358 *et seq.*

There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the *arani* which contains the socket. This is proven by an allegory in the *Vâyu Purâna* and others, which tell us that Nimi, the son of Ikshvâku, had left no successor, and that the Rishis, fearing to leave the earth without a ruler, introduced the king's body into the socket of an *arani,* like an upper *arani*— and produced from it a prince named Janaka. "It was by reason of the peculiar way in which he was engendered that he was called Janaka." (*But see Goldstücker's Sanskrit Dictionary at the word Arani.*) Devaki, Krishna's mother, in prayer addressed to her, is called "the arani whose attrition engenders fire."

myth as the producer of fire by means of *pramantha,* or as an animate and divine *pramantha,* would this imply that the symbolism had no other than the phallic meaning attributed to it by the modern symbologists? Decharme, at any rate, seems to have a correct glimmering of the truth; for he unconsciously corroborates by his remarks all that the Occult sciences teach with regard to the *Mânasa* Devas, who have endowed man with the consciousness of his immortal soul: that consciousness which hinders man "from foreseeing death," and makes him *know* he is immortal.[1113] "How has Prometheus got into the possession of the (divine) spark?" he asks. "Fire having its abode in heaven, it is there he must have gone to find it before he could carry it down to men, and, to approach the gods, he must have been a god himself." The Greeks held that he was of the *divine* race; the Hindûs, that he was a Deva. Hence "with the Greeks he was the son of the Titan Iapetos," *Ἰαπετιονίδης.*[1114]

> . . . But celestial fire belonged in the beginning to the gods alone; it was a treasure they reserved for themselves . . . over which they jealously watched. . . . "The prudent son of Iapetos," says Hesiod, "deceived Jupiter by stealing and concealing in the cavity of a narthex, the indefatigable fire of the resplendent glow."[1115] . . . Thus the gift made by Prometheus to men was a conquest made from heaven. . . . Now according to Greek ideas [identical in this with those of the Occultists], this possession forced from Jupiter, this human trespassing upon the property of the gods, had to be followed by an expiation. . . . Prometheus, moreover, belongs to that race of Titans who had rebelled[1116] against the gods, and whom the master of Olympus had hurled down into Tartarus; like them, he is the genius of Evil, doomed to cruel suffering, etc., etc.

That which is revolting in the explanations that follow, is the one-sided view taken of this grandest of all the myths. The most intuitional among modern writers cannot or will not rise in their conceptions above the level of the Earth and Cosmic phenomena. It is not denied that the moral idea in the myth, as presented in the Theogony of Hesiod, plays a certain part in the primitive Greek conception. The Titan is more than a thief of the celestial fire. He is the representation of humanity — active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. Therefore it is humanity punished in the person of Prometheus, but it is only so with the Greeks. With the latter, Prometheus is not a criminal, save in the eyes of the gods. In his relation with the Earth, he is, on the contrary,

1113. The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishvâtta and the *Mânasa* Pitris.

1114. Hesiod, *Theogony,* 528.

1115. *Ibid.,* 565.

1116. The fallen angels, therefore; the *Asuras* of the Indian Pantheon.

a god himself, a friend of mankind (*φιλάνθρωπος*), which he has raised to civilization and initiated into the knowledge of all the arts; a conception which found its most poetical expounder in Aeschylus. But with all other nations Prometheus is — what? The fallen Angel, Satan, as the Church would have it? Not at all. *He is simply the image of the pernicious and dreaded effects of lightning.* He is the "evil fire" (*mal feu*) *and the symbol of the divine reproductive male organ.* "Reduced to its simple expression, the myth we are trying to explain is then simply a (Cosmic) genius of fire."[1117] It is the former idea (the phallic) which was *pre-eminently Aryan,* if we believe Ad. Kuhn[1118] and Baudry. For —

> The fire used by man being the result of the action of *pramantha* in the *aranî,* the Âryas *must have* ascribed [?] the same origin to celestial fire, and they *must*[1119] *have* imagined [?] that a god armed with pramantha, or a divine pramantha, exercised in the bosom of the clouds a violent friction, which gave birth to lightning and thunderbolts. . . . This idea is supported by the fact that, according to Plutarch's testimony,[1120] the Stoics thought that thunder was the result of the struggle of storm-clouds and lightning — a conflagration due to friction; while Aristotle saw in the thunderbolt only the action of clouds which clashed with each other. What was this theory, if not the scientific translation of the production of fire by friction? . . . Everything leads us to think that, from the highest antiquity, and before the dispersion of the Aryans, it was believed that the pramantha lighted fire in the storm cloud as well as in the aranîs.[1121]

Thus, suppositions and idle hypotheses are made to stand for discovered truths. Defenders of the Bible dead-letter could never help the writers of missionary tracts more effectually, than do materialistic Symbologists in thus taking for granted that the ancient Aryans based their religious conceptions on no higher thought than the physiological.

But it is not so, and the very spirit of Vedic philosophy is against such an interpretation. And if, as Decharme himself confesses, "this idea of the creative power of fire is explained at once by the ancient assimilation of the human soul to a celestial spark," as shown by the imagery often made use of in the Vedas when speaking of *Aranî,* it would mean something higher than simply a gross sexual conception. A hymn to Agni in the *Veda* is cited as example:— "Here is the pramantha, the generator is ready. Bring the mistress of the race [the female *Aranî*]. Let us produce Agni by attrition, according to ancient custom" — which means no worse than an abstract idea ex-

1117. Decharme, page 261.

1118. In his *Die Herabkunft des Feuers und des Göttertranks.*

1119. The italics are ours; they show how assumptions are raised to laws in our day.

1120. *Philosoph. Placit.,* iii, 3.

1121. *Revue Germanique,* 1861, p. 368.

pressed in the tongue of mortals. The "female Aranî," the mistress of the race, is Aditi, the mother of the gods, or Shekinah, eternal light — in the world of Spirit, the "Great Deep" and CHAOS; or primordial Substance in its first remove from the UNKNOWN, in the manifested Kosmos. If, ages later, the same epithet is applied to Devakî, the mother of Krishna, or the incarnated LOGOS; and if the symbol, owing to the gradual and irrepressible spread of exoteric religions, may already be regarded as having a sexual significance, this in no way mars the original purity of the image. The subjective had been transformed into the objective; Spirit had fallen into matter. The universal kosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual union of Spirit and Matter, and had thus acquired an anthropomorphic coloring which it had never had in the beginning. Between the Vedas and the Purânas there is an abyss of which both are the poles, like the seventh (*âtmic*) and the first or lowest principle (the physical body) in the Septenary constitution of man. The primitive, purely spiritual language of the Vedas, conceived many decades of millenniums earlier, had found its purely human expression for the purpose of describing events taking place 5000 years ago, the date of Krishna's death (from which day the Kali Yuga, or Black-Age, began for mankind).

As Aditi is called *Surâranî* (the matrix or "mother" of the *sura* gods), so Kuntî, the mother of the Pândavas, is called in *Mahâbhârata Pândavâranî* — which term is already *physiologized.* But Devakî, the antetype of the Roman Catholic Madonna, is a later anthropomorphized form of Aditi. The latter is the goddess mother, the "Devamâtri" of Seven Sons (the *six* and the *seven* Âdityas of early Vedic times); the mother of Krishna, Devakî, has six embryos conveyed into her womb by Jagaddhâtri (the "nurse of the world"), the seventh (Krishna, the Logos) being transferred to that of Rohinî. Mary, the mother of Jesus, is the mother of seven children, of five sons and two daughters (a later transformation of sex, in Matthew's Gospel).[1122] No one of the worshipers of the Roman Catholic Virgin would object to reciting in her honor the prayer addressed by the gods to Devakî. Let the reader judge.

Thou art that Prakriti (essence), infinite and subtile, which bore Brahmâ in its womb. Thou eternal being, comprising in thy substance the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all. . . . Thou art sacrifice, whence all fruit proceeds; thou art the *aranî* whose attrition engenders fire . . . ["Womb of Light," "holy Vessel," are the epithets of the Virgin]. As

1122. Chap. xiii. 55-56.

Aditi, thou art the parent of the gods. . . . Thou art Jyotsnâ (the morning twilight).

The Virgin is often addressed as the "morning Star" and the "star of Salvation" — the light whence day is begotten.

Thou art *Samnati* [humility, a daughter of Daksha], the mother of Wisdom; thou art *Nîti*, the parent of harmony (*Naya*); thou art modesty, the progenitrix of affection (*Praśraya* or *vinaya*); thou art desire, of whom love is born. . . . Thou art the mother of knowledge (*Avabodha*); patience (*Dhriti*), the parent of fortitude (*Dhairya*) . . . etc., etc.

Thus *aranî* is shown here as the Roman Catholic "vase of election" and no worse. As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the *Zohar* — far less metaphysical than any other symbolism — the idea is an abstraction and nothing more. Thus, when the *Zohar* (iii, 290) says: "All that which exists, all that which has been formed by the ancient, whose name is holy, can only exist through a male and female principle," it means no more than this: "The divine Spirit of Life is ever coalescing with matter." It is the WILL of the Deity that acts; and the idea is purely Schopenhauerian. "When *Atteekah Kaddosha*, the ancient and the concealed of the concealed, desired to form all things, it formed all things like male and female. This wisdom comprises ALL when it goeth forth." Hence Chochmah (male wisdom) and Binah (female consciousness or Intellect) are said to create all between the two — the active and the passive principles. As the eye of the expert jeweler discerns under the rough and uncouth oyster shell the pure immaculate pearl, enshrined within its bosom, his hand dealing with the former but to get at its contents, so the eye of the true philosopher reads between the lines of the Purânas the sublime Vedic truths, and corrects the form with the help of the Vedântic wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell, and — act accordingly.

From all that has been said in this section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge-hammer of ancient philosophy can kill this dogma.

§ XXI

ENOÏCHION-HENOCH

THE history of the evolution of the Satanic myth would not be complete if we omitted to notice the character of the mysterious and Cosmopolitan Enoch, variously called Enos, Hanoch, and finally Enoichion by the Greeks. It is from his Book that the first notions of the Fallen Angels were taken by the early Christian writers.

The *Book of Enoch* is declared apocryphal. But what is an *Apocrypha?* The very etymology of the term shows that it is simply a *secret* book, *i. e.*, one that belonged to the catalog of temple libraries under the guardianship of the Hierophants and initiated priests, and was never meant for the profane. *Apocrypha* comes from the verb *crypto, κρύπτω, "to hide."* For ages the *Enoïchion* (the Book of the SEER) was preserved in the "city of letters" and secret works — the ancient Kirjath-Sepher, later on, Debir.[1123]

Some of the writers interested in the subject — especially Masons — have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even with the Latin Mercury. As individuals, all these are distinct one from the other; professionally — if one may use this word, now so limited in its sense — they belong one and all to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the *Kurân*[1124] are generically termed the *Edris*, or the "Learned" (the Initiated), bore in Egypt the name of "Thoth," the inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews the *Edris* became "Enoch," who, according to Bar-Hebraeus, "was the first inventor of writing," books, arts, and sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus, and thus changed his name with every nation. The number Seven being attached to, and connected with, each of those primitive Initiators,[1125] as well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all those men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the *phorminx,* the 7-stringed lyre, which is the seven-fold mystery of initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar boat, the 365 degrees, jumping out every fourth (leap) year for one day. Finally, Thoth-Lunus is the septenary

1123. See *Joshua* xv. 15.
1124. See Surât xix.
1125. Khanoch, or Hanoch, or Enoch means the "Initiator" and "teacher," as well as the "Son of Man," *Enos* (*vide Genesis* iv. 26), esoterically.

god of the seven days, or the week. Esoterically and spiritually *Enoïchion* means the "Seer of the Open Eye."

The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious rolls or books, is the same as that told of Hermes, "the father of Wisdom," who concealed his books of Wisdom under a pillar, and then, finding the two pillars of stone, found the science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that science (of Wisdom) to the *Jewish* Enoch—writes *history*. He shows those pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom —Teth, Set, Thoth, Tat, Sat (the later *Sat-an*), or Hermes, who are all one,— but by the "sons of the Serpent-god," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, must be *allegorically* true, with the exception of the application made of it. According to his version the two famous pillars were entirely covered with hieroglyphics, which, after the discovery, were copied and reproduced in the most secret corners of the inner temples of Egypt, and have thus become the source of its Wisdom and exceptional learning. These two "pillars," however, are the prototypes of the two "tables of stones" hewn by Moses at the command of the "Lord." Hence, in saying that all the great adepts and mystics of antiquity—like Orpheus, Hesiod, Pythagoras and Plato — got the elements of their theology from those hieroglyphics, he is right in one sense, and wrong in another; for he errs in accuracy. The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known,* but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the "white Oriental porphyry stone" of the Masonic legend — which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth — were simply the more or less symbolical and allegorical copies from the primitive Records. The *Book of Enoch* is one of such copies and is a Chaldaean, now very incomplete compendium. As already said, *Enoïchion* means in Greek the "inner eye," or the Seer; in Hebrew, and with the *help of Masoretic* points it means the initiator and instructor, חֲנוֹךְ. It is a generic title; besides which his legend is

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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,[1128] 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 Yogîs 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[1129] referring to Henoch that which others did to Hermes Trismegistos, 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,[1130] and Noah to that of the Fifth.[1131] 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[1132]) took him; in other words, the Enochs

1128. *Antiquities,* ix, 2.

1129. Cap. viii.

1130. Says the *Zohar,* " Hanokh had a book which was one with the book of the generations of Adam; this is the Mystery of Wisdom."

1131. Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race.

1132. *Vide Isis Unveiled,* Vol. I, p. 575, *et seq.*

or the *Enoïchions*, 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 center of the astronomical cross (given by Éliphas Lévi from a secret work), which is a six-pointed star, "the Adonai." In the upper triangle is the Eagle; in the left lower 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.[1133] Now the figures on the upper triangle represent the Four Races, leaving out the first — the *Chhâyâs* or Shadows — and the "Son of Man," *Enos* or *Enoch*, is in the center, 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*,[1134] faces the Hindû *Ardhanârî*, is by far the best. For there, only the three (for us) historical races are symbolized: the third, the androgynous, by Ardha-nârî; 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 *four* supplementary days, which, in his system, appear to be those of the equinoxes and solstices."[1135] . . . To which he adds, later on,

> I see but one means to palliate them [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.[1136] In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of

1133. *Vide* illustrated diagram in *Isis Unveiled*, Vol. II, p. 452.
1134. Vol. II, p. 453.
1135. See Danielo's criticisms upon de Sacy, in the *Annales de Philosophie*, p. 393.
1136. Chap. lxxix.

the whole earth — because "the *earth* [on its axis] *became inclined*"— nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined*.[1137] ". . . And Noah cried with a bitter voice: 'Hear me, hear me, hear me'; three times. And he said, 'The earth labors and is violently shaken; 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."[1137a]

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[1138] 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 rises *now,* and that in former times the ecliptic had cut the equator at right angles.[1139]

1137. See chap. lxiv, sect. xi.

1137a. Chap. lxiv, verse 6.

1138. Page 72.

1139. *Astronomie Ancienne,* Bailly, Vol. I, p. 203, and Vol. II, p. 216.

There are many such "dark sayings" throughout Purânas, Bible, and Mythology; and to the occultist they divulge two facts: (*a*) that the ancients knew as well, and better, perhaps, than the moderns do, astronomy, geognosy and cosmography in general; and (*b*) that the globe and its behavior have altered more than once since the primitive state of things. Thus, on the *blind* faith of *his* "ignorant" religion, which taught that Phaeton, in his desire to learn the *hidden* truth, made the Sun deviate from its usual course — Xenophantes asserts somewhere that, "the Sun turned toward another country"; which is a parallel, however slightly more scientific, if as bold, of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Northern mythology (in Jeruskoven) that, before the *actual order* of things, the Sun arose in the South, and its placing the Frigid Zone in the East, whereas now it is in the North.

The *Book of Enoch,* in short, is a *résumé,* a compound of the main features of the History of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite *historical* events — geological, ethnological, astronomical, and psychic — with a touch of theogony out of the antediluvian records. The Book of this mysterious personage is referred to and quoted copiously in the *Pistis Sophia,* and also in the *Zohar* and its most ancient Midrashim. Origen and Clement of Alexandria held it in the highest esteem. To say, therefore, that it is a post-Christian forgery is to utter an absurdity and to become guilty of an anachronism, since Origen, among others, lived in the second century of the Christian era, yet he mentions it as an ancient and venerable work. The secret and sacred name and its potency are well and clearly though allegorically described in the old volume. From the XVIIIth to the Lth chapter, the Visions of Enoch are all descriptive of the Mysteries of Initiation, one of which is the Burning Valley of the "Fallen Angels."

Perhaps St. Augustine was quite right in saying that the Church rejected the BOOK OF ENOCH out of her canon owing to its too great antiquity, *ob nimiam antiquitatem.*[1140] There was no room for the events noticed in it within the limit of the 4004 years B. C. assigned to the world from its "creation"!

1140. *City of God,* I, xv, ch. xxiii.

§ XXII

THE SYMBOLISM OF THE MYSTERY-NAMES IAO AND JEHOVAH, WITH THEIR RELATION TO THE CROSS AND CIRCLE.

WHEN the Abbé Louis Constant — known as Éliphas Lévi — said in his *Histoire de la Magie* that the "*Sepher Jezirah*, the *Zohar*, and the *Apocalypse* (of St. John) are the master-pieces of the Occult Sciences," he ought, if he wanted to be correct and clear, to have added, "in Europe." It is quite true that these works contain "more *significance* than words"; and that "its expression is poetical, while in numbers it is exact." Unfortunately, before anyone can appreciate the *poetry* of the expressions, or the *exactness* of the numbers, he will have to learn the real significance and meaning of the terms and symbols used. And man will never learn this so long as he remains ignorant of the fundamental principle of the *Secret* Doctrine, whether in Oriental Esotericism, or in the Kabalistical symbology:— the *key, or value, in all their aspects, of the "God-" names, "Angel-" names and "Patriarchal" names in the Bible* — their mathematical or geometrical value, and their relations to manifested nature.

Therefore, if, on the one hand, the *Zohar* "astonishes [the mystic] by the profundity of its views and the great simplicity of its images," on the other hand, that work misleads the student by such expressions as those used with respect to AIN-SOPH and *Jehovah*, notwithstanding the assurance that "the book is careful to explain that the human form with which it clothes God is but *an image of the word*, and that God should not be expressed by any thought, or any form." It is well known that Origen, Clemens, and the Rabbis confessed, with regard to the Kabala and the Bible, to their being *veiled* and *secret Books;* but few know that the esotericism of the Kabalistic books in their present *re-edited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built. With the old Aryans, the Egyptians, and the Chaldaeans, it was complete, as it embraced the idea of the eternal and immovable *Divine Thought* in its absoluteness, separated entirely from the incipient stage of (the so-

called) *creation*; and comprised psychological and even Spiritual evolution, and its mechanical work, or cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the *Zohar*, and the *Sepher Jezirah* — or what remains of the latter — that which has been embodied subsequently in the *Pentateuch* proper, and especially in *Genesis*, is simply this secondary stage, to wit, the mechanical law of creation, or rather of construction; while theogony is hardly, if at all, outlined.

It is only in the first six chapters of *Genesis*, in the rejected *Book of Enoch*, and the misunderstood and mistranslated poem of *Job*, that true echoes of the archaic doctrine may now be found. The key to it is lost, even among the most learned Rabbis, whose predecessors in the early period of the middle ages have preferred, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from, and unfit to play a part in, any other but the Mosaic Law. Violently torn out of his original frame, which he fitted and which fitted him, the "lord god of Abraham and Jacob" could hardly be crammed without damage and breakage into the new Christian Canon. Being the weakest, the Judaeans could not help the desecration; but they kept the secret of the origin of their Adam Kadmon, or male-female Jehovah; and the new tabernacle proved a complete misfit for the old god: they were, indeed, avenged!

The statement that Jehovah was the tribal god of the Jews and no higher, will be denied like many other things. Yet the theologians are not in a position to tell us, in that case, the meaning of verses 8 and 9 in *Deuteronomy*, chapter xxxii. These verses say quite plainly: "When the MOST HIGH [not the "Lord," or "Jehovah" either] divided to the nations their inheritance, when he separated the Sons of Adam, he set the bounds . . . according to the number of the children of Israel. ...*The Lord's* [Jehovah's] *portion is his people; Jacob is the lot of his inheritance.*" This settles the question. So impudent were the modern translators of Bibles and Scriptures and so damaging are these verses, that, following in the steps traced for them by their worthy Church Fathers, each translator rendered these verses in his own way. While the above-cited quotation is taken *verbatim* from the authorized English version, in the French Bible (of the *Protestant Biblical Society* of Paris, according to the version revised in 1824 by J. E. Ostervald) one finds the "Most High" translated by *Souverain* (a Sovereign!!), the "sons of Adam" rendered by "the children of men," and the "Lord" changed into the "Eternal." For impudent sleight-of-hand, the French Protestant Church seems thus to have surpassed even English ecclesiasticism,

Nevertheless, one thing is patent: the "Lord's ["Jehovah's"] portion" is his "chosen people" and none else, for, *Jacob alone is the lot of his inheritance.* What, then, have other nations, who call themselves Aryans, to do with this Semitic deity, the tribal god of Israel? Astronomically, the "Most High" is the Sun, and the "Lord" is one of his seven planets, whether it be *Iao,* the genius of the moon, or Ilda-Baoth-Jehovah, that of Saturn, according to Origen and the Egyptian Gnostics.[1141] Let the "Angel Gabriel," the "Lord" of Iran, watch over his people; and Michael-Jehovah, over his Hebrews. These are not the gods of other nations, nor were they ever those of Jesus. As each Persian *Dev* is chained to his planet (see Origen's Copy of the Chart), so each Hindû Deva (a "Lord") has its allotted portion, a world, a planet, a nation or a race. Plurality of worlds implies plurality of gods. We believe in the former, and may recognize, but will never worship, the latter.[1142]

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i. e.,* either purely metaphysical or astronomical; psychic or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations given by two learned Kabalists and scholars, of one and the same verse in *Exodus.*[1143] Moses beseeches the Lord to show him his "glory." Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabala, of which we may give two as interpreted by the said two scholars. One of them quotes, while explaining: "Thou canst not see my face . . . I will put thee in the cleft of the rock . . . cover thee with my hand while I pass by. And then I will take away mine hand, and thou shalt see my *a'hoor,* my back; . . ." and tells us in a gloss, "That is, I will show you 'My back,' *i. e.,* my visible universe, my lower manifestations, but, as a man still in the flesh, thou canst not see my invisible nature. So proceeds the Qabbalah."[1144] This is cor-

1141. With the Egyptian Gnostics it was Thoth (Hermes), who was chief of the Seven (*Vide "Book of the Dead"*). Their names are given by Origen, as *Adonai* (of the Sun), *Iao* (of the Moon), *Eloi* (Jupiter), *Sabao* (Mars), *Orai* (Venus), *Astaphai* (Mercury), and, finally, *Ildabaoth* (Saturn).

1142. *Vide* Part III, "On Chains of Worlds and their Plurality," p. 699.

1143. xxxiii, 18–23.

1144. *The Qabbalah,* by Isaac Myer, p. 226.

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the Sphinx, is long indeed. For many ages she has been devouring the brightest and the noblest intellects of Christendom; but now the Sphinx is conquered. In the great intellectual struggle which has ended in the complete victory of the Oedipuses of Symbolism, it is not the Sphinx, however, who, burning with shame of defeat, has had to bury herself in the sea, but verily the many-sided symbol, named Jehovah, whom Christians — the *civilized* nations — have accepted for their God. The latter has collapsed under the too close analysis, and is — drowned. Symbologists have discovered with dismay that their adopted deity was only a mask for many other gods, an *Euhemerized* extinct planet, at best, the genius of the Moon and Saturn with the Jews, of the Sun and Jupiter, with early Christians; that the Trinity was, in truth, only an astronomical triad — unless they accepted the more abstract and metaphysical meanings given to it by the Gentiles — composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost, *Sophia,* the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the bright and morning Star).[1146] Because, if the Father is the Sun (the elder Brother in the Eastern *inner* philosophy), the nearest planet to it is Mercury (Hermes, Budha, Thoth), the name of whose mother on Earth was Maia; the planet which receives seven times more light than any other: which fact led the Gnostics to call their Christos, and the Kabalists their Hermes (in the astronomical meaning), the "seven-fold light."[1147] Finally, *this* God was Bel; the Sun being "Bel," with the Gauls, "Helios," with the Greeks, "Baal," with the Phoenicians; "El" in Chaldaean, hence "EL-ohim," "Emanu-EL," *El,* "god," in Hebrew. But even the Kabalistic god has vanished in the rabbinical workmanship, and one has now to turn to the innermost metaphysical sense of the *Zohar* to find in it anything like Ain-Soph, the nameless deity and the Absolute, so authoritatively and loudly claimed by the Christians. But it is certainly not to be found in the Mosaic books, by those who try to read without a Key to them. Ever since it was lost Jews and Christians have tried their best to blend these two conceptions, but in vain. They have only succeeded in finally robbing even the Universal Deity of ITS majestic character and primitive meaning.

This is what was said in "*Isis Unveiled*":—

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.[1147a]

In the Ophite gems of King (*Gnostics*) we find the name of IAO repeated,

1146. See *Revelation,* xxii. 16. 1147. *Vide* at end of this §.

1147a. Page 301.

and often confounded with that of *Jevo,* while the latter simply represents one of the genii antagonistic to Abraxas. . . . But the name IAO neither originated with, nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary "Spirit," the alleged protector and national deity of the "chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Jaho or Iao was a "Mystery name" from the beginning, for יהוה and יה never came into use before King David. Anterior to his time, few or no proper names were compounded with *Iah* or Jah. It looks rather as though David, being a sojourner among the Tyrians and Philistines (II *Samuel*), brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron חברון, Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Fürst: "The very ancient name of God, Yaho, written in the Greek Ιαω, appears, apart *from its derivation,* to have been an old mystic name of the Supreme deity of the Shemites. Hence it was told to Moses when he was initiated at Hor-eb — the *cave* — under the direction of Jethro, the Kenite (or Cainite) priest of Midian. In an old religion of the Chaldaeans, whose remains are to be found among the Neo-Platonists, the highest divinity, enthroned above the seven heavens, representing the Spiritual Light-Principle . . . and also conceived of as Demiurgus,[1148] was called Ιαω (יהוה), who was, like the Hebrew Yaho, mysterious and unmentionable, and whose name was communicated to the Initiated. The Phoenicians had a Supreme God, whose name was triliteral and *secret,* and he was Ιαω. (Lydus, *l. c.*; Cedrenus, *l. c.*)"[1149]

The Cross, say the Kabalists, repeating the lesson of the Occultists, is one of the most ancient — nay, perhaps, the *most* ancient of symbols. This is demonstrated at the very beginning of the *Proem* (Vol. I). The Eastern Initiates show it coeval with the circle of Deific infinitude and the first differentiation of the Essence, the union of spirit and matter. This was rejected, and the astronomical allegory alone was accepted and made to fit into cunningly imagined terrestrial events.

Let us demonstrate this statement. In astronomy, as said, Mercury is the son of Coelus and Lux — of the sky and light, or the Sun; in mythology he is the progeny of Jupiter and Maia. He is the "messenger" of his Father Jupiter, the Messiah of the Sun; in Greek, his name "Hermes," means, among other things, the "Interpreter" — the "Word" by mouth; the LOGOS, or VERBUM. Now, Mercury, besides being born on Mount Kyllene among shepherds, is the patron of the

1148. By very few, though, for the creators of the material universe were always considered as subordinate gods to the Most High Deity.
1149. *Isis Unveiled,* Vol. II, pp. 297-298.

latter. A psychopompic genius, he conducted the souls of the dead to Hades and brought them back, an office attributed to Jesus, after his death and resurrection. The symbols of Hermes-Mercury (*Dii Termini*) were placed along and at the turning points of highways (as crosses are now placed in Italy) and *they were cruciform.*[1150] Every seventh day the priests anointed these *termini* with oil, and once a year hung them with garlands, hence they were the *anointed.* Mercury, when speaking through his oracles said, " I am he whom you call the Son of the Father [Jupiter] and Maia. Leaving the King of Heaven [the Sun] I come to help you, mortals." Mercury heals the blind and restores sight, mental and physical.[1151] He was often represented as three-headed and called " Trikephalos," " Triplex," as one with the Sun and Venus. Finally, Mercury, as Cornutus[1152] shows, was sometimes figured under a cubic form, without arms, because " the power of speech and eloquence can prevail without the assistance of arms or feet." It is this cubic form which connects the *termini* directly with the cross, and the eloquence or the power of speech of Mercury, which made the crafty Eusebius say " Hermes is the emblem of the Word which creates and interprets all," for it is the *creative* word; and he shows Porphyry teaching that the speech of Hermes, (now interpreted *"Word of God"* [!] in *Pymander*) a creative speech (*Verbum*), is the seminal principle scattered throughout the Universe.[1153] In Alchemy " Mercury " is the radical *Moyst,* primitive or elementary water, containing the seed of the Universe, fecundated by the solar fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians (*Vide* Egyptian Museums). The cruciform *termini* also represented this dual idea, which was found in Egypt in the *cubic* Hermes. The author of *Source of Measures* tells us why. (But see the last page of § XVI, about the Gnostic Priapus.)

As shown by him, the cube unfolded becomes in display a cross of the *tau,* or the Egyptian, form; or again, " the circle attached to the *tau* gives the ansated cross " of the old Pharoahs. They had known this from their priests and their " Kings Initiates " for ages, and also what was meant by " the attachment of a man to the cross," which idea " was made to co-ordinate with that of the origin of human life, and hence the *phallic form.*" Only the latter came into action aeons and ages after the idea of the carpenter and artificer of the Gods, Viśvakarmâ, crucifying the "Sun-Initiate" on the cruciform lathe. As

1150. Montfaucon, *Antiquities.* See plates in Vol. I, plate 77. The disciples of Hermes go after their death to his planet, Mercury — their Kingdom of Heaven.

1151. Cornutus.

1152. Lydus, *De Mensibus,* iv.

1153. *Praeparatio Evang.,* III, xi.

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must have existed prior to any creation (Kabalistically called the *Word*)."[1155]

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of *such* a God; indeed, a Deity, a Being, "having a mind like that of man, only infinitely more powerful," is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the eternal universe. He is, at best, one of the *creative subordinate* powers, the Totality of which is called the "Sephiroth," the "Heavenly Man," and Adam Kadmon, the *second logos* of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the Kabala and its mysteries, *e. g.*, by John A. Parker, as quoted in the same work:—

> The key of the Kabala is *thought to be the geometrical relation of the area of the circle inscribed in the square,* or of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle, with the numerical value of this relation expressed in integrals. The relation of diameter to circumference, being a supreme one connected with the god-names of Elohim and Jehovah (which terms are expressions numerically of these relations respectively, the first being of circumference, the latter of diameter), embraces all. . . . Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect, and (2) the imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value.[1156]

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the "third creation of Brahmâ." The initiated Hindûs know how to "square the circle" far better than any European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the universe "falls into matter," as the occultists say. Throughout the whole series of Kabalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of "creation." Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation? as "divine" *Phallicism,* and rhapsodize on it as the evilly-inspired author of a late work of this name has done? The writer does not think so. And she feels justified in saying so, since the most careful reading of the Old Testament — esoterically as well as exoterically — seems to have carried the most enthusiastic inquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the

1155. *Source of Measures,* p. 5. 1156. *Ibid.,* p. 12.

Pentateuch every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

It is not, then, in the Bible that we have to search for the origin of the Cross and Circle, but beyond the Flood. Therefore, returning to Éliphas Lévi and the *Zohar,* we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that "God is a circle, the center of which is everywhere and the circumference nowhere," whereas the Kabalists say the reverse, and maintain it solely out of their desire to veil their doctrine. By the way, the definition of Deity by the Circle is not Pascal's at all, as É. Lévi thought. It was *borrowed* by the French philosopher from either Mercury Trismegistus or Cardinal Cusa's Latin work, *De Doctâ Ignorantiâ,* in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words "Cosmic Circle," which stand symbolically in the original inscription, by the word *Theos.* With the ancients both words were synonymous.

A

CROSS AND CIRCLE

Something of the divine and the mysterious has ever been ascribed, in the minds of the ancient philosophers, to the shape of the circle. The old world, consistent in its symbolism with its pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward VEIL alike — by a circle. This merging of the two into a unity, and the name *theos* given indifferently to both, is explained, and becomes thereby still more *scientific* and philosophical. Plato's etymological definition of the word *theos* has been shown elsewhere. He derives it from the verb *θέειν* (see *Kratylos*[1156a]), "to move," as suggested by the motion of the heavenly bodies which he connects with deity. According to the Esoteric philosophy, this Deity is during its "nights" and its "days" (*i. e.,* cycles of rest or activity) "the *eternal perpetual motion,*" "the EVER-BECOMING, as well as the ever universally present, and the ever Existing." The latter is the root-abstraction, the former — the only possible conception in human mind, if it disconnects this deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through aeons of duration into its original status — ABSOLUTE UNITY.

1156a. Page 397, Stallbaum's text.
1157. See "*Book of the Dead,*" Ritual XVII, 45–47.

It was only the minor gods, who were made to carry the symbolical attributes of the higher ones. Thus, the god *Shu*, the personification of *Ra*, who appears as " the great Cat of the Basin of Persea in Annu,"[1157] was often represented in the Egyptian monuments seated, and holding a cross, symbol of the four quarters, or the Elements, attached to a Circle.

In that very learned work, *The Natural Genesis*, by Mr. Gerald Massey,[1158] under the heading, " Typology of the Cross," there is more information to be had on the cross and circle than in any other work we know of. He who would fain have proofs of the antiquity of the Cross is referred to these two volumes. The author shows that

the circle and the cross are inseparable. . . . The crux ansata unites the circle and cross of the four corners. From this origin . . . [they] came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu, is a circle. The name denotes the circling, wheeling round, periodicity, the wheel of time. This the god uses as a weapon to hurl at the enemy. In like manner Thor throws his weapon, the Fylfot, a form of the four-footed cross [Svastika] and a type of the four quarters. Thus the cross is equivalent to the circle of the year. . . . The wheel emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-tie .[1158a]

Nor was the double glyph sacred with the profane, but only with the Initiates. For Raoul Rochette shows[1159]

the sign ♀, occurring as the *reverse* of a Phoenician coin, with a Ram as the obverse. . . . The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind-quarters of valuable brood mares of Corinthian and other beautiful breeds of horses,[1160]

which proves that so far back as those early days the cross had already become the symbol of human procreation, and that oblivion of the *divine* origin of Cross and Circle had set in.

Another form of the cross is given from the *Journal of the Royal Asiatic Society*[1161]:—

At each of the four quarters is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Swastika cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha, is likewise figured at the center of this cross, the lotus being an Egyptian and Hindû type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse

1158. Pages 408–455, Vol. I.
1158a. Pages 422–423.
1159. *Ibid.*
1160. Raoul Rochette, " De La Croix Ansée," *Mém. de l'Académie des Sciences*, pl. 2, Nos. 8, 9, also, 16, 2, page 320, quoted in *Natural Genesis, loc. cit.*
1161. Vol. xviii, p. 393, pl. 4.

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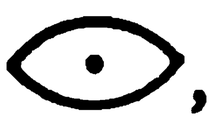
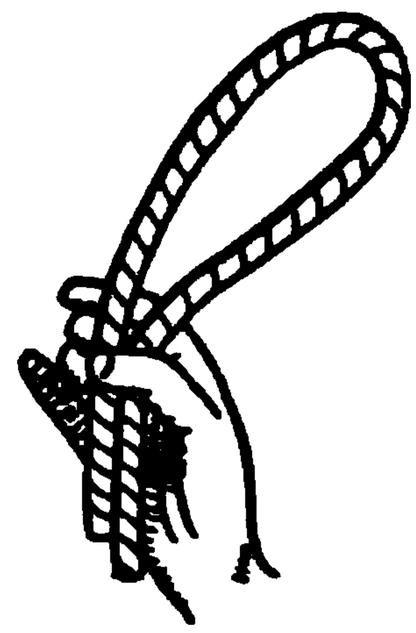
or Ark, was the sign of all beginning (*Arche*) on this account, and the Ark-tie is the cross of the North, the hind part of Heaven. . . .

Now this, again, is entirely astronomical and phallic. The Purânic version in India gives the whole another color; and without, however, destroying the above interpretation it is made to reveal a portion of its mysteries with the help of the astronomical key, and thus offers a more metaphysical rendering. The "Ankh-tie" does not belong to Egypt alone. It exists under the name of pâśa, a cord which Śiva holds in the hand of his right back arm[1164] (Śiva having four arms). The Mahâdeva is represented in the posture of an ascetic, as Mahâ-Yogî with his third eye , which is "the Ru,  , set upright on the Tau-cross" in another form. The pâśa is held in the hand in such a way that it is the first finger and hand near the thumb which make the cross, or loop and crossing. Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kâlî, Śiva's consort, has the same as an attribute!



The *pâśa* has here a double significance, as also has Śiva's *triśûla* and every other divine attribute. This significance lies in Śiva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of Śiva it becomes *lingayic* and *yonic*. That which is meant is this: Śiva, as said before, is unknown by that name in the Vedas; and it is in the white *Yajur* Veda that he appears for the first time as the great god—MAHÂDEVA—whose symbol is the lingam. In *Rig Veda* he is called Rudra, the "howler," the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the *Vishnu Purâna,* he is the god who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the Vedas, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the "roarer," the "terrible." This is well shown in the *Brihadâranyaka Upanishad,* wherein the Rudras, the progeny of Rudra, god of fire, are called the "ten vital breaths" (*prâna,* life) with *manas,* as eleventh, whereas as Śiva, he is the *Destroyer* of that life. Brahmâ calls him Rudra, and gives him, besides, seven other names,

1164. See Moor's *Hindû Pantheon,* plate xiii.

which names are his seven forms of manifestation, also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose (*pâśa*) in his hand, when he is represented as an ascetic, the *Mahâyogin,* has no phallic signification, and it, indeed, requires a strong imagination bent in this direction to find such even in an astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet" it signifies the "strait gate" that leads to the kingdom of heaven, far more than the "birth-place" in a physiological sense.

It is a *Cross in a Circle* and *Crux Ansata,* truly; but it is a Cross on which all the human passions have to be crucified before the Yogî passes through the "strait gate," the narrow circle that widens into an infinite one, as soon as the *inner* man has passed the threshold.

As to the mysterious constellation of the Seven Rishis in the great Bear, if Egypt made them sacred to "the oldest genitrix, Typhon"— India has connected all these symbols ages ago with time or *Yuga* revolutions, and the Sapta-rishis are intimately connected with our present age — the Dark *Kali Yuga.*[1165] The great Circle of Time, on the face of which fancy in India has represented the Tortoise (Kûrma, or Śiśumâra one of the Avatârs of Vishnu), has the Cross placed on it by nature in its division and localization of stars, planets and constellations. Thus in *Bhâgavata Purâna,*[1166] it is said that "at the *extremity of the tail of that animal, whose head is directed toward the South* and whose body is *in the shape of a ring* [Circle], Dhruva [the ex-pole star] is placed; and *along that tail* are the Prajâpati, Agni, Indra, Dharma, etc.; and *across its loins* the Seven Rishis." This is then the first and earliest Cross and Circle, into the formation of which enters the Deity (symbólized by Vishnu), the Eternal Circle of Boundless Time, *Kâla,* on whose plane lie crossways all the gods, creatures, and creations born in Space and Time; — who, as the philosophy has it, all die at the Mahâpralaya.

Meanwhile it is they, the Seven Rishis, who mark the time and the duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one — she who hides — has proven virtuous. The Pleiades (Krittikâs) are the nurses of Kârttikeya, the God of War (Mars of the Western Pagans), who is called the Commander of the celestial armies—or rather of the Siddhas (translated Yogîs in heaven, and holy sages on the earth) — "Siddhasena," which would make Kârttikeya identical with Michael, the "leader of the celestial hosts" and, like himself, a virgin *Kumâra.*[1167]

1165. Described in the *Mission des Juifs* by the Marquis St. Yves d'Alveydre, the hierophant and *leader* of a large party of French Kabalists, as the Golden Age!

1166. V, xxx.

1167. The more so since he is the re-

Verily he is the "Guha," the *mysterious one,* as much so as are the Saptarshis and the Krittikâs (seven Rishis and the Pleiades), for the interpretation of all these combined, reveal to the adept the greatest mysteries of occult nature. One point is worth mention in this question of cross and circle, as it bears strongly upon the elements of fire and water, which play such an important part in the circle and cross symbolics. Like Mars, who is alleged by Ovid to have been born of a mother alone (Juno), without the participation of a father, or like the Avatârs (Krishna, for instance), in the West as in the East — Kârtikeya is born, but in a still more miraculous manner — begotten by neither father nor mother, but out of a seed of Rudra Śiva, *via Agni,* who dropped it into the Ganges. Thus he is born from *fire and water* — a "boy bright as the Sun and beautiful as the moon." Hence he is called *Agnibhuva* (Agni's son) and *Gangâ-putra* (Son of Ganges). Add to this the fact that the Krittikâs, his nurses, as *Matsya Purâna* shows, are presided over by Agni, or, in the authentic words — "The seven Rishis are on a line with the brilliant Agni," and hence are called Âgneya — and the connexion is easy to follow.

It is, then, the Rishis who mark the time and the periods of Kali-yuga, the age of sin and sorrow. See in the *Bhâgavata Purâna,*[1168] and *Vishnu Purâna.* Says the former:—

When the splendor of Vishnu [Krishna] departed for heaven, then did the Kali Yuga, during which men delight in sin, invade the world. . . . When the Seven Rishis were in Maghâ, the Kali Yuga, comprising 1200 (divine) years (432,000 years of mortals), began; and when from Maghâ, they shall reach Pûrvâshâdhâ, then will this Kali age attain its growth, under Nanda and his successors.[1169]

This is the revolution of the Rishis "when the two first stars of the Seven Rishis (of the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the Seven Rishis continue stationary in that conjunction for a hundred years," a hater of Nanda makes Parâśara say. According to Bentley, it is in order to show the quantity of the precession of the equinoxes that this notion originated among the astronomers. It was done

by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghâ, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars being called the Rishis, the Circle so assumed was called the line of the Rishis . . . and being

puted slayer of Tripurâsura and the Titan Târaka. Michael is the conqueror of the dragon, and Indra and Kârttikeya are often made identical.

1168. XII, II, 26, 32.

1169. Nanda is the first Buddhist Sovereign, Chandragupta, against whom all the Brâhmans were so arrayed; he of the Morya Dynasty, and the grandfather of Aśoka. This is one of those passages that do not exist in the earlier Purânic MSS. They were added by the Vaishnavas, who interpolated almost as much, out of Sectarian spite, as the Christian Fathers did.

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and its sidereal symbols — it is this Circle and the starry cross on its face, which play the most prominent part.

The Secret Doctrine teaches us that everything in the universe, as well as the universe itself, is formed (created) during its periodical manifestations—by accelerated MOTION set into activity by the BREATH of the ever-to-be-unknown power (unknown to present mankind, at any rate) within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle: hence the serpent biting his tail, represents the circle of Wisdom in infinity; as does the astronomical cross — the cross within a circle, and the globe, with two wings added to it, which then became the sacred *Scarabaeus* of the Egyptians, its very name being suggestive of the secret idea attached to it. For the Scarabaeus is called in Egypt (in the papyri) *Kheperu* and *Kheperi* from the verb *Kheper* "to become," and has thus been made a symbol and an emblem of human life and of the successive *becomings* of man, through the various peregrinations and metempsychoses (reincarnations) of the liberated Soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the Immortal entity. Being, however, an esoteric doctrine, revealed only during the mysteries by the priest-hierophants and the Kings-Initiates to the candidates, it was kept secret. The incorporeal intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity.[1171] Says Proklos:[1172]

> Before the mathematical numbers, there are the *Self-moving* numbers; before the figures apparent — the vital figures, and before producing the material worlds *which move in a Circle,* the Creative Power produced the *invisible* Circles.

Deus enim et circulus est, says Pherecydes, in his hymn to Jupiter. It was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation. "The devotee must approach as much as possible the form of a perfect circle," prescribes the Secret Book. Numa tried to spread among the people the same custom, Pierius[1173] tells his readers; and Pliny says: "During our worship, we roll up, so to say, our body in a ring, *totum corpus circumagimur.*"[1174] The vision of the prophet Ezekiel reminds

1171. See *Ezekiel,* chap. i.

1172. *In Quinto Libro Euclid.*

1173. Pierius Vale.

1174. The goddess Basht (or Pasht) was represented with the head of a cat. This animal was sacred in Egypt for several reasons: as a symbol of the Moon, "the eye of Osiris" or the "Sun," during night. The cat was also sacred to Sekhet. One of the mystic reasons was because of its body being rolled up in a *circle* when asleep,

one forcibly of this mysticism of the circle, when he beheld a *whirlwind* from which came out "one *wheel* upon the earth" whose work "*was* as it were a wheel in the middle of a wheel"[1175] . . . "for the Spirit of the living creature *was* in the wheels."[1176]

"*Spirit* whirleth about continually and returneth again according to his circuits" — says Solomon,[1177] who is made in the English *translation* to speak of the "Wind," and in the *original text* to refer both to the *Spirit* and the *Sun*. But the *Zohar*, the only true glossary of the Kabalistic *Preacher*, in explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend, says that "it seems to say that the sun moves in circuits, whereas it refers to the Spirit *under the Sun*, called the holy Spirit, that moves circularly, toward both sides, that they (It and the Sun) *should be united in the same Essence*. . . ."[1178]

The Brâhmanical "Golden Egg," from within which emerges Brahmâ, the creative deity, is the "circle with the Central Point" of Pythagoras, and its fitting symbol. In the Secret Doctrine the concealed UNITY — whether representing PARABRAHMAM, or the "GREAT EXTREME" of Confucius, or the Deity concealed by PTAH, the Eternal Light, or again the Jewish EN-SOPH, is always found to be symbolized by a circle or the "nought" (absolute *No-Thing* and Nothing, because it is *infinite* and the ALL); while the god-manifested (by its works) is referred to as the *diameter of that circle*. The symbolism of the underlying idea is thus made evident: the right line passing through the center of a circle has, in the geometrical sense, length, but neither breadth or thickness: it is an imaginary and feminine symbol, crossing eternity and made to rest on the plane of existence *of the phenomenal world*. It is *dimensional*, whereas its circle is dimensionless, or, to use an algebraical term, it is the dimension of an equation. Another way of symbolizing the idea is found in the Pythagorean sacred *Dekad* which synthesizes, in the dual numeral *Ten* (the 1 and a circle or cipher), the absolute ALL manifesting itself in the WORD or generative Power of Creation.

The posture is prescribed for occult and magnetic purposes, in order to regulate in a certain way the circulation of the vital fluid, with which the cat is pre-eminently endowed. "The nine lives of a cat" is a popular saying based on good physiological and occult reasons. Mr. G. Massey gives also an astronomical reason for it which may be found in § I, "SYMBOLISM." "The cat saw the Sun, had it in its eye by night (was the eye of night), when it was otherwise unseen by men (for as the moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes) . . . We might say the moon *mirrored* the solar light, because we have *looking-glasses*. With them the cat's eye was the mirror."

1175. Chap. i, verses 4–16.
1176. Verse 20.
1177. *Eccles.* i. 6.
1178. *Zohar*, fol. 87, col. 346.

B

THE FALL OF THE CROSS INTO MATTER

Those who would feel inclined to argue upon this Pythagorean symbol by objecting that it is not yet ascertained, so far, at what period of antiquity the *nought* or cipher occurs for the first time — especially in India — are referred to Vol. II of "*Isis Unveiled*."[1179]

Admitting for argument's sake that the ancient world was not acquainted with our modes of calculation or Arabic figures — though we know it was — yet the *circle* and *diameter* idea is there to show that it was the *first* symbol in cosmogony. Before the *trigrams* of Fo-hi, *Yang*, the Unity, and *Yin*, the binary, explained cunningly enough by Éliphas Lévi thus:[1180] — China had her Confucius, and her Tau-ists.[1181] The former circumscribes the "great extreme" within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the *Sung* Sages showed the "great Extreme" in an upper circle, and Heaven and Earth in two lower and smaller circles. The *Yangs* and the *Yins* are a far later invention. Plato and his school never understood the Deity otherwise, many epithets of his applied to the "God over all" (ὁ ἐπὶ πᾶσι θεός) notwithstanding. Plato having been initiated, could not believe in a personal God — a gigantic Shadow of Man. His epithets of "monarch" and "Law-giver of the Universe" bear an abstract meaning well understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, recognizing it at the same time as immutable. He says,

Yang Yin

> Beyond all *finite* existences, and *secondary* causes, all laws, ideas and principles, there is an INTELLIGENCE or MIND (νοῦς), the first principle of all principles, the Supreme Idea on which all other ideas are grounded . . . *the ultimate* substance *from which all things derive their being and essence,* the first and efficient cause of all the order, and harmony, and beauty and excellency, and goodness, which pervades the Universe —

who is called, by way of pre-eminence and excellence, the Supreme[1182] good, "the god" (ὁ θεός), and "the god over all." These words apply, as Plato himself shows, neither to the "Creator" nor to the "Father" of our modern Monotheist, but to the *ideal* and abstract cause. For, as he says, "this θεός, the god over all, *is not the truth or the intelligence,* but the FATHER of it," and its Primal cause. Is it Plato, the greatest pupil of the archaic Sages, a sage himself, for whom there was but a single object of attainment in this life — REAL KNOWLEDGE —

1179. Pages 299, 300, *et seq.*
1180. *Dogme et Rituel,* Vol. I, p. 124.
1181. Also in *T'sang-t'ung-ky,* by Wei-Pa-Yang.
1182. Cocker's *Christianity and Greek Philosophy,* xi, p. 377.

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whose *x* must ever elude the grasp of our terrestrial algebra. The Hindûs have tried to solve it by their *avatârs*, the Christians *think* they did it — by their one divine Incarnation. Exoterically — both are wrong; *esoterically* both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed — if not actually revealed — the archaic mystery of the Cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have thus synthesized it into one symbol — the central Point in the Crucifix — they have shown thereby that they have never seized the true Spirit of the teaching of Christ, and by their interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it — as though the Boundless and the Infinite can ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the "X," the decussated cross, and of the "Hermetic," pointing to the four cardinal points — were well understood by the mystical minds of the Hindûs, Brâhmans and Buddhists, thousands of years before it was heard of in Europe; and that symbol was and is found all over the world. They bent the ends of that cross and made of it their *Svastika* now the *Wan* of the Buddhist Mongolian.[1186] It implies that the "Central point" is not limited to one individual, however perfect. That *the* Principle (God) is in Humanity, and Humanity, as all the rest, is in it, like drops of water are in the Ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.

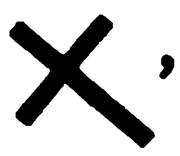
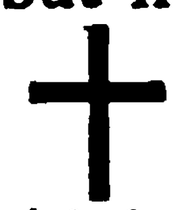
Isarim, an Initiate, is said to have found at Hebron, *on the dead body of* Hermes, the well known *Smaragdine* tablet, which, it is said, contained the essence of Hermetic wisdom. ". . . Separate the earth from the fire, the subtile from the gross . . . Ascend from the earth to heaven and then descend again to earth" was traced on it. The *riddle* of the cross is contained in these words, and its double mystery is solved — to the Occultist.

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It

1186. The *Svastika* is certainly one of the oldest symbols of the Ancient Races. In our century, says Kenneth R. H. Mackenzie (*Royal Masonic Cyclopaedia*) it (the Svastika) "has survived in the form of the mallet" in the Masonic Fraternity. Among the many "meanings" the author gives of it, we do not find, however, the most important one, masons evidently not knowing it.

symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY.

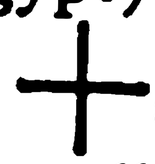
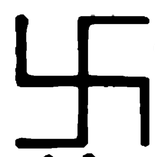
"Attach thyself," say the alchemists, "to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters."[1187]

Again:—The T (Tau), and the astronomical cross of Egypt are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured as a hieroglyphic right under the seated figure, is a *Tau*. The standing figure which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. . . . The Egyptian Hierophant had a square head-dress which he had to wear always during his functions. . . . The perfect *Tau*, formed of the perpendicular (descending male ray), and a horizontal line (matter, female principle), and the mundane circle was an attribute of Isis, and it is but at death that the Egyptian cross was laid on the breast of the mummy. These square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord,[1188] with the *signum Thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus  , but in the original Egyptian hieroglyphics as a perfect Christian cross  (*Tat*, the emblem of stability). In the *Revelation*, also, the "Alpha and Omega" (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*.[1189] Moses[1190] orders his people to mark their *door-posts and lintels* with blood, lest the "Lord God" should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a tau! The identical Egyptian handled *cross*, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philae.

Enough was said in the text about the *Svastika* and the *Tau*. Verily may the Cross be traced back into the very depths of the unfathomable Archaic Ages! Its Mystery deepens rather than clears, as we find it

1187. *Isis Unveiled*, Vol. I, 508, 506.
1188. *Ezekiel*, ix. 4.
1189. See *Isis Unveiled*, 1, 572; II, 393.
1190. In *Exodus*, xii. 22.

on the statues of Easter Island — in old Egypt, in Central Asia, engraved on rocks as Tau and Svastika, in pre-Christian Scandinavia, everywhere! The author of the *Hebrew-Egyptian Mystery* stands perplexed before the endless shadow it throws back into antiquity, and is unable to trace it to any particular nation or man. He shows the *Targums* handed down by the Hebrews, obscured by translation. In *Joshua*[1191] read in *Arabic*, and in the *Targum* of *Jonathan*, it is said: "*The king of Ai he crucified upon a tree.*" The *Septuagint* rendering is of suspension from a *double word* (Wordsworth on *Joshua*). . . . The strangest expression of this kind is in *Numbers*,[1192] where, by Onkelos (?) it is read: "Crucify them before the Lord (Jehovah) *against the Sun.*" "The word here יקע, *to nail to*, is rendered properly (Fuerst) by the Vulgate *to crucify*. The very construction of this sentence is mystic."[1192a]

So it is, but the spirit of it has been ever misunderstood. "To crucify before (not against) the sun" is a phrase used of initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a *tau* T (in Egypt), of a *Svastika* without the four additional prolongations (thus:  , not ), plunged in a deep sleep (the "Sleep of Siloam" it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt). He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descend into Hades, Amenti, or Pâtâla (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas reliefs*. One especially from the temple of Philae, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of

1191. Chap. viii. 29. 1192. Chap. xxv. 4.
1192a. *The Hebrew-Egyptian Mystery in the Source of Measures*, page 204.

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The theoretical use of crucifixion must have been somehow connected with the personification of this symbol [the structure of the garden of Paradise symbolized by a crucified man]. But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design.* What practically, as regards humanity, could actual crucifixion betoken? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values — [the symbolization of the connexion of 113 : 355, with 20612 : 6561, *by a crucified man*]. Not only are they shown to work in the Kosmos . . . but by sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the connecting links. Reflection becomes more involved when it is considered that the power of expression of the law, *exactly,* by *numbers,* clearly defining a system, was not the *accident* of the language, but was its very *essence,* and of its *primary organic construction;* therefore, neither the language, nor the mathematical system attaching to it, *could be of man's invention,* unless both were *founded upon a prior language, which afterwards became obsolete.* . . .[1193]

The author proves these points by further elucidation, and reveals the secret meaning of more than one *dead-letter* narrative, by showing that probably אִישׁ, *man,* was the *primordial* word — "the very first word possessed by the Hebrews, whoever they were, to carry the idea by sound of a *man.* The essential of this word was 113 [the numerical value of that word] from the beginning, and carried with it the elements of the cosmical system displayed."

This is demonstrated by the Hindû Wittoba — a form of Vishnu — as said already. The figure of Wittoba, even to the nail-marks on the feet,[1194] *is that of Jesus crucified, in all its details* save the Cross; and that MAN was meant is proved to us further by the fact of the *Initiate being reborn after his crucifixion on the* TREE OF LIFE. This "tree" has now become exoterically, through its use by the Romans as an instrument of torture, and the ignorance of the early Christian schemers, the *tree of death!*

Thus, one of the *seven esoteric meanings* implied in this mystery of Crucifixion by the mystic inventors of the system — the original elaboration and adoption of which dates back to the very establishment of the MYSTERIES — is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was so learned in the esoteric Wisdom of Egypt, and who adopted their numerical system from the Phoenicians, and later from the Gentiles, from whom they borrowed most of their Kabalistic Mysticism, adapted, most ingeniously, the Cosmic and anthropologi-

1193. *Source of Measures,* pp. 204–205.

1194. See Moor's *Hindû Pantheon,* where Wittoba's left foot bears the mark of the nail — or the figure of his idol.

cal symbols of the "heathen" nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of it today, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy and the Hebrew occult metrology, and used it dexterously. Thus they took the word *aish* (one of the *Hebrew* word forms for MAN) and used it in conjunction with that of *Shânâh* "lunar year," so mystically connected with the name of Jehovah, the supposed "father" of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindûs, and Muir shows it in his *Hindû Pantheon* in the engraving that represents Wittoba. Plato adopted it in his decussated Cross in Space, the X, "the Second God who impressed himself on the Universe in the form of the Cross"; Krishna is likewise shown "crucified."[1195] Again it is repeated in the Old Testament in the queer injunction *to crucify men* before the Lord, *the Sun* — which is no prophecy at all, but has a direct phallic significance. In § II of that same most suggestive work on the Kabalistic meanings — *The Hebrew-Egyptian Mystery in the Source of Measures,* we read again:—

In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the Man's extremities and on the cross, they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds or *stigmata* in the extremities are necessarily *four,* designative of the *square*. . . . The *three* nails with the *three* wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical bars] on which the man is placed; and this in turn points to the circular measure transferred on to the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together *for all,* and *four when separated,* or 7 in all — another *most holy* [and *with the Jews*] feminine base number.[1195a]

Thus, while the phallic or sexual meaning of the "Crucifixion Nails" is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above, in its connexion with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

Now, the primordial system, the double glyph that underlies the idea of the Cross, is not "of human invention," for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis.

1195. See Dr. Lundy's *Monumental Christianity,* fig. 72. 1195a. Page 52.

Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no *higher than a phallic symbol.*

With the Esotericists, from the remotest times the Universal Soul or *anima mundi,* the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the life principle of the three kingdoms; and it was *Septenary* with the Hermetic philosophers, as with all ancients. For it is represented as a Sevenfold cross, whose branches are respectively, *light, heat, electricity, terrestrial magnetism, astral radiation, motion,* and *Intelligence,* or what some call self-consciousness.

We have said it elsewhere. Long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a sign of recognition among adepts and neophytes, the latter being called *Chrests* (from Chrestos, man of tribulation and sorrow). Says É. Lévi:

> The sign of the cross adopted by the Christians does not belong exclusively to them. It is Kabalistic, and represents the opposition and quaternary equilibrium of the elements. We see by the Occult verse of the *Paternoster* that there were originally two ways of making it, or, at least *two* very different formulas to express its meaning — one reserved for *priests-initiates,* the other given to neophytes and the profane. Thus, for example, the *initiate,* carrying his hand to his forehead, said: *To thee;* then he added, *belong:* and continued, while carrying his hand to the breast — *the kingdom;* then, to the left shoulder — *justice;* to the right shoulder — *and mercy.* Then he joined the two hands, adding: *throughout the generating cycles: "Tibi sunt Malchut et Geburah et Chassed per Aeonas"* — a sign of the Cross, *absolutely* and magnificently kabalistic, which the profanations of Gnosticism made the militant and official Church completely lose.[1196]

The "militant and official Church" did more: having helped herself to what had never belonged to her, she took only that which the "profane" had, the Kabalistic meaning of the *male* and *female* Sephiroth. She never lost the *inner* and higher meaning since she never had it — É. Lévi's pandering to Rome, notwithstanding. The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the *neophytes,* the CHREST.

1196. *Dogme et Rituel,* etc., Vol. II, p. 88.

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quested (in *Pistis Sophia*) by his disciples to reveal to them, "the mysteries of the Light of thy [*his*] Father" (*i. e.*, of the higher SELF enlightened by Initiation and Divine knowledge), Jesus answers:

Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, *saving only* THE MYSTERY *of the seven vowels and their* FORTY AND NINE POWERS, and their numbers thereof; and no name is more excellent *than all these vowels.*[1199a]

"The Seven Fathers and the Forty-nine Sons blaze in DARKNESS, but they are the LIFE and LIGHT and the continuation thereof through the Great Age" — says the Commentary speaking of the "Fires."

Now it becomes evident that, in every esoteric interpretation of exoteric beliefs expressed in allegorical forms, there was the same underlying idea — the basic number seven, the compound of *three and four,* preceded by the divine THREE (△) making the perfect number ten.

Also, these numbers applied equally to divisions of time, to cosmography metaphysical and physical, as well as to man and everything else in visible nature. Thus these *Seven* vowels with their *forty-nine* powers are identical with the *three* and the *Seven* Fires of the Hindûs and their forty-nine fires; identical with the numerical mysteries of the Persian Simorgh; identical with those of the Jewish Kabalists. The latter, dwarfing the numbers (their mode of *blinds*), made the duration of each successive *renewal* (what we call in esoteric parlance *Round*) of the seven renewals of the globe only of 7000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the universe 49,000 years only.[1200]

Now, the Secret Doctrine furnishes a key which reveals to us on indisputable grounds of comparative analogy that *Garuda,* the allegorical and monstrous half-man and half-bird—the *Vâhana* or vehicle on which Vishnu (who is Kâla, "time") is shown to ride — is the origin of all other such allegories. He is the Indian *phoenix,* the emblem of cyclic and periodical time, the "man-lion" *Sinha,* of whose representations the so-called "gnostic gems" are so full.[1201] "Over the seven rays of the lion's crown, and corresponding to their points, stand, in many cases. the seven vowels of the Greek alphabet AEHIOYΩ, testifying to the Seven Heavens."[1201a] This is the *Solar* lion and the emblem of the Solar

1199a. *Pistis Sophia,* 378.

1200. Compare § "Chronology of the Brâhmans."

1201. As confessed by King, the great authority on Gnostic antiquities, these gnostic gems are not the work of the Gnostics, but belong to *pre-christian* periods, and are the work of *magicians* (p. 241).

1201a. *The Gnostics and Their Remains,* p. 218.

cycle, as Garuda[1202] is that of the great cycle, the "*Mahâ-Kalpa*" co-eternal with Vishnu, and also, of course, the emblem of the Sun, and Solar cycle. This is shown by the details of the allegory. At his birth, Garuda is mistaken for *Agni*, the God of Fire, on account of his (Garuda's) "*dazzling splendor*," and thereupon called *Gaganeśvara*, "lord of the sky." Again, his being represented as Osiris, and by many heads of allegorical monsters on the *Abraxas* (gnostic) gems, with the head and beak of an eagle or a hawk (solar birds), denotes Garuda's solar and cyclic character. His Son is *Jatâyu*, the cycle of 60,000 years. As well remarked by C. W. King:[1203] "Whatever the primary meaning [of the gem with the solar lion and vowels] it was probably imported in its present shape from INDIA, *that true fountain head of Gnostic iconography*."

The mysteries of the seven gnostic vowels, uttered by the thunders of St. John, can be unriddled only by the primeval and original Occultism of Âryâvarta, brought into India by the primeval Brâhmans, who had been *initiated in Central Asia*. And this is the Occultism we study and try to explain, as much as is possible in these pages. Our doctrine of seven Races and Seven Rounds of life and evolution around our terrestrial chain of spheres, may be found even in *Revelation*.[1204] When the seven "thunders," or "sounds," or "vowels"— one meaning out of the seven for each such vowel relating directly to our own Earth and its seven Root-Races in each Round—"had uttered their voices"— but forbidden the Seer to write them, and made him "seal up those things"— what did the Angel "standing upon the sea and upon the earth" do? He lifted his hand to heaven "and sware by him that liveth for ever and ever . . . that there *should be time no longer*." "But in the days of the voice of the *seventh angel* when he shall begin to sound, the Mystery of God [of the Cycle] should be finished,"[1205] which means, in theosophic phraseology, that when the Seventh Round is completed, then *Time* will cease. "There shall be time no longer" very naturally, since *pralaya* shall set in and there will remain no one on earth to keep a division of time, during that periodical dissolution and arrest of conscious life.

Dr. Kenealy and others believed this doctrine of the Rabbins (their calculations of cyclic seven and forty-nine) to have been brought by

1202. The lack of intuition in Orientalists and *antiquarians* past and present, is remarkable. Thus, Wilson, the translator of *Vishnu Purâna*, declares in his *Preface* that in the *Garuda Purâna* he found "no account of the birth of Garuda." Considering that an account of "Creation" in general is given therein, and that Garuda is co-eternal with Vishnu, the *Mahâ-Kalpa*, or Great Life-Cycle, beginning with and ending with the *manifesting* Vishnu, what other account of Garuda's birth could be expected!

1203. *Gnostics*, p. 218.

1204. Vide *Revelation* xvii, verses 3 and 10; and *Leviticus* xxiii, verses 15 to 18; the first passage speaking of the "Seven Kings," of whom *five* have gone; and the second about the "Seven Sabbaths," etc.

1205. x, 7.

them from Chaldaea. This is more than likely. But the Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological magic, got their wisdom and learning from India. It is not difficult, therefore, to recognize in them our own esoteric doctrine. In their secret computations, the Japanese have the same figures in their cycles. As to the Brâhmans, their Purânas and Upanishads are good proof of it. The latter have passed entirely into Gnostic literature; and a Brâhman needs only to read *Pistis Sophia*[1206] to recognize his forefathers' property, even to the phraseology and similes used. Compare: in *Pistis Sophia*[1206a] the disciple says to Jesus: "Rabbi, reveal unto us the Mysteries of the Light [*i. e.*, the "*Fire* of Knowledge or Enlightenment"] . . . forasmuch as we have heard thee saying that *there is another baptism of smoke,* and another baptism of the Spirit of Holy Light," *i. e.*, the Spirit of FIRE. "I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire," says John of Jesus;[1207] meaning this esoterically. The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His *gnosis* was that of exoteric and ritualistic dogma, of dead-letter orthodoxy;[1208] while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the "FIRE" Wisdom of the true gnosis or the *real spiritual* enlightenment. One was FIRE, the other the SMOKE. For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the "people" below, for the profane, Mount Sinai in (*through*) smoke, *i. e.*, the exoteric husks of orthodox or *sectarian ritualism.*

Now, having the above in view, read the dialog between the sages Nârada and Devamata in the *Anugîtâ,* the antiquity and importance of which MS. (an episode from the *Mahâbhârata*) one can learn in the "Sacred Books of the East," edited by Prof. Max Müller.[1209] Nârada is discussing upon the breaths or the "life-winds," as they are called in

1206. *Pistis Sophia* is an extremely important document, a genuine *Evangel* of the Gnostics, ascribed at random to Valentinus, but much more probably a pre-Christian work in its original. It was discovered in a Coptic MS. by Schwartze, in the British Museum, quite accidentally, and translated by him into Latin; after which text and (Latin) version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids to sit down and write the revelation. It is genuine and ought to be as canonical as any other gospel. Unfortunately it remains to this day untranslated.

1206a. 377.

1207. *Matthew* iii, 11.

1208. In the Cycle of Initiation, which was very long, water represented the first and lower steps toward purification, while trials connected with *fire* came last. Water could regenerate the body of matter; FIRE alone, that of the *inner* Spiritual man.

1209. Vol. VIII; see *Introduction* by Kâshinâth Trimbak Telang, M. A.

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under check by the Prâna and Apâna. . . . The latter two are held in check and controlled by the Udâna, which thus controls all. And the control of this, which is the control of all five . . . leads to the Supreme Self.[1210]

The above is given as an explanation of the text, which records the words of the Brâhmana, who narrates how he reached the ultimate Wisdom of Yogism, and had reached all knowledge in this wise. Saying that he had "perceived by means of the SELF the seat abiding in the SELF," where dwells the Brahman free from all; and explaining that that indestructible principle was entirely *beyond the perception of senses* (*i. e.*, of the five "life-winds"), he adds that "in the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaiśvânara *fire sevenfold.*" This "Fire," according to Nîlakantha's Commentary, is identical with the "I," the SELF, which is the goal of the ascetic (Vaiśvânara being a word often used for the *Self*). Then the Brâhmana goes on to enumerate that which is meant by the word "Sevenfold," and says, "The nose [or smell], the tongue [taste], the eye, and the skin, and the ear as the fifth, the mind, and the understanding, these are the seven tongues of the blaze of Vaiśvânara,[1211] . . . those are the seven (kinds of) fuel for me,[1212] . . . these are the *seven great officiating priests.*"

These seven priests are accepted by Arjuna Miśra in the sense of meaning "the soul distinguished as so many [souls, or principles] with reference to these several powers"; and, finally, the translator seems to accept the explanation, and reluctantly admits that "they may mean" this; though he himself takes the sense to mean "the powers of hearing, etc. (the physical senses, in short) which are presided over by the several deities."[1213]

But whatever it may mean, whether in scientific or orthodox interpretations, this passage on page 259 explains Nârada's statements on page 276, and shows them referring to exoteric and esoteric methods and contrasting them. Thus the Samâna and the Vyâna, though subject to the Prâna and the Apâna, and all the four to Udâna in the matter of acquiring the Prânâyâma (of the Hatha-Yogî, chiefly, or the "lower" form of the Yoga) are yet referred to as the principal offering, for, as rightly argued by the commentator, their "operations are more practically important for vitality";[1213a] *i. e.*, they are the grossest, and are offered in the sacrifice, to disappear, so to speak, in the quality of darkness of that fire or its SMOKE (mere exoteric ritualistic form). But

1210. Pages 258–259, *Anugitâ*, "Sacred Books of the East," vol. VIII.

1211. In the astronomical and cosmical key, Vaiśvânara is Agni, son of the Sun, or Viśvânaras, but in the psycho-metaphysical symbolism it is the SELF, in the sense of non-separateness, *i. e.*, both divine and human.

1212. Here the speaker personifies the said divine SELF.

1213. *Vide loc cit.*, p. 259, footnote no. 6.

1213a. Footnote no. 4, p. 276.

Prâna and Apâna, though shown as subordinate (because less gross or more purified), have the FIRE between them: the Self and the secret knowledge possessed by that Self. So for the good and evil, and for "that which exists and that which does not exist"; all these "pairs"[1214] have fire between them, *i. e.*, esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.

The above is written only for the Western students of Occultism and Theosophy. The writer presumes to explain these things neither to the Hindûs, who have their own Gurus; nor to the Orientalists, who think they know more than all the Gurus and Rishis, past and present, put together. These rather lengthy quotations and examples cited are necessary, if even to point out to the student the works he has to study so as to derive benefit and learning from comparison. Let him read *Pistis Sophia* in the light of the *Bhagavadgîtâ*, the *Anugîtâ* and others; and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead letter blinds disappear at once. Read this and compare with the explanation from the Hindû scriptures just given.

. . . And no name is more excellent than all these [seven] vowels. A name wherein be contained all names, all Lights, and all [the forty-nine] powers, knowing it, if a man quits this body of matter[1215] no *smoke* [*i. e.*, no theological delusion],[1216] no darkness, nor Ruler of the Sphere [no *personal* genius or planetary spirit called God], or of Fate [*karma*] . . . shall be able to hold back the soul that knoweth that name. . . . If he shall utter that [Name] unto the fire, the

1214. Compare with these "pairs of opposites," in the *Anugitâ*, the "pairs" of Aeons in the elaborate system of Valentinus, the most learned and profound master of Gnosis. As the "pairs of opposites," male and female, are all derived from *Akâśa* (undeveloped and developed, differentiated and undifferentiated, or SELF or Prajâpati), so are the Valentinian "pairs" of male and female Aeons shown to emanate from Bythos, the pre-existing *eternal* Depth, and in their secondary emanation from Ampsiu-Ouraan (or sempiternal Depth and Silence), the second Logos. In the esoteric emanation there are seven chief "pairs of opposites"; and so also in the Valentinian system there were fourteen, or twice seven. Epiphanios, copying incorrectly, "copied one pair twice over," Mr. C. W. King thinks, "and thus adds one pair to the proper fifteen." (*The Gnostics*, etc., pp. 263–4.) Here King falls into the opposite error: the pairs of Aeons are not 15 (a blind) but 14, as the *first* Aeon is that from which others emanate, Depth and Silence being the first and only emanation from Bythos. As Hippolytos shows: "The Aeons of Valentinus are confessedly the *Six Radicals* of Simon (Magus)," with the *seventh*, Fire, at their head. And these are: Mind, Intelligence, Voice, Name, Reason and Thought subordinate to FIRE, the higher self, or precisely the "Seven Winds" or the "Seven Priests" of *Anugitâ*.

1215. Not necessarily at death only, but during *Samâdhi* or mystic trance.

1216. All the words and sentences between brackets, are the writer's. This is translated directly from the Latin MS. of the British Museum. King's translation in the *Gnostics* conforms too much to the gnosticism as explained by the Church-Fathers.

darkness shall flee away. . . . And if he shall utter that name unto . . . all their Powers, nay, even unto Barbelo,[1217] *the Invisible God,* and the triple-powered Gods, so soon as he shall have uttered that name in those places, they shall all be shaken and thrown one upon the other, so that they shall be ready to melt, perish and disappear, and shall cry aloud, "O, Light of all Lights that art in the Boundless Light, remember us also and purify us!"[1217a]

It is easy to see who this Light and Name are: the light of Initiation and the name of the "Fire-Self," which is no name, no action, but a Spiritual, ever-living Power, higher even than the "Invisible God," as this Power is ITSELF.

But if the able and learned author of *The Gnostics and Their Remains* has not sufficiently allowed for the Spirit of allegory and mysticism in the fragments translated and quoted by him, in the above named work, from *Pistis Sophia* — other Orientalists have done far worse. Having neither his intuitional perception of the Indian origin of the Gnostic Wisdom still more than of their "gems," most of them, beginning with Wilson and ending with the dogmatic Weber, have made most extraordinary blunders with regard to almost every symbol. Sir M. Monier Williams and others show a very decided contempt for the "Esoteric Buddhists" as theosophists are now called; yet no Student of Occult philosophy has ever mistaken a cycle for a living personage and *vice versa,* as was very often the case with our learned Orientalists. An instance or two may illustrate the statement more graphically. Let us choose the best known.

In the *Râmâyana,* Garuda is called "the maternal uncle of Sagara's 60,000 sons"; and Anśumat, Sagara's grandson, "the nephew of the 60,000 uncles" reduced to ashes by the look of Kapila, "the Purushottama" (or infinite Spirit), who caused Sagara's horse for the Aśvamedha sacrifice to disappear. Again, Garuda's son[1218] — Garuda being himself the *Mahâ-Kalpa* or great cycle — Jatâyu, the king of the feathered tribe, when on the point of being slain by Râvana who carries off Sitâ — says, speaking of himself:

"It is 60,000 years O King, that I am born," after which *turning his back on the Sun* — he dies.

Jatâyu is, of course, the cycle of 60,000 years within the great cycle of GARUDA; hence he is represented as his son, or nephew, *ad libitum,* since the whole meaning rests in his being placed on the line of

1217. Barbelo is one of the three "Invisible Gods," and, as C. W. King believes, includes "the Divine Mother of the Savior," or rather Sophia Achamoth (*Vide* cap. 359).

1217a. *Pistis Sophia,* 378–379.

1218. In other Purânas Jatâyu is the son of Aruna, Garuda's brother, both the Sons of Kaśyapa. But all this is external allegory.

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ocean ages ago washed the base of the Himâlayas — is not entirely without foundation, for there are traces left of this.

The Sânkhya philosophy may have been *brought down* and taught by the first, and written out by the *last* Kapila.

Now *Sagara* is the name of the Ocean, and even of the Bay of Bengal, at the mouth of the Ganges, to this day in India.[1220] Have geologists ever calculated the number of millenniums it has taken the sea to recede to where it is now, from Hardvâr, 1024 feet above the level of the sea at present? If they did, those Orientalists who show Kapila flourishing from the 1st to the 9th century A. D., might change their opinions, if only for one of two very good reasons: the true number of years elapsed since Kapila's day is in the Purânas unmistakably, though the translators fail to see it. And secondly — the Kapila of the Satya, and the Kapila of the Kali-Yugas *may be one and the same* INDIVIDUALITY, *without being the same* PERSONALITY.

Kapila, besides being the name of a personage, of the once living Sage and the author of Sânkhya philosophy, is also the generic name of the Kumâras, the celestial ascetics and virgins; therefore the very fact of *Bhâgavata Purâna* calling *that* Kapila — which it showed just before as a *portion of Vishnu* — the author of Sânkhya philosophy, ought to have warned the reader of a *blind* containing an esoteric meaning. Whether the Son of Vitatha, as *Harivanśa* shows him to be, or of anyone else, the author of Sânkhya cannot be the same as the Sage of the Satya-Yuga — at the very beginning of the Manvantara, when Vishnu is shown *in the form of Kapila, "imparting to all creatures true Wisdom"*; for this relates to that primordial period when "the Sons of God" taught to the just created men the arts and sciences, which have been cultivated and preserved since then in the sanctuaries by the Initiates. There are several well-known Kapilas in the Purânas. First the primeval sage, then Kapila, one of the three "Secret" Kumâras; and Kapila, son of Kaśyapa and Kadrû — the "many-headed Serpent," (see *Vâyu Purâna* placing him on the list of the forty renowned sons of Kaśyapa), besides Kapila, the great sage and philosopher of the Kali Yuga. Being an Initiate, "a Serpent of Wisdom," a Nâga, the latter was purposely blended with the Kapilas of the former ages.

1220. *Vide* Wilson's *Vishnu Purâna*, Vol. III, p. 309.

§ XXIV

THE CROSS AND THE PYTHAGOREAN DEKAD

THE early Gnostics claimed that their Science, the GNOSIS, rested on a square, the angles of which represented respectively *Sige* (Silence), *Bythos* (depth), *Nous* (Spiritual Soul or Mind), and *Aletheia* (Truth).

It is they who were the first to introduce and reveal to the world that which had remained concealed for ages: namely, the *Tau,* in the shape of a Procrustean bed, and Christos as incarnating in *Chrestos,* he who became for certain purposes a willing candidate for a series of tortures, mental and physical.

For them the whole of the Universe, metaphysical and material, was contained within, and could be expressed and described by the digits of Number 10, the Pythagorean *dekad.*

This Dekad representing the Universe and its evolution out of Silence and the *unknown* Depths of the Spiritual Soul, or *anima mundi,* presented two sides or aspects to the student. It could be, and was at first so used and applied to the Macrocosm, after which it descended to the Microcosm, or Man. There was, then, the purely intellectual and metaphysical, or the "*inner* Science," and the as purely materialistic or "surface science," both of which could be expounded by and contained in the *Dekad.* It could be studied, in short, from the Universals of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the dekad appeared, but to be finally re-absorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Dekad could be regarded either as the unity that multiplies, or matter which differentiates, its study being limited to the plane surface; to the Cross, or the *Seven* which proceeds from the ten — or the perfect number, on Earth as in heaven.

This dual system was brought, together with the Dekad, by Pythagoras from India. That it was that of the *Brachmans* and *Iranians,* as they are called by the ancient Greek philosophers, is warranted to us by the whole range of Sanskrit literature, such as the Purânas and the laws of Manu. In these "*Laws*" or "*Ordinances of Manu,*" it is said that Brahmâ first creates "the *ten* lords of Being," the ten Prajâpatis or creative Forces; which ten produce "*seven*" other Manus, or, rather, as some MSS. have it, *Munîn,* instead of Manûn = "devotees," or holy Beings, which are the Seven Angels of the Presence in

the Western religion. This mysterious number Seven, born from the upper triangle △, the latter itself born from the apex thereof, or the Silent Depths of the unknown universal soul (*Sige* and *Bythos*), is the sevenfold *Saptaparna* plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil. This idea is fully elaborated in Vol. I, § "Primordial Substance and Divine Thought," which the reader has to notice carefully, if he would grasp the metaphysical idea involved in the above symbol. In man as in nature, it is, according to the cis-Himâlayan esoteric philosophy (which is that of the *original Manu* Cosmogony), the septenary division that is intended by Nature herself. The seventh principle (*purusha*) alone is the divine SELF, strictly speaking; for, as said in Manu, "He (Brahmâ) having pervaded the subtile parts of those six of unmeasured brightness," created or called them forth to "Self"-consciousness or the consciousness of that *One* SELF.[1221] Of these six, five elements (or principles, or *Tattvas*, as Medhâtithi, the commentator thinks) "are called the atomic destructible elements";[1222] they are described in the above-named section.

We have now to speak of the Mystery language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fulness to the very few, having become with the masses for more than 5000 years an absolutely dead language. Yet most of the learned Gnostics, Greeks and Jews, knew it, and used it, though very differently. A few instances may be given.

On the plane above, the Number is no Number but a *nought* — a CIRCLE. On the plane below it becomes *one* — which is an odd number. Each letter of the ancient alphabets having had its philosophical meaning and *raison d'être*, the number 1 signified with the Alexandrian Initiates a *body erect*, a living standing man, he being the only animal that has this privilege. And, by adding to the 1 a head, it was transformed into a P, a symbol of *paternity*, of the creative potency; while R signified a "moving man," one on his way. Hence PATER ZEUS had nothing sexual or phallic either in its sound or form of letters; nor had πατὴρ Δεύς (*vide* Ragon[1222a]). If we turn now to the Hebrew Alphabet, we shall find that while 1 or aleph, א, has a bull or an Ox for its symbol, 10, the perfect number, or *One* of the Kabala is a *Yod* י (y, i, or j); and means, as the first letter of Jehovah, the procreative organ, *et seq.*

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian theogony, Bythos and Sige

1221. *Manu*, I, 16. 1222. 27. 1222a. *Orthodoxie Maçonnique*, pp. 426 *et seq.*

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threw everything in the perfect form into disorder and confusion. The *perfect man,* they said, *was a quaternary and a ternary,* or four material and three immaterial elements; which three spirits or elements we likewise find in 5, when it represents the *microcosm.* The latter is a compound of a binary directly relating to gross matter, and of three Spirits:

since 5 is the ingenious union of two Greek accents ', placed over vowels which have or have not to be *aspirated.* The first sign ' is called "Strong Spirit" or superior Spirit, the spirit of God aspired (*spiratus*) and breathed by man. The second sign ' the lower, is the *Spirit of Love,* representing the secondary Spirit; the third embraces the whole man. It is the *universal Quintessence,* the vital fluid or Life.[1223b]

The more mystic meaning of 5 is given in an excellent article by Mr. Subba Rao, in *Five Years of Theosophy*[1224] — "The Twelve Signs of the Zodiac," in which he gives some rules that may help the inquirer to ferret out "the deep significance of ancient Sanskrit nomenclature in the old Aryan myths and allegories." Meanwhile, let us see what has been hitherto stated about the constellation Capricornus in theosophical publications, and what is known of it generally. Every one knows that ♑ is the tenth sign of the Zodiac into which the Sun enters at the winter solstice, about December 21st. But very few are those who know — even in India, unless they are initiated — the real mystic connexion which seems to exist, as we are told, between the names *Makara* and *Kumâra.* The first means some amphibious animal called *flippantly* "crocodile," as some Orientalists think, and the second is the title of the great patrons of Yogins (see *Śaiva Purânas*), the Sons of, and even one with, Rudra (Śiva); a Kumâra himself. It is through their connexion with Man that the Kumâras are likewise connected with the Zodiac. Let us try to find out what the word *Makara* means.

The word *Makara,* says the author of "The Twelve Signs of the Zodiac," contains within itself the clue to its correct interpretation. "The letter *Ma* is equivalent to number 5, and *Kara* means hand. Now in Sanskrit *Tribhujam* means a triangle, *bhujam* or *Karam* (both synonyms) being understood to mean a side. So *Makaram* or *Pañchakaram* means a Pentagon" — the five-pointed star or pentagon representing the five limbs of man.[1225] Under the old system, we are told, Makara was the *eighth* instead of the tenth sign.[1226] It is "intended

1223b. Ragon, *op. cit.*, p. 431.

1224. Pages 110, *et seq.*

1225. What is the meaning and the reason of this figure? Because, *Manas* is the *fifth* principle, and because the pentagon is the symbol of Man — not only of the five-limbed, but rather of the *thinking, conscious* MAN.

1226. The reason for it becomes apparent when Egyptian symbology is studied. See further on.

to represent the faces of the Universe, and indicates that the Universe is bounded by *Pentagons,*" as the Sanskrit writers "speak also of *Ashtadiśa* or eight faces bounding Space," referring thus to the *lokapâlas,* the eight points of the compass (the four cardinal and the four intermediate points) . . . "From an objective point of view the *Microcosm* is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception."[1227]

But the true esoteric sense of the word "Makara," does not mean "crocodile," in truth, at all, even when it is compared with the animal depicted on the Hindû Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. Hence the tenth sign of the Zodiac has been taken variously to mean a shark, a dolphin, etc.; as it is the *vâhana* of *Varuna,* the Ocean God, and is often called, for this reason, *Jala-rûpa* or "water-form." The dolphin was the vehicle of Poseidon-Neptune with the Greeks, and one with him, esoterically; and this "dolphin" is the "sea-dragon" as much as the Crocodile of the Sacred Nile is the vehicle of Horus, and Horus himself. "I am the fish and seat of the great Horus of Kem-ur," says the mummy-form God with the crocodile's head.[1228] With the Peratae Gnostics it is *Chozzar* (Neptune), who converts into a sphere the dodecagonal pyramid, "and paints its gate with many colors." He has FIVE *androgyne* ministers — he *is Makara,* the Leviathan.

The rising Sun being considered the Soul of the Gods sent to manifest itself to men every day, and the crocodile rising out of the water at the first sunbeam, that animal came finally to personify a Solar-fire devotee in India, as it personified that fire, or the highest soul with the Egyptians.

In the Purânas, the number of the *Kumâras* changes according to the exigencies of the allegory. For occult purposes their number is given in one place as seven, then as four, then as five. In the *Kûrma Purâna* it is said of them: "These *five* (*Kumâras*), O Brâhman, were Yogins who acquired entire exemption from passion." Their very name shows their connexion with the said constellation — the *Makara,* and with some other Purânic characters connected with the Zodiacal signs. This is done in order to veil what was one of the most suggestive glyphs of the primitive Temples. They are mixed up astronomically, physiologically, and mystically, in general, with a number of Purânic personages and events. Hardly hinted at in the *Vishnu,* they figure in various dramas and events throughout all the other Purânas and sacred literature; so that the Orientalists, having to pick up the threads of

1227. Pages 113–115.

1228. Ch. lxxxviii, 2, "*Book of the Dead.*"

connexion hither and thither, have ended by proclaiming the Kumâras "due chiefly to the fancy of the Purânic writers." But —

Ma,—we are told by the author of the "Twelve Signs of the Zodiac" — is *Five; kara*, a hand with its five fingers, as also a five-sided sign or a *pentagon*. The *Kumâra* (in this case an anagram for occult purposes) are *five* in esotericism, as Yogîs—because the last two names have ever been kept secret; they are the fifth order of Brahmadevas, and the five-fold Chohans, having the soul of the five elements in them, Water and Ether predominating, and therefore their symbols were *both aquatic and fiery*. "Wisdom lies concealed under the couch of him who rests on the golden lotos (*padma*) floating on the water." In India it is Vishnu (one of whose avatârs was Budha, as claimed in days of old). The Prachetasas, the worshipers of Nârâyana (who, like Poseidon moved or dwelt *over* not under the waters), plunged into the depths of the ocean for their devotions and remained therein 10,000 years; and the Prachetasas are *ten* exoterically, but *five*, esoterically. "Prachetas" is in Sanskrit, the name of Varuna, the water god, Nereus, an aspect of the same as Neptune, the Prachetasas being thus identical with the "*five* ministers" of ΧΩΖΖΑΡ (Poseidon) of the Peratae Gnostics. These are respectively called ΑΟΥ, ΑΟΑΙ, ΟΥΩ, ΟΥΩΑΒ, "the *fifth*, a *triple* name (making Seven) being lost"[1229] — *i. e.*, kept secret. This much for the "aquatic" symbol; the "fiery" connecting them with the fiery symbol — spiritually. For purposes of identity, let us remember that as the mother of the Prachetasas was Savarnâ, the daughter of the Ocean, so was Amphitrite the mother of Neptune's mystic "ministers."

Now the reader is reminded that these "five ministers" are symbolized both in the Dolphin, who had overcome the chaste Amphitrite's unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and below a dolphin, a fish, is, again, most mysteriously connected with Oannes, the Babylonian *Dag*, and further also with the (fish) Avatâr of Vishnu, *Matsya*, both teaching mortals *Wisdom*. The Dolphin, as every mythologist knows, was placed for his service by Poseidon among the constellations, and became with the Greeks, *Capricornus*, the goat, whose hind part is that of a dolphin, thus shown identical with *Makara*, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kâma deva, the Hindû god of love, identified, in *Atharva Veda*, with Agni (the fire-god), the son of Lakshmî, as correctly given by *Harivanśa*. For Lakshmî and Venus are one, and Amphitrite is the early form of

1229. So is Brahmâ's *fifth* head, said to be lost, burnt to ashes by Śiva's "central eye"; Śiva being also *pañchânana* "five faced." Thus the number is preserved and secrecy maintained on the true esoteric meaning.

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One, and Death;[1231] and yet it is one of the names of Kâma, the first god in the Vedas, the Logos, from whom have sprung the Kumâras, and this connects them still more with our "fabulous" Indian Makara, and the crocodile-headed God in Egypt.[1232] The crocodiles in the Celestial Nile are *Five*, and the God Tûm, the primordial deity creating the heavenly bodies and the living beings, calls forth these crocodiles in his *fifth creation*. When Osiris, "the defunct Sun," is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial Waters — "the great Green One." When the Sun of life rises, they re-emerge out of the sacred river. All this is highly symbolical, and shows how primeval esoteric truths found their expression in identical symbols. But, as Mr. T. Subba Rao truly declares, "The veil, that was dexterously thrown over certain portions of the mystery connected with the [Zodiacal] signs by the ancient philosophers, *will never be fully lifted up for the amusement or edification of the uninitiated public.*"[1232a]

Nor was number five less sacred with the Greeks. The five words (*Pañchadaśa*) of Brahmâ have become with the Gnostics the "Five Words" written upon the âkâśic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA ΩZZA PAXAMA ΩZAI, translated by the Orientalists "the robe, the glorious robe of my strength." These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the "resurrected" Initiate after his last trial of three days' trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, *i. e.*, merged in Nirvâna. The E *Delphicum*, a sacred symbol, was the numeral *five*, again; and how sacred it was is shown by the fact that the Corinthians (according to Plutarch) replaced the wooden numeral in the Delphic Temple by a bronze one; and this one was transmuted by Livia Augusta into a *fac-simile* of gold.

It is easy to recognize in the two spirits — the Greek accents or signs (',) spoken of by Ragon (*vide supra*) — Âtmâ and Buddhi, or "divine spirit and its vehicle" (spiritual soul).

The *six* or the "Senary" is dealt with later, while the Septenary will be fully treated in the course of this volume.[1233]

The *Ogdoad* or 8 symbolizes the eternal and spiral motion of cycles, the 8, ∞, and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos presided over by the eight great gods — the seven from the primeval Mother, the One and the Triad.

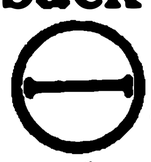
1231. Death of every physical thing truly; but Mâra is also the unconscious quickener of the birth of the Spiritual.

1232. Osiris is called in the *"Book of the Dead"* *"Osiris*, the double Crocodile." (See Chapter "On the Names of Osiris," cxlii.) "He is the good and the bad Principle; the Day, and the Night Sun, the God, and the mortal man." Thus far the Macrocosm and the Microcosm.

1232a. *Five Years of Theosophy*, p. 117.

1233. *Vide* the "Mysteries of the Hebdomad."

Then comes the number nine or the triple ternary. It is the number which reproduces itself incessantly under all shapes and figures in every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, *i. e.*, to 3 + 6 + 0. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our globe ready to be animated by *a divine spirit,* 9 symbolized our earth informed by a *bad* or evil spirit.

Ten, or the Dekad, brings all these digits back to unity, and ends the Pythagorean table. Hence this figure —  , *unity within zero* — was the symbol of Deity, of the Universe, and of man. Such is the secret meaning of "the strong grip of the Lion's paw, of the tribe of Judah" between two hands (the "*master mason's grip*"), the joint number of whose fingers is *ten.*

If we now give our attention to the Egyptian cross, or the *Tau,* we may discover this letter, so exalted by Egyptians, Greeks, and Jews, to be mysteriously connected with the *Dekad.* The *tau* is the Alpha and the Omega of secret divine Wisdom, which is symbolized by the initial and the final letter of Thot (Hermes). Thot was the inventor of the Egyptian alphabet, and the letter *tau* closed the alphabets of the Jews and the Samaritans, who called this character the "end" or "perfection," "culmination" and "security." Thence — Ragon[1233a] tells us — the words *terminus* (end), and *tectum* (roof), are symbols of shelter and security, which is rather a prosaic definition. But such is the usual destiny of ideas and things in this world of spiritual decadence, if also of physical progress. PAN was at one time *absolute nature,* the one and GREAT-ALL; but when history catches a first glimpse of him, Pan has already tumbled down into a *godling* of the fields, a rural god; and history will not recognize him, while theology makes of him the devil. Yet his seven-piped flute, the emblem of the seven forces of nature, of the seven planets, the seven musical notes, of all the septenary harmony, in short, shows well his primordial character. So with the Cross. Far earlier than the Jews had devised their golden candlestick of the temple with *three* sockets on one side and *four* on the other, and made of number 7 a feminine number of generation,[1234] thus introducing the phallic element into religion, the

1233a. *Op. cit.,* pp. 432–433.

1234. Reflecting on the *Cross,* the author of the *Source of Measures* shows that this candlestick in the temple "was so composed that counting on either side there were *four* candle-sockets; while at the apex, there being *one in common* to both sides, there were in fact *three* to be counted on the one side and four on the other, making in all the number 7, upon the self-same idea of one in common with the cross display. Take a line of one unit in breadth by three units long, and place it on an incline; take another of four units long, and lean it upon this one, from an opposite incline, making the top unit of the four in length the corner or apex of a triangle. This is the display of the candlestick. Now take away the line of three units in length and

more spiritually-minded nations had made of the cross (as 3, 4 = 7), their most sacred divine symbol. In fact, Circle, Cross, and Seven — the latter being made a base of *circular* measurement — are the first primordial symbols. Pythagoras, who brought his wisdom from India, left to posterity a glimpse into this truth. His school regarded number 7 as a compound of numbers 3 and 4, which they explained in a dual manner. On the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: "Father-Mother-Son"; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane. Some students, in view of the sacredness of Tetraktys and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the ancients *only a secondary* "perfection," so to speak, because it related only to the manifested planes. Whereas it is the *Triangle,* the Greek *delta,* Δ, which was the "vehicle of the unknown Deity." A good proof of it lies with the name of the Deity beginning with Delta. *Zeus* was written Δεύς by the Boeotians,[1235] thence the *Deus* of the Latins. This, in relation to the metaphysical conception, with regard to the meaning of the Septenary *in the phenomenal world,* but for purposes of profane or exoteric interpretation, the symbolism changed. *Three* became the ideograph of the *three material elements* — air, water, earth; and four became the principle of all that which is neither corporeal nor perceptible. But this has never been accepted by the real Pythagoreans. Viewed as a compound of 6 and 1, the *senary* and the *unity,* number seven was the invisible center, the spirit of everything (see further the explanation of 6), as there exists no body with six lines constituting its form without a *Seventh* being found as the central point in it (see crystals and snow-flakes in so-called *inanimate* nature). Moreover, number *seven,* they said, has all the perfection of the UNIT — the number of numbers. For as absolute unity is uncreated, and impartite (hence number-less) and no number can produce it, so is the seven: no digit contained within the decade can beget or produce it. And it is 4, which affords an arithmetical division between *unity* and *seven,* as it surpasses the former by the same number (three), as it is itself surpassed by the seven, since *four* is by as many numbers above *one,* as *seven* is above *four.* (From a MS. supposed to be by "St. Germain.")

"With the Egyptians number 7 was the symbol *of life* eternal," says Ragon,[1235a] and adds that this is why the Greek letter Z, which is

cross it on the one of four units in length, and the cross form results. The same idea is conveyed in the six days of the week in *Genesis,* crowned by the seventh, which was used by itself as a base of circular measure" (p. 51).

1235. See Liddell and Scott's Greek-English Lexicon.

1235a. Op. cit., p. 435.

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quintessence which spreads in every direction and forms all matter. (St. Germain's MS.)

The few instances and examples brought forward reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical nature; that the Sun, once upon a time the symbol of DEITY, became, as aeons glided by, that of its creative ardor only; and that thence it fell into a glyph of phallic significance? But surely, it is not those whose method was (like Plato's) to proceed from the universals down to the particulars, who could ever have begun by symbolizing their religions by sexual emblems! It is quite true, though uttered by that incarnated paradox, Éliphas Lévi, that "man is God on Earth, and God is man in Heaven." But this could not, and never did apply to the One Deity, only to the Hosts of ITS incarnated beams, called by us Dhyân Chohans, by the ancients, Gods; and now transformed by the Church into devils on the *left*, and into the Savior on the *right* side!

But all such dogma grew out of the one root, the root of wisdom, which grows and thrives on the Indian soil. There is not an Archangel that could not be traced back to its prototype in the sacred land of Âryâvarta. These "prototypes" are all connected with the Kumâras who appear on the scene of action by *refusing* — as Sanatkumâra and Sananda — to "create progeny." Yet they are called the "creators" of (thinking) man. More than once they are brought into connexion with Nârada — another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Nârada is the leader of the *Gandharvas*, the celestial singers and musicians; *esoterically*, the reason for it is explained by the fact that the latter (*the Gandharvas*) are "the instructors of men in the secret sciences." It is they, who "loving the women of the Earth," disclosed to them the mysteries of creation; or, as in the Veda — the "heavenly Gandharva" is a deity who knew and revealed the *secrets of heaven and divine truths*, in general. If we remember what is said of this class of Angels in *Enoch* and in the Bible, then the allegory is plain: their leader, Nârada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the Vedas, are *Chhandaja* (will-born) or incarnated (in different Manvantaras) *of their own will;* — and they are shown in exoteric literature as existing age after age; some being "cursed to be re-born," others, incarnating as a duty. Finally, as the Sanakadikas, the seven Kumâras who went to visit Vishnu on the "White Island" (*Śveta-dvîpa*) the island inhabited by the Mahâ Yogins — they are connected

with *Śâkadvîpa* and the Lemurians and Atlanteans of the Third and Fourth Races.

In Esoteric Philosophy, the Rudras (Kumâras, Âdityas, Gandharvas, Asuras, etc.) are the highest Dhyân Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature — hence the sacredness of number *five* — became independent of the pure *Arûpa* devas. This is a mystery very difficult to realize and understand correctly. For, we see that those who were "obedient to law" are, equally with the *rebels, doomed to be reborn in every age.* Nârada, the Rishi, is cursed by Brahmâ to incessant peripateticism on Earth, *i. e.*, to be constantly reborn. He is a rebel against Brahmâ, and yet has no worse fate than the *Jayas* — the twelve great *creative* gods produced by Brahmâ as *his assistants in the functions of creation.* For the latter, lost in meditation, only *forgot to create;* and for this, they are equally cursed by Brahmâ to be born in every *manvantara.* And still they are termed — together with the rebels — *Chhandajas,* or those born of their own will in human form!

All this is very puzzling to one who is unable to read and understand the Purânas except in their dead letter sense.[1238] Hence we find the Orientalists refusing *to be puzzled,* and cutting the Gordian knot of perplexity by declaring the whole scheme "figments" "of Brâhmanical fancy and love of exaggeration." But to the student of occultism, the whole is pregnant with deeply philosophical meaning. We willingly leave the rind to the Western Sanskritists, but claim the essence of the fruit for ourselves. We do more: we concede that in one sense much in these so-called "fables" refers to astronomical allegories about constellations, asterisms, stars, and planets. Yet, while the *Gandharva* of the *Rig-Veda* may there be made to personify the fire of the Sun, the *Gandharva devas* are entities both of a physical and psychic character; while the Apsarasas (with other Rudras) are both *qualities* and *quantities.* In short, if ever unraveled, the theogony of the Vedic Gods will reveal fathomless mysteries of Creation and being. Truly says Parâśara: "These thirty-three divinities exist age after age, and their appearance and disappearance is in the same manner as the sun sets and rises again."[1239]

There was a time, when the Eastern symbol of the Cross and Circle, the *Svastika,* was universally adopted. With the esoteric (and, for the

1238. Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them.

1239. *Vishnu Purâna,* I, xv.

matter of that, exoteric) Buddhist, the Chinaman and the Mongolian, it means "the 10,000 truths." These truths, they say, belong to the mysteries of the unseen Universe and primordial Cosmogony and Theogony. "Since Fohat crossed the Circle like two lines of flame [horizontally and vertically] the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning." This is why the *Svastika* is always placed — as the ansated Cross was in Egypt — on the breasts of the defunct mystics. It is found on the heart of the images and statues of Buddha, in Tíbet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh, for ever, with some. This, because they have to keep those truths inviolate and intact, in eternal silence and secrecy to the day these are perceived and read by their chosen successors — new Initiates — "worthy of being entrusted with the ten thousand perfections." So degraded, however, has it now become, that it is often placed on the headgear of the "gods," the hideous idols of the sacrilegious *Bhons,* the *Dugpas* (Sorcerers) of the Tíbetan borderlands; until found out by a *Gelukpa* and torn off together with the head of the "god"; though it would be better were it that of the worshiper which was severed from the sinful body. Still, it can never lose its mysterious properties. Throw a retrospective glance, and see it used alike by the Initiates and Seers, as by the priests of Troy (found by Schliemann on the site of that old city). One finds it with the old Peruvians, the Assyrians, Chaldaeans, as well as on the walls of the old-world cyclopean buildings; in the catacombs of the *New* world, and in those of the *Old* (?), at Rome, where, because the first Christians are supposed to have concealed themselves and their religion, it is called *Crux Dissimulata.*

According to de Rossi, the Svastika from an early period was a favorite form of the cross *employed with an occult signification,* which shows the secret was not that of the Christian cross. One Svastika cross in the catacombs is the sign of an inscription which reads "ΖΩΤΙΚΩ ΖΩΤΙΚΗ," "*Vitalis Vitalia,*" or "life of life."[1240]

But the best evidence to the antiquity of the cross is that which is brought forward by the author of *Natural Genesis.*[1241] Mr. Massey says:

The value of the cross as a Christian symbol, is supposed to date from the time when Jesus Christ was crucified. And yet in the "Christian" *Iconography of the Catacombs no figure of a man appears upon the Cross during the first six or seven centuries.* There are all forms of the cross except that — the alleged starting-point of the new religion. That was not the *initial* but the final form of the Crucifix.[1242] During some six centuries after the Christian era the

1240. Quoted in *The Natural Genesis,* Vol. I, p. 427.

1241. *Ibid.,* p. 433.

1242. With the Christians, most undeniably. With the pre-Christian symbologists it was, as said, the Bed or Couch of

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The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained and bound to the cross. In the *Ritual*, the Osirian cries, "*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him. Har-ru-bah has knotted him.*"[1244] These were the cords of the four Quarters, or the cross. Thor is said to smite the head of the Serpent with his hammer . . . a form of the Svastika or four-footed Cross. . . . In the primitive sepulchers of Egypt the model of the Chamber had the form of a Cross.[1245] The pagoda of Mathura . . . the birth-place of Krishna, was built in the form of a Cross. . . .[1246]

This is perfect and no one can discern in this "sexual worship," with which the Orientalists love to break the head of Paganism. But how about the Jews, and the exoteric religions of some Hindû sects, especially the rites of the Vallabhâchâryas? For, as said, the Lingam and Yoni of Śiva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship. But the *tree* or *Cross*-worship[1247] of the Jews, as denounced by their own Prophets, can hardly escape the charge. The "Sons of Sorcerers," "the seed of the adulterer," as Isaiah calls them,[1248] never lost an opportunity of "enflaming themselves with idols under every green tree," which denotes no metaphysical recreation. It is from these *monotheistic* Jews that the Christian nations have derived their religion, their "God of gods, the One living God," while despising and deriding the worship of the Deity of the ancient philosophers. Let such believe in and worship the physical form of the Cross, by all means.

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe.

1244. Apophis or *Apap* is the Serpent of evil, symbol of human passions. The Sun (Osiris-Horus), destroys him, when Apap is thrown down, bound and chained. The god Aker, "the chief of the gate of the Abyss," of Aker, the realm of the Sun (xv. 39) binds him. Apophis is the enemy of Ra (light), but the "great Apap has fallen!" exclaims the defunct. "The Scorpion has hurt thy mouth," he says to the conquered enemy (xxxix. 7). The Scorpion is the "worm that never dies" of the Christians. Apophis is bound on the *Tau* or *Tat*, "the emblem of stability." (See the erection of Tat in *Tattu*, Ritual xviii.)

1245. So have the crypts in cis-Himâlayan regions where Initiates live, and where their ashes are placed for seven lunar years.

1246. *The Natural Genesis*, Vol. I, p. 432.

1247. The Cross and the Tree are identical and synonymous in symbolism.

1248. Chapter lvii.

Nor is it the Three in One, the triple aspect of the seed — its form, color, and substance — that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aśvattha,* the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life. The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic* care: thus rejecting the only knowledge upon which he can with full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it. He who sees in the cross, the decussated circle of Plato, the *Pagan,* not the antitype of circumcision, as *Christian* (St.) Augustine did,[1249] is forthwith regarded by the Church as a heathen: by Science, as a lunatic. This because, while refusing to worship the god of physical generation, he confesses that he can know nothing of the Cause which underlies the so-called *First* Cause, the causeless Cause of this Vital Cause. Tacitly admitting the All-Presence of the boundless Circle and making of it the universal Postulate upon which the whole of the manifested universe is based, the Sage keeps a reverential silence concerning that upon which no mortal men should dare to speculate. "The Logos of God is the revealer of man, and the logos (the verb) of man is the revealer of God," says Éliphas Lévi in one of his paradoxes. To this, the Eastern Occultist would reply:— "On this condition, however, that man should be dumb on the CAUSE that produced both God and its logos. Otherwise, he becomes invariably the *reviler,* not the 'revealer,' of the incognizable Deity."

We have now to approach a mystery — the Hebdomad in nature. Perchance, all that we may say, will be attributed to coincidence. We may be told that this number in nature is quite *natural* (so we say too), and has no more significance than the illusion of motion which forms the so-called "Strobic circles." No great importance was given to these "singular illusions" when Professor Sylvanus Thompson exhibited them at the meeting of the British Association in 1877. Nevertheless we should like to learn the scientific explanation why seven should ever form itself as a pre-eminent number—six concentric circles around a seventh, and seven rings within one another round a central point, etc., etc. — in this *illusion,* produced by a swaying saucer, or any other vessel. We give the solution refused by science in the section which follows.

1249. Sermon the 160th.

§ XXV

THE MYSTERIES OF THE HEBDOMAD

WE must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number in every scripture known to the Orientalists. As every religion, from the oldest to the latest, claims its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. These sacred numbers (3, 4, 7) are the sacred numbers of *Light, Life,* and *Union* — especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the *Factor* number. This has now to be demonstrated.

If one happened to ask a Brâhman learned in the Upanishads — so full of the secret wisdom of old, why "he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuparna,*" as Bopaveda is credited with saying; and why the Somapa Pitris should be worshiped by the Brâhman *trisuparna* — very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

"When the first 'Seven' appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second 'Seven,' who, guiding the Jîvas *of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third 'Seven' evolved their* Chhâyâs. . . . *The fifth 'Seven' imprisoned their* ESSENCE. . . . *Thus man became a Saptaparna." (Commentary.)*

A

SAPTAPARNA

Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek "myths." The T, or ⊤ (*tau*), formed from the figure 7, and the Greek letter Γ (*gamma*), was[1250] the symbol of life, and of life eternal:

1250. See § "Cross and Circle."

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these two interlaced triangles — wrongly called "Solomon's seal," which also form the emblem of our Society — that produce the Septenary and the Triad at one and the same time, and are the *Dekad*, whatever way this sign ✡ is examined, as all the ten numbers are contained therein. For with a point in the middle or center, thus ✡ it is a sevenfold sign; its triangles denote number 3; the *two* triangles show the presence of the binary; the triangles with the central point common to both yield the quaternary; the six points are the senary; and the central point, the unit; the *quinary* being traced by combination, as a compound of *two* triangles, the even number, and of *three* sides in each triangle, the first odd number. This is the reason why Pythagoras and the ancients made the number *six* sacred to Venus, since "the union of the two sexes, and the spagyrization of matter by triads are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies."[1253]

Belief in "Creators," or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the Earth has seven Logoi — the emanating rays of the one "Father-Ray" — the PROTOGONOS, or the manifested "Logos" — he who sacrifices his Esse (or flesh, the Universe) that the world may live and every creature therein have conscious being.

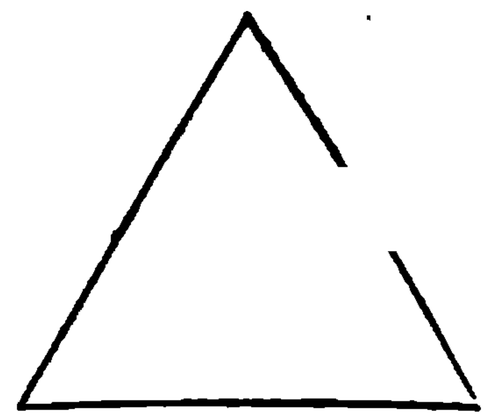
Numbers 3 and 4 are respectively male and female, Spirit and Matter, and their union is the emblem of life eternal in spirit on its ascending arc, and in matter as the ever resurrecting element — by procreation and reproduction. The spiritual male line is vertical | ; the differentiated matter-line is horizontal; the two forming the cross or +. The former (the 3), is invisible; the latter (the 4), is on the plane of objective perception. This is why all the matter of the Universe, when analysed by science to its ultimates, can be reduced to four elements only — carbon, oxygen, nitrogen, and hydrogen: and why the three primaries, the noumenoi of the four, or graduated Spirit or Force, have remained a *terra incognita* and mere speculations, names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature and acquaint themselves with the potentialities of the effects. Thus, while the men of Western learning had, and still have, the four, or matter to toy with, the Eastern Occultists and their disciples, the great alchemists the world over, have the whole septenate to study from.[1254]

1253. The "Potency of the Pythagorean Triangles" (Ragon, *ibid.*).

1254. There are learned Brâhmans who have protested against our septenary division. They are right from their own standpoint, as we are right from ours. Leaving

As those Alchemists have it:—"When the Three and the Four kiss each other, the Quaternary joins its middle nature with that of the Triangle," (or Triad, *i. e.*, the face of one of its plane surfaces becoming the middle face of the other), "and becomes a cube; then only does it (the cube unfolded) become the vehicle and the number of LIFE, the Father-Mother SEVEN."

The following diagram will perhaps assist the student to grasp these parallelisms.



HUMAN PRINCIPLES.		PRINCIPLES OF PHYSICAL NATURE.
VII. . . . ÂTMÂ.		
VI. . . . BUDDHI.		
V. . . . MANAS.		
IV. Kâma-rûpa, the principle of animal desire, which burns fiercely during life in matter, resulting in satiety; it is inseparable from animal existence.	HYDROGEN	The lightest of all gases; it burns in oxygen giving off the most intense heat of any substance in combustion, and forming Water, the most stable of compounds; Hydrogen enters largely into all organic compounds.
III. Linga-Śarîra; the inert vehicle or form on which the body is molded; the vehicle of Life. It is dissipated very shortly after the disintegration of the body.	NITROGEN	An inert gas; the vehicle with which Oxygen is mixed to adapt the latter for animal respiration; it also enters largely into all organic substances.
II. Prâna, LIFE, the active power producing all vital phenomena.	OXYGEN	The supporter of combustion; the life-giving gas; the active chemical agent in all organic life.
I. The gross Matter of the body, the substance formed and molded over the Linga-śarîra (Chhâyâ) by the action of Prâna.	CARBON	The fuel *par excellence;* the basis of all organic substances; the (chemical) element which forms the largest variety of compounds.

Now we are taught that all these earliest forms of organic life also

the three *aspects,* or *adjunct principles* out of calculation, they accept only four *Upâdhis* (bases) including the Ego — the reflected image of the Logos in the "Kârana Śarîra" — and even "strictly speaking . . . only three Upâdhis." For purely theoretical metaphysical philosophy, or purposes of meditation, these three may be sufficient, as shown by the Târaka Yoga system; but for *practical occult teaching* our septenary division is the best and easiest. It is, however, a matter of school and choice.

appear in septenary groups of numbers. From minerals or "soft stones that hardened" (Stanza) followed by the "hard plants that softened," which are the product of the mineral, for "it is from the bosom of the stone that vegetation is born";[1255] and then to man — all the primitive models in every kingdom of nature begin by being ethereal, transparent, films. This, of course, takes place only in the first beginning of life. With the next period they consolidate, and at the *seventh* begin to branch off into species, *all except men,* the first of the mammalian animals[1256] in the Fourth Round.

Virgil, versed as every ancient poet was, more or less, in esoteric philosophy, sang evolution in the following strains:—

> *Principio coelum ac terras, camposque liquentes*
> Lucentemque globum lunae, Titaniaque astra,
> SPIRITUS intus alit; totamque infusa per artus
> MENS agitat molem, et magno se corpore miscet.
> Inde Hominum pecudumque genus, etc.[1257] (*Aeneid,* VI, *724–728*)

"First came three, or the triangle." This expression has a profound meaning in Occultism, and the fact is corroborated in mineralogy, botany, and even in geology, as was demonstrated in the section on "Ancient Chronology," by the compound number seven, the three and the four being in it. Salt in solution proves it. For when its molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones. It is the figure of *fire,* whence the word *"pyramids"*; while the second geometrical figure in manifested Nature is a square or a cube, 4 and 6; for, "the particles of earth being cubical, those of fire are pyramidal" truly — (Enfield). The pyramidal shape is that assumed by the pines — the most primitive tree after the fern period. Thus the two opposites in cosmic nature — fire and water, heat and cold — begin their metrographical manifestations, one by a trimetric, the other by a hexagonal system. For the stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with a central nucleus, like a miniature star within the larger one.

1255. Commentary, Book IX, F. 19.

1256. *Protista* are not animals. The reader is asked to bear in mind that when we speak of "animals," the mammalians alone are meant. Crustacea, fishes, and reptiles are contemporary with, and must have preceded *physical* man in this Round. All were bi-sexual, however, before the age of mammalia in the closing portion of the secondary or Mesozoic ages, *yet nearer to the Palaeozoic than the Caenozoic ages.* Smaller marsupial mammalia are contemporary with the huge reptilian monsters of the Secondary.

1257. "First Divine Spirit within sustains the Heavens, the earth and watery plains, the moon's orb and shining stars, and the *Eternal Mind* diffused through all the parts of nature, actuates the whole stupendous frame and mingles with the vast body of the universe. *Thence proceed the race of men and beasts, the vital principles* of the flying kind and the monsters which the Ocean breeds under its smooth crystal plane." "All proceeds from Ether and from its seven natures"— said the alchemists. Science knows these only in their superficial effects.

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10, the Total in Unity, or the Universe. Apart from the higher Triad, the lower creative Sephiroth are seven.

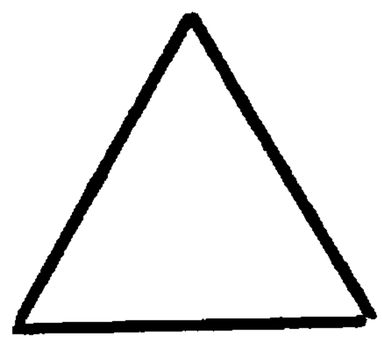
The above is not directly to our point, though it is a necessary reminder to facilitate the comprehension of what follows. The question at issue is to show that Jah-Noah, or the Jehovah of the Hebrew Bible, the alleged Creator of our Earth, of man and all upon it, is:—

(*a*) The lowest Septenary, the Creative Elohim — in his Cosmic aspect.

(*b*) The Tetragrammaton or the Adam-Kadmon, "the Heavenly Man" of the Four letters — in his theogonic and Kabalistic aspects.

(*c*) Noah — identical with the Hindû *Śishta*, the human seed, left for the peopling of the Earth from a previous creation or Manvantara, as expressed in the Purânas, or the pre-diluvian period as rendered allegorically in the Bible — in his Cosmic character.

But whether a Quaternary (Tetragrammaton) or a Triad, the Bible Creative God is not the Universal 10, unless blended with AIN-SOPH (as Brahmâ with Parabrahm), but a septenary, one of the many Septenaries of the Universal Septenate. In the explanation of the question now in hand, his position and status as Noah may best be shown by placing the 3, △, and 4, □, on parallel lines with the "Cosmic" and "Human" principles. For the latter, the old familiar classification is made use of. Thus:—



HUMAN ASPECTS, or PRINCIPLES		COSMIC ASPECTS, or PRINCIPLES
1. Universal Spirit (Âtmâ)	Triple aspect of the Deity.	1. The Unmanifested Logos
2. Spiritual Soul (Buddhi)		2. Universal (latent) Ideation[1281]
3. Human Soul, Mind (Manas)		3. Universal (or Cosmic) active[1282] Intelligence
4. Animal Soul (Kâma-Rûpa)	Spirit of the Earth. Jehovah.[1283]	4. Cosmic (Chaotic) Energy
5. Astral Body (Linga Śarira)	Noah.	5. Astral Ideation, reflecting terrestrial things
6. Life Essence (Prâna)	Space containing Life — the Waters of the Deluge.	6. Life Essence or Energy
7. Body (Sthûla Śarira)	Mount Ararat.[1284]	7. The Earth

NOTE. — For footnotes, see next page.

As an additional demonstration of the statement, let the reader turn to scientific works. "*Ararat* = *the mount of descent* = הר-יר-ד, *Hor-Jared.* Hatho mentions it out of composition by *Arath* = ארת. Editor of Moses Chorenensis says: 'By this, they say, is signified *the first place of descent* (of the ark).'[1265] Under *'Berge' mountain,* Nork says of Ararat: 'ארט, for ארת (*i. e., Ararat* for *Arath*) EARTH, Aramaic reduplication.' Here it is seen that Nork and Hatho make use of the same equivalent in Arath, ארת, with the meaning of *Earth.*"[1266]

Noah thus symbolizing both the *Root*-Manu and the *Seed*-Manu, or the Power which developed the planetary chain, and our earth, and the *Seed* Race (the Fifth) which was saved while the last sub-races of the Fourth perished — Vaivasvata Manu — the number *Seven* will be seen to recur at every step. It is he (Noah), who represents, as Jehovah's permutation, the septenary Host of the Elohim, and is thus the Father or Creator (the Preserver) of all animal life. Hence verses 2 and 3 of chapter vii of *Genesis,* "Of every clean beast thou shalt take to thee by

1261. The Advaiti Vedântic philosophy classifies this as the highest trinity, or rather the Trinitarian aspect of Chinmâtra (Parabrahmam), explained by them as the "bare potentiality of Prajñâ" — the power or the capacity that gives rise to perception; Chidâkâśam, the infinite field or plane of Universal Consciousness; and Asat (Mûlaprakriti), or undifferentiated matter. (See "Personal and Impersonal God" in *Five Years of Theosophy.*)

1262. Differentiated matter existing in the Solar System (let us not touch the whole Kosmos) in seven different conditions, and Prajñâ, or the capacity of perception, existing likewise in seven different aspects corresponding to the seven conditions of matter, there must necessarily be seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out.

1263. Represented as the jealous, angry, turbulent and ever active god, revengeful, and kind only to his chosen people when propitiated by them.

1264. Noah and his three Sons are the collective symbol of this Quaternary in many and various applications, Ham being the Chaotic principle.

1265. Bryant's *Anal.,* Vol. IV, pages 5, 6, 15.

1266. *Source of Measures,* page 65. The author explains, "Note that in Hebrew, *Jared,* the father of Enoch, is construed to be '*the mount of descent,*' and is said to be the same with *Ararat* on which the cubical structure of *Noah,* or *foundation measure* rested. *Jared,* in Hebrew, is ו-רד The root derivations are the same with those of *Ararat,* of *acre,* of earth." As by Hebrew metrology "Jared, ו-רד is, *literally in British* Y R D; hence in *Jared* is to be found *literally* our English word *yard* (and also ודרך, for *Jah,* or *Jehovah, is rod*). It is noteworthy that the son of *Jared,* viz., *Enoch,* lived 365 years, and it is said of him by rabbinical commentators, that the year period of 365 days was discovered by him, thus bringing, again, *time and distance* values together, *i. e., year time* descended by co-ordination, through the *yard,* or *Jared,* who *thus was its father,* in or through *Enoch;* and truly enough, 1296 = *yard* (or *jared*) × 4 = 5184, the characteristic value of the solar day, in *thirds,* which, as stated, may be styled the *parent numerically,* of the solar year" (*ibid.,* p. 65). This, however, by the astronomical and numerical Kabalistic methods. Esoterically, Jared is the Third race and Enoch the Fourth — but as he is taken away alive he symbolizes also the Elect saved in the Fourth, while Noah is the Fifth from the beginning — the family saved from the waters, eternally and *physically.*

sevens, the male (3), and the female (4); of fowls also of the air by *sevens*," etc., etc., followed by all the *sevening* of days and the rest.

B

The Tetraktys in Relation to the Heptagon

Thus Number Seven, as a compound of 3 and 4, *is* the factor element in every ancient religion, because *it is the factor element in nature.* Its adoption must be justified, and it must be shown to be *the* number *par excellence,* for, since the appearance of *"Esoteric Buddhism,"* frequent objections have been made, and doubts expressed as to the correctness of these assertions.

And here let the student be told at once, that in all such numerical divisions the One universal Principle,— although referred to as (the) one, because the *Only One* — never enters into the calculations. It stands, in its character of the Absolute, the Infinite, and the universal abstraction, entirely by Itself and independent of every other Power whether noumenal or phenomenal. It "is neither matter nor spirit; It is neither Ego nor non-Ego; and It is neither object nor subject," says the author of "Personal and Impersonal God," and adds:—

> In the language of Hindû philosophers it is the original and eternal combination of Purusha [Spirit] and Prakriti [matter]. As the Advaitis hold that an external object is merely the product of our mental states, Prakriti is nothing more than an illusion, and Purusha is the only reality; it is the One existence which remains in the universe of Ideas. This . . . then, is the Parabrahm of the Advaitis. . . .
>
> Even if there were to be a personal God with anything like a material *upâdhi* (physical basis of whatever form), from the standpoint of an Advaiti there will be as much reason to doubt his noumenal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that *the grand total of all the states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation ceases during *Pralaya.* There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare *Chidâkâśam* (the field of consciousness) in fact. When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Advaitis.[1267]

Being itself entirely out of human reckoning or calculation, yet this "huge aggregation of various states of consciousness" is a Septenate,

1267. *Five Years of Theosophy,* Art. "Personal and Impersonal God," pp. 202-203.

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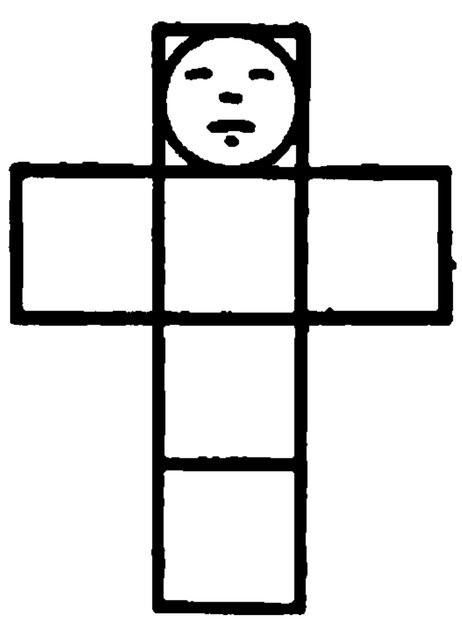
on the monad, the *seventh*]. Thus the two principles of temporal things, the *pyramis* and cube, form and matter, flow from one fountain, the tetragon [on earth, the *monad* in heaven]. . . .[1270]

Here Reuchlin, the great authority on the Kabala, shows the cube to be *matter,* whereas the pyramid or the *triad* is " form." With the Hermesians the number four becomes the symbol of truth *only when amplified into a cube,* which, unfolded, makes seven, as symbolizing the male and female elements and the element of LIFE.[1271]

Some students have been puzzled to account for the vertical line, which is male, becoming (*vide infra*) in the cross a four-partitioned line — *four* being a female number, while the horizontal (the line of matter) becomes three-divisioned. But this is easy of explanation. Since the middle face of the cube unfolded *is common* to both the vertical and the horizontal bar, or double-line, it becomes *neutral* ground so to say, and belongs to neither. The spirit line remains triadic, and the matter line two-fold — two being an even and therefore a female number also. Moreover, according to Theon, the Pythagoreans who gave the name of Harmony to the Tetraktys, " because it is a diatessaron in sesquitertia " — were of opinion that " the division of the canon of the monochord was made by the tetraktys in the *duad, triad,* and *tetrad;* for it comprehends a sesquitertia, a sesquialtera, a duple, a triple, and a quadruple proportion, the section of which is 27." " In the ancient musical notation, the tetrachord consisted of *three* degrees or intervals, and *four* terms of sounds called by the Greeks diatessaron, and by us a fourth."[1271a] Moreover the quaternary though an even, therefore a female (" infernal ") number, varied according to its form. This is shown by Stanley.[1272] The 4 was called

1270. See Reuchlin, *Cabala,* I, ii; quoted by Oliver, *op. cit.,* p. 104.

1271. In the *Hebrew-Egyptian Mystery in the Source of Measures,* the Author shows (on page 50) that the figure of the cube unfolded in connexion (CUBE UNFOLDED) with the circle ". . . becomes . . . a cross proper, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians . . . while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays *one face of the cube as common to two bars,* counted as belonging to either . . . [*i. e.,* once counted horizontally, and once vertically] . . . 4 for the upright, and 3 for the cross bar making *seven* in all," adding — " Here we have the famous 4, and 3, and 7." Esoteric philosophy explains that *four* is the symbol of the Universe in its potential state, or *chaotic matter,* and that it requires Spirit to permeate it actively, *i. e.,* the primordial *abstract* triangle has to quit its one dimensional quality and spread across that matter, thus forming a *manifested* basis on the three dimensional space, in order that the Universe should manifest intelligibly. This is achieved by the cube unfolded. Hence the *ansated* cross ♀ as the symbol of man, generation and life. In Egypt *ankh* signified soul, life and blood. It is the *ensouled, living* man, the Septenary.



1271a. Oliver, p. 114.

1272. In *Pythag.,* page 61.

by the Pythagoreans the Key-Keeper of Nature; but in union with the 3, which made it seven, it became the most perfect and harmonious number — *nature herself*. The four was "the Masculine of Feminine Form," when forming the Cross; and Seven is "the Master of the Moon," for this planet is forced to alter her appearance every seven days. It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres, calling "a tone" the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun 1½ tones; from the Sun to Mars a tone; from thence to Jupiter ½ a tone; from Jupiter to Saturn ½ a tone; and thence to the Zodiac a tone; thus making seven tones — the diapason harmony. All the melody of nature is in those seven tones, and therefore is called "the Voice of Nature."

Plutarch explains[1273] that the Achaean Greeks regarded the tetrad as the root and principle of all things, since it was the number of the elements which gave birth to all visible and invisible *created* things. With the brothers of the Rosy Cross, the figure of the Cross, or *Cube unfolded,* formed the subject of a disquisition in one of the theosophic degrees of Peuvret, and was treated according to the fundamental principles of light and darkness, *or good and evil.*

The intelligible world proceeds out of the divine mind [or unit] after this manner. The Tetraktys reflecting upon its own essence, *the first unit, productrix of all things,* and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad, having on its top the highest unit, *and becomes a Pyramis, whose base* is a plain tetrad, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things. Hence ariseth essential light, not burning but illuminating. This *is the creation of the middle world,* which the Hebrews *call the Supreme,* the world of the [*their*] deity. It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, "*deûm domus alta,*" whose top is UNITY, its wall *trinity,* and its superficies *quaternity.*[1274]

The "superficies" has thus to remain a *meaningless surface,* if left by itself. UNITY only "illuminating" *quaternity;* the famous lower four has to build for itself also a wall from *trinity,* if it would be manifested. Moreover, the *tetragrammaton,* or Microprosopus, is "Jehovah" arrogating to himself very improperly the "Was, Is, Will be," now translated into the "*I am that I am,*" and interpreted as referring to the highest abstract Deity, while esoterically and in plain truth, it means only periodically chaotic, turbulent, and eternal MATTER with all its potentialities. For the Tetragrammaton is one with Nature or Isis, and is the exoteric series of androgyne gods such as Osiris-Isis,

1273. *De Placit. Phil.,* p. 878.

1274. Reuchlin, *Cabala, ut supra,* p. 689; quoted in *The Pythagorean Triangle,* p. 112.

Jove-Juno, Brahmâ-Vâch, or the Kabalistic *Jah-hovah*; all male-females. Every *anthropomorphic* god, in old nations, as Marcellus Ficinus well observed, has his name written with four letters. Thus with the Egyptians, he was *Teut;* the Arabs, *Alla;* the Persians, *Sire;* the Magi, *Orsi;* the Mahometans, *Abdi;* the Greeks, *Theos;* the ancient Turks, *Esar;* the Latins, *Deus;* to which J. Lorenzo Anania adds the German *Gott;* the Sarmatian, *Bouh,* etc., etc.

The Monad being one, and an *odd* number, the ancients therefore called the odd, the only perfect numbers; and—selfishly, perhaps, yet as a fact—considered them all as masculine and perfect, being applicable to the celestial gods, while even numbers, such as two, *four,* six, and especially eight, as being female, were regarded as imperfect, and given only to the *terrestrial and infernal deities.* In his eighth eclogue, Virgil records the fact by saying, "*Numero deus impare gaudet,*" "Unequal numbers please the gods."[1274a]

But number *seven,* or the *heptagon,* the Pythagoreans considered to be a *religious and perfect* number. It was called "*Telesphoros,*" because *by it all in the Universe and mankind is led to its end, i. e.,* its culmination.[1275] Being under the rule of seven sacred planets,[1276] the doctrine of the Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale. The *heptad* (our Septenary) was regarded "*as the number of a virgin, because it is unborn*" (like the Logos or the "Aja" of the Vedântins); "without a father or a mother, *but proceeding directly from the Monad,* which is the origin and crown of all things."[1277] And if the *heptad* is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Mahâ-Manvantara of ours.

The septenary, or *heptad,* was sacred indeed to several gods and goddesses; to Mars, with his seven attendants, to Osiris, whose body was divided into seven and twice seven parts; to Apollo (the Sun), between his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others.

Cis-Himâlayan Occultism with its *sevening,* and because of such sevening, must be regarded as the most ancient, the original of all.

1274a. viii, 75.

1275. Philo, *De Mund. Opif.,* xxxiv.

1276. The seven planets are not limited to this number because the ancients knew of no others, but simply because they were the primitive or primordial *houses* of the seven *Logoi.* There may be nine and ninety-nine other planets discovered—this does not alter the fact of these seven alone being sacred.

1277. *Pythag. Triangle,* pp. 173–174.

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tioned by Hesiod and Homer; and all the interminable sevens which the Orientalists find in every MS. they discover.

What we have to say finally is this: Enough has been brought forward to show why the human principles were and are divided in the esoteric schools into seven. Make it *four* and it will either leave man *minus* his lower terrestrial elements, or, if viewed from a physical standpoint, make of him a soulless animal. The Quaternary must be the higher or the lower — the celestial or terrestrial Tetraktys: to become comprehensible, according to the teachings of the esoteric *ancient* school, man must be regarded as a Septenary. This was so well understood, that even the so-called Christian Gnostics had adopted this time-honored system.[1279] This remained for a long time secret as, though suspected, no MSS. of that time spoke of it clearly enough to satisfy the sceptic. But there comes to our rescue the literary curiosity of our age — the oldest and best preserved gospel of the Gnostics, *Pistis Sophia,* ΠΙCΤΙC CΟΦΙΑ. To make the proof absolutely complete, we shall quote from an authority (C. W. King) — the only archaeologist who had a faint glimmer of this elaborate doctrine, and the best writer of the day on the Gnostics and their gems.

According to this extraordinary piece of religious literature — a true Gnostic fossil — the human Entity is the Septenary ray from the One,[1280] just as our school teaches. It is composed of seven elements, four of which are borrowed from the four Kabalistical manifested worlds. Thus, " from Asiah it gets the *Nephesh* or seat of the physical appetites [vital breath, also]; from Jetzirah, the Ruach, or seat of the passions [?!]; from Briah, the *Neshamah,* and from Aziluth it obtains the *Chaiah,* or principle of spiritual life. This looks like an adaptation of the Platonic theory of the Soul's obtaining its respective faculties from the Planets in its downward progress through their Spheres. But the *Pistis-Sophia,* with its accustomed boldness, puts this theory into a much more poetical shape (§ 282). The *Inner Man* is similarly made up of *four* constituents, *but these are supplied by the rebellious Aeons of the Spheres,* being the *Power* — a particle of the Divine light ("*Divinae particula aurae*") yet left in themselves; the *Soul* [the fifth] 'formed out of the tears of their eyes, and the sweat of their torments'; the *Ἀντίμιμον Πνεύματος, Counterfeit of the Spirit*

1279. *Vide* § on "The Seven Souls."

1280. The Seven Centers of Energy evolved, or rendered objective by the action of Fohat upon the one element; or, in fact, the "*Seventh* Principle" of the Seven Elements which exist throughout manifested Kosmos. We may here point out that they are in truth the Sephiroth of the Kabalists; the "Seven gifts of the Holy Ghost" in the Christian system; and in a mystical sense, the seven children or sons of Devaki killed before the birth of Krishna by Kanśa. Our seven principles symbolize all of these. We have to part or separate from them before we reach the *Krishna or Christ-state,* that of a *Jivanmukta,* and center ourselves entirely in the highest, the Seventh or the ONE.

(seemingly answering to our Conscience), [*the sixth*]; and lastly the Μοῖρα, *Fate*[1281] [Karmic Ego], whose business it is to lead the man to the end appointed for him; 'if he hath to die by the fire, to lead him into the fire, if he hath to die by a wild beast, to lead him unto the wild beast, etc.'"[1282] — the SEVENTH!

C

THE SEPTENARY ELEMENT IN THE VEDAS

IT CORROBORATES THE OCCULT TEACHING CONCERNING THE SEVEN GLOBES AND THE SEVEN RACES

We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, though entirely allegorical, the Rig-Vedic hymns are none the less suggestive. The seven rays of Sûrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis — the progenitors of all that lives and breathes on earth — are the seven friends of Agni, his seven "horses," or seven "HEADS." The human race has sprung from fire and water, it is allegorically stated; fashioned by the FATHERS, or the ancestor-sacrificers, from Agni; for Agni, the Aśvins, the Âdityas,[1283] are all synonymous with that "sacrificer," or the fathers, variously called *Pitar* (*Pitris,* fathers), Angirases,[1284] the *Sâdhyas,* "divine sacrificers," the most occult of all. They are all called *deva-putra-rishayah* or "the Sons of God."[1285] The "sacrificers," moreover, are collectively the ONE sacrificer, the father of the gods, Viśvakarman, who performed the great Sarva-Medha ceremony, and ended by sacrificing himself.[1286]

1281. Μοῖρα is destiny, not "Fate," in this case, as it is an appellation, not a proper noun (See Wolf's transl. in *Odyssey,* xxii, 413). But Moira, the Goddess of Fate, is a deity who like Αἶσα *"gives to all their portion of good and evil,"* (*v.* Liddell and Scott), and is therefore *Karma.* By this abbreviation, however, *the subject to Destiny* or *Karma* is meant, the SELF or Ego, and that which is reborn. Nor is Ἀντίμιμον Πνεύματος our conscience, but our *Buddhi;* nor is it again the "*counterfeit* of Spirit" but "modeled after," or a *counterpart* of the Spirit — which *Buddhi* is, as the vehicle of *Âtmâ* (*vide* Aristophanes, *Thesm.,* 17; and Liddell's definitions).

1282. C. W. King's *Gnostics,* pp. 37–38.

1283. *Rig-Veda* III, 54, 16; II, 29, 3, 4.

1284. *Ibid.,* I, 31, 17, 139, *et seq.*

Professor Roth (in Peter's Lexicon) defines the Angirases as an intermediate race of higher beings between gods and men; while Professor Weber, according to his invariable custom of modernizing and anthropomorphizing the divine, sees in them the original priests of the religion which was common to the Aryan Hindûs and Persians. Roth is right. "Angirases" was one of the names of the Dhyânis, or Devas *instructors* ("guru-deva"), of the late Third, the Fourth, and even of the Fifth Race Initiates.

1285. *Ibid.,* X, 62; I, 4.

1286. See Rig-Vedic Hymns.

In these Hymns the "Heavenly Man" is called *purusha*, "the Man,"[1287] from whom Virâj was born;[1288] and from Virâj, the (mortal) man. It is Varuna (now drawn from his sublime position to be the chief of the lords-Dhyânis or Devas) who regulates all natural phenomena, who "makes a path for the Sun, for him to follow." The seven rivers of the sky (the descending creative gods) and the seven rivers of the earth (the seven primitive mankinds) are under his control, as will be seen. For he who breaks Varuna's laws (Vratâni, "courses of natural action," active laws) is punished by Indra,[1289] the Vedic powerful god, whose *Vrata* (law or power) is greater than the *Vratâni* of any other god.

Thus, the *Rig Veda*, the oldest of *all the known* ancient records, may be shown to corroborate the occult teachings in almost every respect. Its hymns — the records written by the earliest Initiates of the Fifth (our race) concerning the primordial teachings — speak of the Seven Races (two still to come) allegorizing them by the "seven streams";[1290] and of the Five Races ("*pañcha krishtayah*") which have already inhabited this world[1291] on the five regions "*pañcha pradiśah*,"[1292] as also of the *three continents* that were.[1293]

It is those scholars only who will master the secret meaning of the *Purushasûkta* (in which the intuition of the modern Orientalist has chosen to see "one of the very latest hymns of the *Rig-Veda*"), who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric doctrines. One must study in all the abstruseness of their metaphysical meaning the relations in it between the (Heavenly) man "Purusha," SACRIFICED for the production of the Universe and all in it (*See Viśvakarman*), and the terrestrial mortal man,[1294] before one realizes the hidden philosophy of this verse:—

"15. He ("Man," *purusha*, or Viśvakarman) had seven enclosing logs of fuel, and *thrice seven* layers of fuel; when the gods performed the sacrifice, they bound the Man as victim . . ." This relates to the three Septenary primeval Races, and shows the antiquity of the Vedas, who knew of no other, probably in this earliest *oral* teaching; and also

1287. X. 90, 1.
1288. X. 90, 5.
1289. X. 113, 5.
1290. I, 35, 8.
1291. *Ibid.*
1292. IX. 86, 29.
1293. Three submerged or otherwise destroyed, continents — the first "continent" of the First Race prevailing to the last and existing to this day — are described in the occult Doctrine, the *Hyperborean*, the *Lemurian* (adopting the name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest — portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the Vedas — or the Rishis of our Fifth Race — wrote at a time when Atlantis had already gone down. Atlantis is the fourth continent that *appeared*, but *the third that disappeared*.
1294. Hymn X. 90, 1, 16.

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— the *Rig-Veda*. Mention is made therein of six worlds, *besides our earth:* the six *rajâmsi* above *prithivî* — the earth, — or "this" (idam) as opposed to that which is *yonder* (*i. e.*, the six globes on the *three* other planes or worlds).[1299]

The italics are ours to point out the identity of the tenets with those of the esoteric doctrine, and the mistake made. The Magi or Mazdeans only believed in what other people believed in; namely, in seven "worlds" or globes of our planetary chain, of which *only one* is accessible to man (at the present time), our Earth; and in the successive appearance and destruction of seven continents or earths on this our globe, each continent being divided, in commemoration of the seven globes (one visible, six invisible), into seven islands or continents, "seven climes," etc., etc. This was a common belief in those days when the now Secret Doctrine was open to all. It is this multiplicity of localities under Septenary division, that made the Orientalists (led astray, moreover, by the oblivion of both the uninitiated Hindûs and Parsîs of their primitive doctrines) feel so puzzled by this ever-recurring seven-fold number, as to regard it as "mythical." It is that oblivion of the first principles which has led the Orientalists off the right track and made them commit the greatest blunders. The same failure is found in the definition of the Gods. Those who are ignorant of the esoteric doctrine of the earliest Aryans, can never assimilate or understand correctly the metaphysical meaning contained in these BEINGS.

Ahura Mazda (Ormazd) was the head and synthesis of the seven *Amesha Spentas* (or Amshâspends), and, therefore an Amesha Spenta himself. Just as "Jehovah-Binah Arelim" was the head and synthesis of the Elohim and no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics as in metaphysics, from the Spiritual as from the physical Sun, the Seven Rays, the seven fiery tongues, the seven planets or gods. All these became supreme gods and *the* ONE GOD, but only after the loss of the primeval secrets, the sinking of Atlantis, or "the Flood," and the occupation of India by the Brâhmans, who sought safety on the summits of the Himâlayas, when even the high table-lands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as "the Most Blissful Spirit, Creator *of the corporeal* World" in the *Vendîdâd*. "Ahura Mazda" in its literal translation means the "Wise Lord" (*Ahura* "lord," and *Mazda* "wise"). Moreover, this name of *Ahura*, in Sanskrit *Asura*, connects him with the *Mânasaputras*, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (*manas*). Ahura (asura) may be derived from the root *ah* "to be," but in its primal signification it is what the Secret Teaching shows it to be.

1299. See *Rig-Veda* I, 34, III, 56, VII, 10, 411, and V. 60, 6.

When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brâhmanical nation, and the time of its descent into the plains of Hindûstân, which it did millenniums later.

Yima, the so-called "first man" in the *Vendîdâd,* as much as his twin-brother, Yama, the Son of Vaivasvata Manu, belongs to two epochs of the Universal History. He is the "Progenitor" of the Second human Race, hence the personification of the shadows of the Pitris, and the father of the *postdiluvian* Humanity. The Magi said "Yima," as we say "man" when speaking of mankind. The "fair Yima," the first mortal who converses with Ahura Mazda, *is the first "man" who dies* or disappears, not the first who is born. The "Son of Vîvanghat," was, like the Son of Vaivasvata, the symbolical man, who stood in esotericism as the representative of the *first three races* and the collective Progenitor thereof. Of these races the first two never died[1300] but only vanished, absorbed in their progeny, and the third knew death only towards its close, after the separation of the sexes and its "Fall" into generation. This is plainly alluded to in the II Fargard of the *Vendîdâd.* Yima refuses to become the bearer of the law of Ahura Mazda, saying "I was not born, I was not taught to be the preacher and the bearer of thy law." And then Ahura Mazda asks him to make his men increase and "watch over his world" (verses 3 and 4).

He refuses to become the priest of Ahura Mazda, because he is *his own priest and sacrificer,* but he accepts the second proposal. He is made to answer:—

> Yes! . . . yes, I will rule and watch over thy world. There shall be, while I am King, neither cold wind nor hot wind, *neither disease nor death.*

Then Ahura Mazda brings him a golden ring and a poniard, the emblems of sovereignty, and under the sway of Yima—

> Three hundred *winters* passed away, and the earth was *replenished* with flocks and herds, with men, and dogs, and birds, and with red blazing fires, [etc.] [300 *winters* mean 300 periods or cycles].[1300a]

"Replenished," mark well, that is to say, all this had been on it before; and thus is proven the knowledge of the doctrine about the successive destructions of the world and its life cycles. Once the "300 winters" were over, Ahura Mazda warns Yima that the earth is becoming too full, and men have nowhere to live. Then Yima steps forward, and with the help of Spenta Ârmaiti (the female genius, or

1300. Death came only after man had become a *physical* creature, *vide supra.* The men of the First Race and also of the Second, dissolved and disappeared in their progeny.

1300a. Verses 5–8.

Spirit of the Earth) makes that earth stretch out and become larger by one-third, after which "new herds and flocks and men" appear upon it. Ahura Mazda warns him again, and Yima makes the earth by the same magic power to become larger by two-thirds. "Nine hundred winters" *pass* away, and Yima has to perform the ceremony *for the third time*. The whole of this is allegorical. The three processes of stretching the earth, refer to the three successive continents and races issuing one after and from the other, as explained more fully elsewhere. After the *third* time, Ahura Mazda warns Yima in an assembly of "celestial gods and excellent mortals" that upon the material world the fatal winters are going to fall, and all *life* will perish. This is the old Mazdean symbolism for the "flood," and the coming cataclysm to Atlantis, which sweeps away every race in its turn. Like Vaivasvata Manu and Noah, Yima makes a *vara* (an enclosure, an ark) under the God's direction, and brings thither the seed of every living creature, animals and "fires."

It is of this "earth" or new continent that Zarathustra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said (*vide supra*, foot note) there had been no regular death, but only a transformation, for *men had no personality* as yet. They had monads — breaths of the ONE Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kâmaloka — least of all Nirvâna or even Devachan — for the "souls" of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it — moral decay.

This explanation shows one more old religion agreeing in its symbology with the universal Doctrine.

Elsewhere the oldest Persian traditions, the relics of Mazdeism of the still older Magians, are given, and some of them explained. Mankind did not issue from one solitary couple. Nor was there ever a first man — whether Adam or Yima — but a first mankind.

It may, or may not be, "mitigated polygenism." Once that both creation *ex nihilo* — an absurdity — and a superhuman Creator or creators — a fact — are made away with by science, polygenism presents no more difficulties or inconveniences (rather fewer from a scientific point of view) than monogenism does.

Nevertheless, it is as scientific as any other claim. For in his Intro-

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1. Time carries (us) forward, a steed, with *seven rays,* a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds.

2. Thus Time moves on *seven wheels;* he has *seven* naves; immortality is his axle. He is at present *all these worlds.* Time hastens onward the first God.

3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him "Time in the highest Heaven." . . .

Now add to this the following verse from the Esoteric volumes:—

"Space and Time are one. Space and Time are nameless, for they are the incognizable THAT, which can be sensed *only through its seven rays* — which are the *Seven Creations,* the *Seven Worlds, the Seven Laws,*" etc., etc., etc. . . .

Remembering that the Purânas insist on the identity of Vishnu with Time and Space;[1303] and that even the Rabbinical symbol for God is MAQOM, "Space," it becomes clear why, for purposes of a manifesting Deity — Space, Matter, and Spirit — the one central point became the Triangle and Quaternary (the perfect Cube), hence *Seven.* Even the *Pravaha* wind (the mystic and occult Force that gives the impulse to, and regulates the course of the stars and planets) is septenary. The *Kûrma* and *Linga Purânas* enumerate seven principal winds of that name, which winds are the principles of Cosmic Space. They are intimately connected with *Dhruva*[1304] (now Alpha), the Pole-Star, which is connected in its turn with the production of various phenomena through cosmic forces.

Thus, from the Seven Creations, seven Rishis, Zones, Continents, Principles, etc., etc. in the Âryan Scriptures, the number has passed through Indian, Egyptian, Chaldaic, Greek, Jewish, Roman, and finally Christian mystic thought, until it landed in and remained impressed indelibly on every exoteric theology. The seven old books stolen out of Noah's ark by Ham, and given to Cush, his son, and the seven Brazen columns of Ham and Cheiron, are a reflection and a remem-

1303. Vishnu is *all* — the worlds, the stars, the seas, etc., etc. "Vishnu is all that is, all that is not . . . but is not *Vastubhûta,*" "a substance" (*Vishnu Purâna,* Book II, ch. xii). "That which people call the highest God is not a substance *but the cause of it;* not one that is here, there, or elsewhere, *not what we see,* but that in which all is — SPACE."

1304. Therefore it is said in the Purânas that the view of Dhruva (the polar star) at night, and of the celestial porpoise (Sisumâra, a constellation) "expiates whatever sin has been committed during the day." The fact is that the rays of the four stars in the circle of perpetual apparition — the Agni, Mahendra, Kaśyapa, and Dhruva, placed in the tail of *Ursa Minor* (Sisumâra)—focused in a certain way and on a certain object produce extraordinary results. The *astromagians* of India will understand what is meant.

brance of the Seven primordial mysteries instituted according to the "Seven secret emanations," the "Seven Sounds," and seven rays — the spiritual and sidereal models of the seven thousand times seven copies of them in later aeons.

The mysterious number is once more prominent in the no less mysterious Maruts. The *Vâyu Purâna* shows, and *Harivanśa* corroborates, that the Maruts — the oldest as the most incomprehensible of all the secondary or lower gods in the *Rig Veda* — "are *born in every manvantara* [Round] *seven times seven* (or 49); that in each Manvantara, *four times seven* (or twenty-eight) they obtain emancipation, but their places are *filled up by persons reborn in that character.*" What are the *Maruts* in their esoteric meaning, and who *those persons* "reborn in that character"? In the *Rig* and other Vedas, the Maruts are represented as the storm gods and the *friends and allies* of Indra; they are the "Sons of heaven and of earth." This led to an allegory that makes them the children of Śiva, the great patron of the Yogis, "the MAHÂ-YOGÎ, the great *ascetic,* in whom is centered the highest perfection of austere penance and abstract meditation, *by which the most unlimited powers are obtained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained.*" In the *Rig Veda* the name Śiva is unknown, but the god is called Rudra, which is a word used for *Agni,* the fire god, the Maruts being called therein his sons. In the *Râmâyana* and the Purânas, their mother, Diti — the sister, or complement of, and a form of Aditi — anxious to obtain a son who would destroy Indra, is told by Kaśyapa the Sage, that "if, with thoughts wholly pious and person entirely pure, she carries the babe in her womb for a hundred years" she will get such a son. But Indra foils her in the design. With his thunderbolt he *divides the embryo in her womb into seven portions,* and then divides every such portion *into seven pieces again,* which become the swift-moving deities, the Maruts.[1305] These deities are only another *aspect,* or a development of the Kumâras, who are *Rudras* in their patronymic, like many others.[1306]

Diti, being Aditi, unless the contrary is proven to us, Aditi, we say, or Âkâśa in her highest form, is *the Egyptian seven-fold heaven.* Every true Occultist will understand what this means. Diti, we repeat,

1305. In the *Râmâyana* it is Bala-Râma, Krishna's elder brother, who does it.

1306. With regard to the origin of Rudra, it is stated in several *Purânas* that his (spiritual) progeny, *created in him by Brahmâ,* was not confined to either the *seven* Kumâras or the *eleven* Rudras, etc., but "comprehends infinite numbers of beings *in person and equipments like their* (virgin) father. Alarmed at their fierceness, numbers, and *immortality,* Brahmâ desires his son Rudra to form creatures of a different and mortal nature." Rudra *refusing to create,* desists, etc., hence *Rudra* is *the first rebel.* (*Linga, Vâyu, Matsya,* and other Purânas.)

is the sixth principle of *metaphysical* nature, the *Buddhi* of Âkâśa. Diti, the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Mâyâ, and final bliss in consequence. Indra, now degraded, because of the Kali Yuga, when such aspirations are no more general but have become abnormal through a general spread of *Ahamkâra* (the feeling of Egotism, *Self*, or I-AM-NESS) and ignorance — was, in the beginning, one of the greatest gods of the Hindû Pantheon, as the *Rig Veda* shows. *Surâdhipa*, "the chief of the gods," has fallen down from *Jishnu*, "the leader of the celestial host," — the Hindû St. Michael — to an opponent of asceticism, the enemy of every holy aspiration. He is shown married to Aindrî (Indrânî), the personification of *Aindriyaka*, the evolution of the element of senses, whom he married "because of her *voluptuous attractions*"; after which he began sending celestial female demons to excite the passions of holy men, Yogîs, and "to beguile them from the potent penances which he dreaded." Therefore, Indra, now characterized as "the god of the firmament, the personified atmosphere" — is in reality the cosmic principle *Mahat*, and the fifth human — *Manas* in its dual aspect: as connected with *Buddhi;* and as allowing himself to be dragged down by his *Kâma*-principle (the body of passions and desires). This is demonstrated by Brahmâ telling the conquered god that his frequent defeats were due to *Karma*, and were a punishment for his licentiousness, and the seduction of various nymphs. It is in this latter character that he seeks, to save himself from destruction, to destroy the coming "babe" destined to conquer him:— the babe, of course, allegorizing the divine and steady will of the Yogî — determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit — (Diti is shown frustrated in the Dvâpara Yuga, during that period when the Fourth Race was flourishing). He divides the "Embryo" (of new *divine* adeptship, begotten once more by the Ascetics of the Âryan Fifth Race), into *seven* portions — a reference not alone to the *seven* sub-races of the new Root-Race, in each of which there will be a "Manu,"[1307] but also to the seven degrees of

1307. Notwithstanding the terrible, and evidently *purposed*, confusion of Manus, Rishis, and their progeny in the Purânas, one thing is made clear: there have been and there will be seven Rishis in every Root-Race (called also *Manvantara* in the sacred books) as there are fourteen Manus in every Round, the "presiding gods, the Rishis and Sons of the Manus" being identical. (See Book III, ch. 1 of *Vishnu Purâna*.) "Six" Manvantaras are given, the Seventh being our own in the *Vishnu Purâna*. The *Vayu Purâna* furnishes the nomenclature of the Sons of the fourteen Manus in every Manvantara, and the Sons of the seven Sages or Rishis. The latter are the

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Initiates—is included. This gives us an ample knowledge of their true nature.

The same for the Septenary Division of Kosmos and human principles. The Purânas, along with other sacred texts, teem with allusions to this. First of all, the mundane Egg which contained Brahmâ, or the Universe, "was externally invested with *seven* natural elements, at first loosely enumerated as Water, Air, Fire, Ether, and *three secret* elements";[1309] then the "World" is said to be "encompassed on every side" by seven elements, also *within* the egg — as explained, "the universe is encompassed on every side, above and below by the *Andakatâha* — the shell of the egg of Brahmâ. . . ." Around the shell flows water, which is surrounded with fire; fire by air; air by ether; ether by the origin of the elements (Ahamkâra); the latter by Universal Mind ("Intellect" in the Texts).[1310] It relates to spheres of being as much as to principles. *Prithivî* is not our Earth, but the World, the Solar system, and means the *broad,* the *Wide.* In the *Vedas* — the greatest of all authorities, though needing the key to read it correctly — three terrestrial and three celestial earths are mentioned as having been called into existence simultaneously with *Bhûmi* — our earth. We have often been told that six, not *seven,* appears to be the number of spheres, principles, etc. We answer that there are, in fact, only six principles in man; since his body is *no principle,* but the covering, the shell thereof. So with the *planetary chain;* speaking of which, esoterically, the Earth (as well as the seventh, or rather *fourth* plane, one that stands as the seventh if we count from the first triple kingdom of the Elementals that begin the formation) may be left out of consideration, being (to us) the only distinct body of the seven. The language of occultism is varied. But supposing that *three* earths only, instead of seven, are meant in the Vedas, what are those three, since we still know of but one? Evidently there *must be* an occult meaning in the statement under consideration. Let us see. The "Earth that floats" on the Universal Ocean (of Space), which Brahmâ divides in the Purânas into seven zones, is *Prithivî,* the world divided into seven *principles;* a cosmic division looking metaphysical enough, but, in reality, *physical* in its occult effects. Many Kalpas later, our Earth is mentioned, and, in its turn, is divided into seven zones[1311] on that same law of analogy that guided ancient philosophers. After which one finds on it seven continents, seven isles, seven oceans, seven seas and rivers, seven mountains, and seven climates, etc., etc., etc.[1312]

1309. Book I, chap. ii.

1310. Book II, ch, vii, *Vishnu Purâna.*

1311. See the Purânas.

1312. In *Vishnu Purâna,* Book II, chap. iv, it is stated that the EARTH, "with its continents, mountains, oceans, and exterior shell, is *fifty crores* [500 millions] of yojanas in extent," to which the commentator remarks that "*this comprises the planetary spheres;* for the diameter of the seven zones

Furthermore, it is not only in the Hindû Scriptures and philosophy that one finds references to the *Seven Earths,* but in the Persian, Phoenician, Chaldaean, and Egyptian Cosmogonies, and even in Rabbinical *Phenoch,* Enoch, symbol of a secret cycle and initiation), and by the literature. The Phoenix[1313]— called by the Hebrews Onech עֹנֶק (from Turks, *Kerkes* — lives a thousand years, after which, kindling a flame, it is self-consumed; and then, reborn from itself — it lives another thousand years, up to *seven times seven*:[1314] when comes the day of Judgment. The "seven times seven," 49, are a transparent allegory, and an allusion to the forty-nine "Manus," the Seven Rounds, and the seven times seven human cycles in each Round on each globe. The *Kerkes* and the *Onech* stand for a race cycle, and the mystical tree Ababel — the "*Father Tree*" in the Kurân — shoots out new branches and vegetation at every resurrection of the Kerkes or Phoenix; the "Day of Judgment" meaning a "minor *Pralaya.*"[1315] The author of the *Book of God* and the *Apocalypse* believes that "the Phoenix is very plainly the same as the *Simorgh,* the Persian *roc,* and the account which is given us of this last bird, yet more decisively establishes the opinion that the death and revival of the Phoenix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge;"[1316] and a watery one in turn.

When the Simorgh was asked her age, she informed Caherman that this world is very ancient, for it has been already *seven times replenished* with beings different from men, and *seven times depopulated;*[1317] that the age of the human race, in which we now are, is to endure *seven thousand numbers,* and that she herself had seen *twelve* of these revolutions, and knew not how many more she had to see.[1318]

The above, however, is no new statement. From Bailly, in the last century, down to Dr. Kenealy, in this one, these facts have been noticed by several writers, but now a connexion can be established between

and oceans — each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it—amounts to but two crores or fifty-four lakhs etc. . . . Whenever any contradictions in different Purânas occur, they have to be ascribed . . . to differences of Kalpas and *the like.*" "The like" ought to read "Occult meaning," which explanation is withheld by the commentator, who wrote for *exoteric, sectarian* purposes, and was misunderstood by the translator for various other reasons, the least of which is — ignorance of the esoteric philosophy.

1313. The *Phoenix,* connected with the Solar Cycle of 600 years (with ciphers taken out or with more added according to which cycle is meant), the Western cycle of the Greeks and other nations — is a generic symbol for several kinds of cycles. Fuller details will be given in the section on "Kalpas and Cycles."

1314. See "*Book of Ali,*" Russian transl.

1315. See "*Esoteric Buddhism.*"

1316. Kenealy, *op. cit.,* p. 175.

1317. The tense is the "past" because the book is allegorical and has to veil the truths contained.

1318. *Oriental Collections,* ii, 119, quoted by Kenealy, *op. cit.,* pp. 175–176.

the Persian oracle and the Nazarene prophet. Says the author of the *Book of God*:—

The Simorgh is in reality the same as the winged *Singh* of the Hindûs, and the Sphinx of the Egyptians. It is said that the former will appear at the end of the world . . . [as a] monstrous lion-bird. . . . From these the Rabbins have borrowed their mythos of an enormous Bird, sometimes standing on the Earth, sometimes walking in the ocean . . . while its head props the sky; and with the symbol, they have also adopted the doctrine to which it relates. They teach *that there are to be seven successive renewals of the globe,* that each reproduced system *will last seven thousand years;* [?] and that the *total duration of the universe will be* 49,000 *years.* This opinion, which involves the doctrine of the pre-existence of each renewed creature, they may either have learned during their Babylonian captivity, or *it may have been part of the primeval* religion which their priests had preserved from remote times.[1319]

It shows rather that the initiated Jews *borrowed,* and their non-initiated successors, the Talmudists, lost the sense, and applied the Seven Rounds, and the forty-nine races, etc., to the wrong end.

Not only "*their* priests," but those of every other country. The Gnostics, whose various teachings are the many echoes of the one primitive and universal doctrine, put the same numbers, under another form, in the mouth of Jesus in the very occult *Pistis Sophia.* We say more: even the Christian editor or author of *Revelation* has preserved this tradition and speaks of the Seven RACES, four of which, with part of the fifth, are gone, and two have to come. It is stated as plainly as could be stated in chapter xvii, verses 9 and 10. Thus saith the angel: "And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are SEVEN Kings, *five* are fallen, and one *is,* and the other is not yet come . . ." Who, acquainted in the least with the symbolical language of old, will fail to discern in the *five* Kings that have fallen, the four Root-Races that were, and part of the fifth, the one that *is;* and in the *other,* that "*is not yet come,*" the sixth and seventh coming root races, as also the sub-races of this, our present race? Another still more forcible allusion to the Seven Rounds and the forty-nine root-races in *Leviticus,* will be found elsewhere in the Addenda, Part III.

E

SEVEN IN ASTRONOMY, SCIENCE, AND MAGIC

Again, number seven is closely connected with the occult significance of the Pleiades, those seven daughters of Atlas, "the six present,

1319. Page 176.

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lations, and he was no Initiate. He cites, as a proof, Vulcan, in showing him as having, according to chronological claim, reigned 4477 years, *i. e.*, 4477 *days*, as he thinks, or rendered in years, 12 years, 3 months, and 7 days; he has 5 days in his original — thus committing an error even in such an easy calculation.[1820] True, there are other ancient writers guilty of like fallacious speculations—Kallisthenes, for instance, who assigns to the astronomical observations of the Chaldaeans only 1903 years, whereas Epigenes recognizes 720,000 years.[1821] The whole of these hypotheses made by profane writers are based upon and due to a misunderstanding. The chronology of all the Western peoples, ancient Greeks and Romans, was borrowed from India. Now, it is said in the Tamil edition of *Bagavadam* that 15 solar days make a *Paccham;* two *paccham* (or 30 days) are a month of the mortals, adding that such a month is only one day of the *Pitar Devatâ* (*Pitris*). Again, two of these months constitute a *roodoo,* three *roodoo* make an *ayanam,* and two *ayanams* a year — which year of the mortals is *but a day of the gods.* It is on such misunderstood teachings that some Greeks have imagined that all the initiated priests had transformed days into years!

This mistake of the ancient Greek and Latin writers became pregnant with results in Europe. At the close of the past and the beginning of this century, relying on the purposely mutilated accounts of Hindû chronology, brought from India by certain too zealous and as unscrupulous missionaries, Bailly, Dupuis, and others built quite a fantastic theory upon the subject. Because the Hindûs had made half a revolution of the moon, a measure of time; and because a month composed of only fifteen days — of which Quint. Curtius speaks[1822] — is found mentioned in Hindû literature, therefore, it is a verified fact that their *year* was only half a year, when it was *not called a day.* The Chinese, too, divided their Zodiac into twenty-four parts, hence their year into twenty-four fortnights, but such computation did not, nor does it prevent their having an astronomical year just the same as ours. And they have a period of sixty days — the Southern Indian *Roodoo,* to this day in some provinces. Moreover, Diodorus Siculus[1823] calls "*thirty days* an Egyptian year," or that period during which the moon performs a complete revolution. Pliny and Plutarch both speak of it;[1824] but does it stand to reason that the Egyptians, who knew astronomy as well as any other people did, made the lunar month consist of thirty days, when it is only twenty-eight days with fractions? This lunary period had *an occult meaning* surely as much as the *Ayanam* and the *roodoo* of the Hindûs did. The year of two months' duration,

1320. See *Suidas,* art. Ἥλιος.

1321. Pliny, *Histor. Natur.* Lib. vii, c. 56.

1322. *Menses in quinos denos descripserunt dies.* Quint. Curt., LVIII, c. 9.

1323. Lib. I., § 26, p. 30.

1324. *Hist. Nat.,* Lib. vii, c. 48, Vol. III, p. 185, and *Life of Numa,* § 18.

and the period of sixty days also, was a universal measure of time in antiquity, as Bailly himself shows in his *Traité de l'Astronomie Orientale*. The Chinamen, according to their own books, divided their year into two parts, from one equinox to the other;[1325] the Arabs anciently divided the year into six seasons, each composed of two months; in the Chinese astronomical work called *Kioo-tche,* it is said that two moons make a measure of time, and six measures a year; and to this day the aborigines of Kamschatka have their years of six months, as they had when visited by Abbé Chappe.[1326] But is all this a reason to say that when the Hindû Purânas say "a *solar year*" they mean *one solar* day! It is the knowledge of the natural laws that make of seven the root nature-number, so to say, in the manifested world — at any rate in our present terrestrial life-cycle — and the wonderful comprehension of its workings, that unveiled to the ancients so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophecy, it is called) the influence which they will have on the course and development of the human races. The Sun, Moon, and planets being the never-erring time measurers, whose potency and periodicity were well known, became thus the great Ruler and rulers of our little system in all its *seven domains,* or "spheres of action."[1327]

This has been so evident and remarkable, that even many of the modern men of Science, Materialists as well as Mystics, had their attention called to this law. Physicians and theologians, mathematicians and psychologists have drawn the attention of the world repeatedly to this fact of periodicity in the behavior of "Nature." These numbers are explained in the "Commentaries" in these words.

THE CIRCLE IS NOT THE "ONE" BUT THE ALL.

IN THE HIGHER [*heaven*] THE IMPENETRABLE RAJAH ["*adbhutam,*"[1328]], IT [*the Circle*] BECOMES ONE, BECAUSE [*it is*] THE INDIVISIBLE, AND THERE CAN BE NO TAU IN IT.

IN THE SECOND [*of the three "Rajâmsi" (tritaya), or the three "Worlds"*] THE ONE BECOMES TWO [*male and female*]; AND THREE [*add the Son or logos*]; AND THE SACRED FOUR ["*tetraktys," or the "Tetragrammaton."*]

1325. *Mém. Acad. Ins.,* T. XVI, c. 48, Tom. III., p. 183.

1326. *Voyage to Siberia,* Vol. III, p. 19.

1327. The spheres of action of the combined Forces of Evolution and Karma are (1) the Super-spiritual or *noumenal;* (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely *physical* spheres.

1328. See *Atharva-Veda* X, 105.

IN THE THIRD [*the lower world or our earth*] THE NUMBER BECOMES FOUR, AND THREE, AND TWO. TAKE THE FIRST TWO, AND THOU WILT OBTAIN SEVEN, THE SACRED NUMBER OF LIFE; BLEND [*the latter*] WITH THE MIDDLE RAJAH, AND THOU WILT HAVE NINE, THE SACRED NUMBER OF BEING AND BECOMING.[1329]

When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World — the two-fold, three-fold, six- and seven-fold, and especially the nine-fold division, the mystery of the cyclic divisions applied to heaven and earth, gods and men, will become clearer to them than it is now. For —

THERE IS A HARMONY OF NUMBERS IN ALL NATURE; *in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perception of the mind.* The direction, indeed, of modern natural and physical science, is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's *Philosophy of the Inductive Sciences,* and to Mr. Hay's researches into the laws of harmonious coloring and form. *From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colors, and sounds,* and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy.[1330]

So much so, indeed, that more than one physician has stood aghast at the periodical *septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law. "The birth, growth, maturity, vital functions . . . change, diseases, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of completion in *weeks,*" or seven days.[1331] Dr. Laycock, writing on the Periodicity of Vital Phenomena,[1332] records a "most remarkable illustration and confirmation of the law in insects."[1333]

1329. In Hindûism, as understood by the Orientalists from the *Atharva-Veda,* the three rajâmsi refer to the three strides of Vishnu; his ascending higher step, being taken in the highest world (*A. V.,* VII, 99, 1, cf. 1, 155, 5). It is the *divo rajah,* or the "sky," as they take it. But it is something besides this in Occultism. The sentence *pâreshu gûhyeshu vrateshu,* cf. 1, 155, 3, and IX, 75, 2; or again, verse X, 114, in *Atharva-Veda* — has yet to be explained.

1330. *Medical Review,* July, 1844.

1331. H. Grattan Guinness, F. R. G. S., in his *Approaching End of the Age.*

1332. *Lancet,* 1842-3.

1333. Having given a number of illustrations from natural history, the doctor adds: "The facts I have briefly glanced at are general facts, *and cannot happen day after day in so many millions of animals of every kind,* FROM THE LARVA OR OVUM OF A MINUTE INSECT UP TO MAN, *at definite periods,* from a mere *chance or coincidence* . . . I think it impossible to come to any less general conclusion than this, that *in animals, changes occur* every *three and a half, seven, fourteen, twenty-one,* or *twenty-eight days,* or at some *definite number of weeks*" or septenary cycles. Again, the same Dr. Laycock states that:— "Whatever type the fever may exhibit, *there will be a paroxysm on*

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weeks" — which is based on the archaic Indian system, which may still be found in the old Jyotisha.[1335] And there are in it cycles of "the *week* of days," of the "*week* of months," of years, of centuries, and even of millenniums, decamillenniums, and more, or "the week of years of years."[1336] But all this can be found in the archaic doctrine. And if this common source of the chronology in every Scripture, however *veiled,* is denied in the case of the Bible, then the six days, and a Sabbath, the seventh, can hardly disconnect *Genesis* from the Purânic Cosmogonies. For the first "Week of Creation" shows the septiformity of its chronology and thus connects it with Brahmâ's "Seven Creations." The able volume from the pen of Mr. Grattan Guinness, in which he has collected on some 760 pages every proof of that septiform calculation is good evidence. For if the Bible chronology is, as he says, "regulated by the law of weeks," and if it is septenary, whatever the measures of the creation week and the length of its days; and if, finally, "the Bible system includes weeks on a great variety of scales," then this system is shown to be identical with all the pagan systems. Moreover, the attempt to show that 4320 years (in lunar months) elapsed between "Creation" and the Nativity, is a clear and unmistakable connexion with the 4,320,000 of the Hindû Yugas. Otherwise, why make such efforts to prove that these figures, which are pre-eminently Chaldaean and Indo-Aryan, play such a part in the New Testament? We shall prove it now still more forcibly.

Let the impartial critic compare the two accounts — the *Vishnu Purâna* and the *Bible* — and he will find that the "seven creations" of Brahmâ are at the foundation of the "week" of creation in *Genesis* i. The two allegories are different, but the systems are all built on the same foundation-stone. The Bible can be understood *only by the light of the Kabala.* Take the *Zohar,* the "Book of Concealed Mystery," however now disfigured, and compare. The seven Rishis and the fourteen Manus of the seven Manvantaras — issue from Brahmâ's head; they are his "mind-born sons," and it is with them that begins the division of mankind and its races from the Heavenly man, "the Logos" (the manifested), who is Brahmâ Prajâpati. Says (verse 70 in) the *Ha Idra Rabba Qadisha* (the Greater Holy Assembly) of the skull

1335. See for the length of such cycles or *Yugas,* in *Vriddha Garga* and other ancient astronomical Sections (Jyotisha). They vary from the cycle of five years — which Colebrooke calls "the cycle of the Vedas," specified in the institutes of Parâśara, "and the basis of calculation for larger cycles" (*Miscell. Essays,* Vol. I, pp. 106 and 108) — up to the Mahâyuga or the famous cycle of 4,320,000 years.

1336. The Hebrew word for "week" is *Seven;* and any length of time divided by *Seven* would have been a "week" in their day, even 49,000,000 years, as it is seven times seven millions. But their calculation is throughout septiform.

(head) of Macroprosopus, the ancient One[1337] (*Sanat,* an appellation of Brahmâ), that in every one of his hairs is a "hidden fountain issuing from the concealed brain." "And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it [which is the manifest QUATERNARY, the *Tetragrammaton*] his brain is formed; and thence that brain goeth into THIRTY and TWO paths" (or the *triad* and the *duad,* or again 432). And again: (verse 80) "Thirteen curls of hair exist on the one side and on the other of the skull" — *i. e.,* six on one and six on the other, the thirteenth being also the fourteenth, as it is male-female, "and through them commenceth the division of the hair" (the division of things, Mankind and Races).

"We *six* are lights which shine forth from a *seventh* [light]," saith Rabbi Abba; "*thou art the seventh light*" (the synthesis of us all, he adds, speaking of *Tetragrammaton* and his seven "companions," whom he calls "the eyes of Tetragrammaton").[1337a]

TETRAGRAMMATON is Brahmâ Prajâpati, who assumed *four* forms, in order to create four kinds of *supernal* creatures, *i. e.,* made himself *fourfold,* or the manifest *Quaternary;*[1338] and who, after that, is re-born in the *seven* Rishis, his *Mânasaputras,* "mind-born sons," who became later, 9, 21, and so on, who are all said to be born from various parts of Brahmâ.[1339]

1337. Brahmâ creates in the first Kalpa (day one) various "sacrificial animals" — *paśu*—or the celestial bodies and the Zodiacal signs, and plants *which* he uses *in sacrifices* at the opening of *Tretâ* Yuga. The esoteric meaning of it shows him proceeding cyclically and creating astral prototypes on the *descending spiritual arc* and then on the *ascending* physical arc. The latter is the subdivision of a *two-fold* creation, subdivided again into seven descending and seven ascending degrees of spirit falling, and of matter ascending — the inverse of what takes place (as in a mirror which reflects the right on the left side) in this manvantara of ours. It is the same, *esoterically,* in the Elohistic *Genesis* (chap. i.), and in the Jehovistic copy, as in Hindû cosmogony.

1337a. Verses 1159 and 1160, *op. cit.*

1338. See *Vishnu Purâna,* Book I. ch. v.

1339. It is very surprising to see theologians and Oriental scholars express indignation at the "*depraved* taste of the Hindû mystics" who, not content with having *invented* the "Mind-born" Sons of Brahmâ, make the Rishis, Manus, and Prajâpatis of every kind *spring from various parts of the body of their primal Progenitor* — Brahmâ (see Wilson's footnote in his *Vishnu Purâna,* Vol. I, p. 102). Because the average public is unacquainted with the Kabala, the key to, and glossary of, the much veiled Mosaic Books, therefore, the clergy imagines the truth will never out. Let any one turn to the English, Hebrew, or Latin texts of the Kabala, now so ably translated by several scholars, and he will find that the Tetragrammaton, which is the Hebrew IHVH, is also both the "Sephirothal Tree" — *i. e.,* it contains all the Sephiroth except Kether, the crown—and the united *body* of the "Heavenly man" (Adam Kadmon) from whose limbs emanate the Universe and everything in it. Furthermore, he will find that the idea in the Kabalistic Books (the chief of which in the *Zohar* are the "Books of Concealed Mystery," of the "Greater," and the "Lesser Holy Assembly") is entirely phallic and far more crudely expressed than is the fourfold Brahmâ in any of the Purânas. (See *Kabbalah Unveiled,* by Mr. S. L. Mathers, Chap. xxii, concerning the remaining members of Microprosopus.) For, this "Tree of Life" is also the "tree of knowledge of

There are two *Tetragrammatons:* the Macro- and the Microprosopus. The first is the *absolute* perfect Square, or the TETRAKTYS within the Circle, both abstract conceptions, and is therefore called AIN — the Non-being, *i. e.,* illimitable or absolute *Be-ness.* But when viewed as Microprosopus, or the "Heavenly man," the manifested Logos, he is the *triangle in the square* — the *sevenfold cube* not the fourfold, or the plane Square. For it is written in the same *Greater Holy Assembly:*—(verse 83) "And concerning this the children of Israel wished to know in their minds, like as it is written[1340]: 'Is the Tetragrammaton in the midst of us, or the Negatively Existent One?'[1341] (*Where did they distinguish* between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, *Ain* the negatively existent?)"[1342]

Therefore, Tetragrammaton is the THREE *made* four and the FOUR made three, and is represented on this Earth by his seven "companions," or "Eyes" — the "Seven eyes of the Lord." Microprosopus is, at best, only a *secondary* manifested Deity. For, verse 1152 of the *Greater Holy Assembly* (*Kabala*) says —

"We have learned that there *were ten* (companions) who entered into the *Sod* ["mysterious assembly or mystery"], and that *seven only* came forth"[1343] (*i. e.,* 10 for the unmanifested, 7 for the manifested Universe).

1158. "And when Rabbi Shimeon revealed the *Arcana* there were found none present there save those (seven companions). . . . 1159. And Rabbi Shimeon called them the seven eyes of Tetragrammaton, like as it is written, *Zach.* iii. 9, 'These are the seven eyes [or principles] of Tetragrammaton,'" — *i. e.,* the four-fold Heavenly man, or pure spirit, is resolved into Septenary man, pure matter and Spirit.

Thus the Tetrad is *Microprosopus,* and the latter is the male-female Chochmah-Binah, the 2nd, and 3rd Sephiroth. The Tetragrammaton is the very essence of number Seven, in its terrestrial significance. Seven stands between four and nine — the basis and foundation (astrally) of our physical world and man, in the kingdom of Malkuth.

For Christians and believers, this reference to *Zachariah* and especially to the *Epistle* of Peter[1344] ought to be conclusive. In the

good and evil," whose chief mystery is that of human procreation. It is a mistake to regard the Kabala as *explaining* the mysteries of Kosmos or Nature; it explains and unveils only a few allegories in the Bible, and *is more esoteric* than is the latter.

1340. *Exodus* xvii. 7.

1341. Simplified in the English Bible to: "Is the Lord [!!] among us, or not?" (See *Exodus* xvii. 7.)

1342. See *Kabala Denudata,* by S. Liddell MacGregor Mathers, F. T. S., p. 121.

1343. Translators often render the word "companion" (angel, also adept) by "*Rabbi,*" as the Rishis are called *gurus.* The *Zohar* is, if possible, more occult than the Books of Moses; to read the *Book of Concealed Mystery* one requires the keys furnished by the genuine "Chaldaean Book of Numbers," which is not extant.

1344. I *Peter,* ii. 2–5.

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bach's work, where it is also shown that this classification is confirmed by the spectroscopic peculiarities of the elements.

It is needless to refer in detail to the number of vibrations constituting the notes of the musical scale; they are strictly analogous to the scale of chemical elements, and also to the scale of color as unfolded by the spectroscope, although in the latter case we deal with only *one* octave, while both in music and chemistry we find a series of *seven* octaves represented theoretically, of which *six* are fairly complete and in ordinary use in both sciences. Thus, to quote Hellenbach:—

It has been established that, from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied; *i. e.,* that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures. . . . The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered.

Verily, then, as Rabbi Abba said: "We are six lights which shine forth from a seventh (*light*); thou [Tetragrammaton] art the seventh light (the origin) of us all";[1345] and — "For assuredly there is no stability in those six, save (what they derive) from the seventh. For ALL THINGS DEPEND FROM THE SEVENTH."[1346]

The (ancient and modern) Western American Zuñi Indians seem to have entertained similar views. Their present-day customs, their traditions and records, all point to the fact that, from time immemorial, their institutions — political, social and religious — were (and still are) shaped according to the septenary principle. Thus all their ancient towns and villages were built in clusters of six, around a seventh. It is always a group of seven, or of thirteen, and always the six surround the seventh. Again, their sacerdotal hierarchy is composed of six "Priests of the House" seemingly synthesized in the seventh, who is a woman, the "PRIESTESS MOTHER." Compare this with the "seven great officiating priests" spoken of in *Anugîtâ,* the name given to the "seven senses," exoterically, and to the seven human principles, *esoterically.* Whence this identity of symbolism? Shall we still doubt the fact of Arjuna going over to Pâtâla (the Antipodes, America) and there marrying Ulûpî, the daughter of the Nâga (or rather *Nargal*) King? But to the Zuñi priests.

These receive an annual tribute, to this day, of corn of seven colors. Undistinguished from other Indians during the whole year, on a certain

1345. Verse 1160. 1346. Verse 1161. Kabala, "The Greater Holy Assembly."

day, they come out (the six priests and one priestess) arrayed in their priestly robes, each of a color sacred to the particular God whom the priest serves and personifies; each of them representing one of the seven regions, and each receiving corn of the color corresponding to that region. Thus, the white represents the East, because from the East comes the first Sun-light; the yellow, corresponds to the North, from the color of the flames produced by the *aurora borealis;* the red, the South, as from that quarter comes the heat; the blue stands for the West, the color of the Pacific Ocean, which lies to the West; black is the color of the nether underground region — darkness; corn with grains of all colors on one ear represents the colors of the upper region — of the firmament, with its rosy and yellow clouds, shining stars, etc. The "speckled" corn — each grain containing all the colors — is that of the "Priestess-Mother": woman containing in herself the seeds of all races past, present and future; Eve being the mother of all living.

Apart from these was the Sun — the Great Deity — whose priest was the spiritual head of the nation. These facts were ascertained by Mr. F. Hamilton Cushing, who, as many are aware, became an Indian Zuñi, lived with them, was initiated into their religious mysteries, and has learned more about them than any other man now living.

Seven is also the great magic number. In the occult records the weapon mentioned in the Purânas and the *Mahâbhârata* — the *Âgneyâstra* or "fiery weapon" bestowed by Aurva upon his chela Sagara — is said to be built of seven elements. This weapon — supposed by some ingenious Orientalists to have been a "rocket" (!) — is one of the many thorns in the side of our modern Sanskritists. Wilson exercises his penetration over it, on several pages in his *Specimens of the Hindû Theatre,* and finally fails to explain it. He can make nothing out of the *Âgneyâstra.* He argues:—

> These weapons are of a very unintelligible character. Some of them are wielded as missiles; but, in general, they *appear to be mystical powers exercised by the individual* — such as those of paralysing an enemy, or *locking his senses fast in sleep,* or bringing down storm, and rain, and fire, from heaven.[1347] . . . They assume celestial shapes, endowed with human faculties. . . . The *Râmâyana* calls them the Sons of Kriśâśva.[1348]

The Śastra-devatâs, "gods of the divine weapons," are no more Âgneyâstra, the weapon, than the gunners of modern artillery are the cannon they direct. But this simple solution did not seem to strike the eminent Sanskritist. Nevertheless, as he himself says of the armiform progeny of Kriśâśva, "the allegorical origin of the [Âgneyâstra] weap-

1347. *Vide supra,* pp. 427 and 428.

1348. Page 297.

ons is, undoubtedly, the more ancient."[1349] It is the fiery javelin of Brahmâ.

The seven-fold Âgneyâstra, like the *seven* senses and the "seven principles," symbolized by the seven priests, are of untold antiquity. How old is the doctrine believed in by Theosophists, the following section will tell.

F

THE SEVEN SOULS OF THE EGYPTOLOGISTS

If one turns to those wells of information, *The Natural Genesis* and the *Lectures* of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a trifle too materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that "the student of Böhme's books finds much in them concerning these Seven Fountain Spirits and primary powers, treated as seven properties of nature in the alchemistic and astrological phase of the medieval mysteries";[1350] and adds—

The followers of Böhme look on such matter as the divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the "Wisdom"[1351] of the past (or of the broken links), and are unable to recognize the physical features of the ancient "Seven Spirits" beneath their modern metaphysical or alchemist mask. A second connecting link between the theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of *Hermes Trismegistus*.[1352] No matter whether these teachings are called Illuminatist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings.[1353] When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions.[1354] It is useless for us to read our later

1349. It is. But *Agneyâstra* are fiery "missile weapons," not "edged" weapons, as there is some difference between *Sastra* and *Astra* in Sanskrit.

1350. *The Natural Genesis*, Vol. I, pp. 318-319.

1351. Yet there are some, who may know something of these, even outside the author's lines, wide as they undeniably are.

1352. This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, medieval, and modern thought, but, unfortunately, too loosely edited.

1353. Ay; but how can the learned writer prove that these "beginnings" were precisely in Egypt, and nowhere else; and only 50,000 years ago?

1354. Precisely: and this is just what the

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All this was taught in the esoteric doctrine, but it was interpreted and its mysteries unlocked, as already stated, with *seven,* not two, or at the utmost, three keys; hence the causes and their effects worked in invisible or mystic as well as psychic nature, and were made referable to metaphysics and psychology as much as to physiology. "The principle of *sevening*" — as the author says — "was introduced, and the number seven supplied a sacred type *that could be used for manifold purposes*"; and it was so used. For "the seven Souls of the Pharaoh are often mentioned in the Egyptian texts. . . . *Seven Souls or principles in man were identified by our British Druids.* . . . The Rabbins also ran the number of souls up to seven; so, likewise, do the Karens of India. . . ."

And then, the author tabulates the two teachings — the Esoteric and the Egyptian, — and shows that the latter had the same series and in the same order.

(Esoteric) Indian	Egyptian
1. Rûpa, body or element of form.	1. Kha, body.
2. Prâna, the breath of life.	2. Ba, the Soul of Breath.
3. Astral body.	3. Khaba, the shade.
4. *Manas* — or Intelligence.[1358]	4. *Akhu,* Intelligence or Perception.
5. *Kâma-rûpa,* or animal soul.	5. *Seb,* ancestral Soul.
6. *Buddhi,* Spiritual Soul.	6. *Putah,* the first intellectual father.
7. *Âtmâ,* pure spirit. . . .	7. *Atmu,* a divine or eternal soul.

Farther on, the lecturer formulates these seven (Egyptian) souls, as (1) The Soul of Blood — the *formative;* (2) The Soul of Breath — "that *breathes*"; (3) The Shade or Covering Soul — "that *envelopes*"; (4) The Soul of Perception — "that *perceives*"; (5) The Soul of Pubescence — "that *procreates*"; (6) The Intellectual Soul — "that *reproduces intellectually*"; and (7) The Spiritual Soul — "that is *perpetuated permanently.*"

From the exoteric and physiological standpoint this may be very correct; it becomes less so from the esoteric point of view. To maintain this, does not at all mean that the "Esoteric Buddhists" *resolve men into a number of elementary Spirits,* as Mr. G. Massey, in the same lecture, accuses them of maintaining. No "Esoteric Buddhist" has ever been guilty of any such absurdity. Nor has it been ever imagined that these shadows "become spiritual beings in another world," or "seven potential spirits or elementaries of another life." What is maintained is simply that every time the immortal *Ego* incarnates

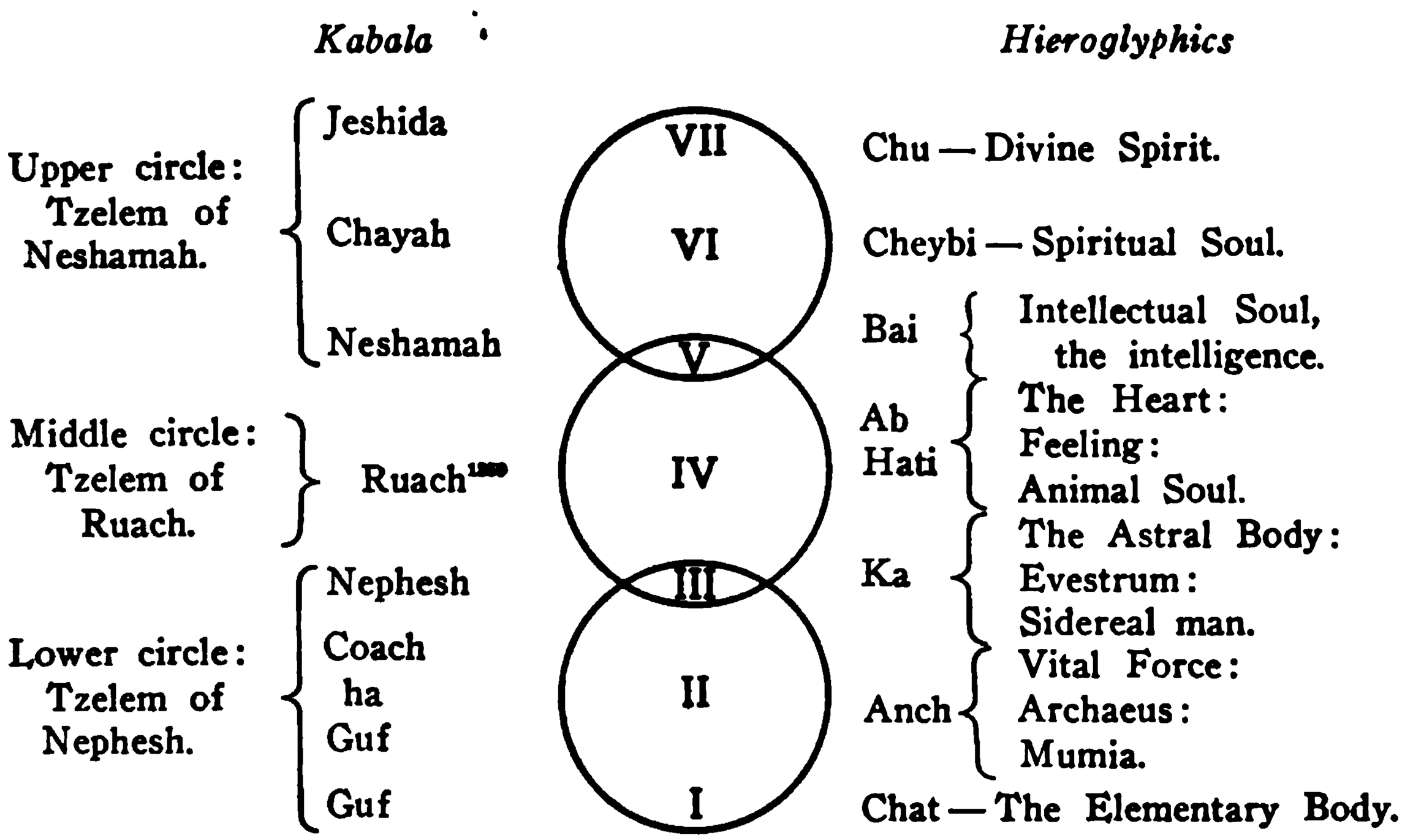
1358. This is a great mistake made in the Esoteric enumeration. Manas is the fifth, not the fourth; and *Manas* corresponds precisely with *Seb,* the Egyptian fifth principle, for that portion of Manas, which follows the two higher principles, is the ancestral soul, indeed, the bright, immortal thread of the higher Ego, to which clings the Spiritual aroma of all the lives or births.

it becomes, as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness. Elsewhere, Mr. G. Massey adds:—

> The seven souls [our "Principles"] are often mentioned in the Egyptian texts. The moon god, Taht-Esmun, or the later sun god, expressed the seven nature-powers that were prior to himself, and were summed up in him as his seven souls [we say "principles"]. . . . The seven stars in the hand of Christ in the *Revelation*, have the same significance, [etc.]

And a still greater one, as these stars represent also the *seven keys* of the Seven Churches or the SODALIAN MYSTERIES, cabalistically. However, we will not stop to discuss, but add that other Egyptologists have also found out that the septenary constitution of man was a cardinal doctrine with the old Egyptians. In a series of remarkable articles in the *Sphinx* (Munich) Herr Franz Lambert gives incontrovertible proof of his conclusions from the "*Book of the Dead*" and other Egyptian records. For details the reader must be referred to the articles themselves, but the following diagram, summing up the author's conclusions, is demonstrative evidence of the identity of Egyptian psychology with the septenary division in "*Esoteric Buddhism.*"

On the left hand side the Kabalistic names of the corresponding human principles are placed, and on the right the hieroglyphic names with their renderings as in the diagram of F. Lambert.



1359. There seems a confusion — lasting for many centuries — in the minds of Western Kabalists. They call *Ruach* (Spirit) what we call *Kâma*-rûpa; whereas, with us Ruach would be the "Spiritual Soul" *Buddhi*, and *Nephesh* the 4th principle, the Vital, Animal Soul. Éliphas Lévi falls into the same error.

This is a very fair representation of the number of the "principles" of Occultism, but much confused; and this is what we call the 7 principles in man, and what Mr. Massey calls "Souls," giving the same name to the Ego or the *Monad* which reincarnates and *resurrects*, so to speak, at each rebirth, as the Egyptians did, namely — "the Renewed." But how can Ruach (Spirit) be lodged in Kâma-rûpa? What does Böhme, the Prince of all the medieval Seers, say?

We find Seven especial properties in nature whereby this only Mother works all things [which he calls — fire, light, sound (the upper three) and *desire, bitterness, anguish,* and *substantiality,* thus analysing the lower in his own mystic way] . . . whatever the six forms are spiritually, that the seventh [the body or substantiality], is essentially.

"These are the seven forms of the Mother of all Beings from whence all that is in this world is generated,"[1360] and again in *Aurora,*[1361] (quoted in *Natural Genesis*) —

The Creator hath in the body of this world generated himself as it were *creaturely* in his qualifying Fountain Spirits, and all the stars are . . . God's powers, and the whole body of this world consisteth in the seven qualifying or Fountain Spirits.

This is rendering in mystical language our theosophical doctrine. . . . But how can we agree with Mr. G. Massey when he states that —

The Seven *Races* of men that have been sublimated and made Planetary [?] by *Esoteric Buddhism,*[1362] may be met with in the *Bundahish* as (1) the earth-men; (2) water-men; (3) breast-eared men; (4) breast-eyed men; (5) one-legged men; (6) bat-winged men; (7) men with tails. . . .

Each of these descriptions, allegorical and even perverted in their later form — is, nevertheless, an echo of the Secret Doctrine teaching. They all refer to the pre-Human evolution of the water-men "terrible and bad" by *unaided* Nature through millions of years, as previously described. But we deny point blank the assertion made that "these were never real races," and point to the Archaic Stanzas for our answer. It is easy to infer and to say that our "instructors have mistaken these shadows of the Past, for things human and spiritual"; but that "they are neither, and never were either," it is less easy to prove. The assertion must ever remain on a par with the Darwinian claim that man and the ape had a common pithecoid ancestor. What the Lecturer takes for a "mode of expression" and nothing more, in the Egyptian Ritual, we take as having quite another and an important meaning. Here is one instance. Says the Ritual, the "*Book of the Dead*" —

1360. *Signatura Rerum,* xiv, paras. 10, 15, *et seq.*

1361. xxiv, p. 27.

1362. This is indeed news! It makes us fear that the Lecturer had never read "*Esoteric Buddhism*" before criticising it, as there are too many such misconceptions in his notices of it.

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classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of "the trans-Himâlayan esoteric doctrine." In fact, it has a closer connexion with the Brâhmanical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words, there are seven kinds of Logoi in the Cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Prajñâ or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness.[1363]

The above is perfectly correct, save, perhaps, one point. The "seven-fold classification" in the esoteric system has never been claimed (to the writer's knowledge) by any one belonging to it, as "the peculiar property of the Trans-Himâlayan esoteric doctrine"; but only as having survived in that old school alone. It is no more the property of the *trans*, than it is of the *cis*-Himâlayan esoteric doctrine, but is simply the common inheritance of all such schools, left to the sages of the Fifth Root Race by the great Siddhas[1364] of the Fourth. Let us remember that the Atlanteans became the terrible sorcerers, now celebrated in so many of the oldest MSS. of India, only toward their fall, the submersion of their continent having been brought on by it. What is claimed is simply the fact that the wisdom imparted by the "Divine Ones" — born through the *Kriyâśakti powers* of the Third Race before its Fall and Separation into sexes — to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea believed in by both Hindûs and Buddhists, but called "mythical" by geographers and Orientalists, the less one talks of it, the wiser he will be. Nor can one accept the said "sevenfold classification" as having "a closer connexion with the Brâhmanical Logos than with the Buddhist Logos," since both are iden-

1363. *Theosophist*, Aug. 1887 (Madras).

1364. According to *Śvetâśvatara-Upanishad* (357) the Siddhas are those who are possessed from birth of *superhuman* powers, as also of "knowledge and indifference to the world." According to the Occult teachings, however, Siddhas are the *Nirmânakâyas* or the "spirits" (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.

tical, whether the one "Logos" is called *Îśvara* or *Avalokiteśvara*, Brahmâ or Padmapâni. These are, however, very small differences, more fanciful than real, in fact. Brâhmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "heel of Achilles" of orthodox Brâhmanism is the Advaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern mysticism, as represented by the disciples of the philosophies of Âryasangha (the Yogâchârya School) and Mahâyâna, who are twitted in their turn by their coreligionists as "Vedântins in disguise." The esoteric philosophy of both these can be but one if carefully analysed and compared, as Gautama Buddha and Śankarâcharya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance.

A most mystic discourse, full of septenary symbology, may be found in the *Anugîtâ*.[1365] There the Brâhmana narrates the bliss of having crossed beyond the regions of illusion, "in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice is the beasts of prey and reptiles, and desire and anger are the obstructors. . . ." The sage describes the entrance into and exit from the forest (a symbol for man's life-time) and also that forest itself:[1366]

> In that forest are seven large trees [the Senses, Mind and Understanding, or Manas and Buddhi included], seven fruits and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colors.

The senses, says the commentator, "are called trees, as being producers of the fruits . . . pleasures and pains; . . . the *guests* are the powers of each sense personified — they receive the fruits above described; the hermitages are the trees, in which the guests take shelter. The seven forms of concentration are the exclusion from the self of the seven functions of the seven senses, etc., already referred to; the

1365. "The Sacred Books of the East," vol. viii, *Anugîtâ*, p. 284, *et seq.*

1366. I propose to follow here the text and the editor's commentaries, who accepts Arjuna Miśra's and Nilakantha's *dead-letter explanations*. Our Orientalists never trouble to think that if a native commentator is a non-initiate, he could not explain correctly, and if *an Initiate*, would not.

seven forms of initiation refer to the initiation into the higher life, by repudiating as not one's own the actions of each member out of the group of seven."[1367]

The explanation is harmless, if unsatisfactory.

Says the Brâhmana continuing his description:—

That forest is filled with trees producing flowers and fruits of four colors. That forest is filled with trees producing flowers and fruits of three colors, and mixed. That forest is filled with trees producing flowers and fruits of two colors, and of beautiful colors. That forest is filled with trees producing flowers and fruits of one color and fragrant. That forest is filled [instead of seven] with two large trees producing numerous flowers and fruits of undistinguished colors [*mind and understanding — the two higher senses,* or theosophically, "Manas-Buddhi"]. There is one Fire [Self] here connected with the Brahman[1368] and having a good mind [or *true knowledge,* according to Arjuna Miśra]. And there is fuel here, namely, the five senses [or human passions]. The Seven (*forms of*) emancipation from them are the Seven (*forms of*) initiation. The qualities are the fruits. . . . There, the great Sages receive hospitality. And when they have been worshiped and have disappeared, another forest shines forth, in which *intelligence is the tree,* and emancipation the fruit, and which possesses shade (*in the form of*) tranquility, which depends on Knowledge, which has contentment for its water, and the KSHETRAJÑA [*the "Supreme* SELF," says Krishna[1369]], within for the Sun.

Now, all the above is very plain, and no theosophist, even among the least learned, could fail to understand the allegory. And yet, we see great Orientalists making a perfect mess of it in their explanations. The "great sages" who "receive hospitality" are explained as meaning *the senses,* "which, having worked *as unconnected with the self* are finally absorbed into it." But one fails to understand, if the senses are "unconnected" with the "Higher Self," in what manner can they be "absorbed into it." One would think, on the contrary, that just because the personal senses gravitate and strive to be connected with the *impersonal* Self, the latter, which is FIRE, burns the lower five and purifies thereby the higher two, "mind and understanding" or the higher aspects of *Manas*[1370] and *Buddhi.* This is quite apparent from

1367. See *Chhândogya,* p. 219, and Com.

1368. The English editor explains here, saying, "I presume devoted to the Brahman." This would be a very poor devotion, indeed, in the accomplishment of the gradually emancipating process of Yoga. We venture to say that the "Fire" or Self is the higher real SELF "connected with," that is to say *one with Brahma,* the One Deity. The "Self" separates itself no longer from the universal Spirit.

1369. *Bhagavad Gitâ, op. cit.,* p. 102 *seq.*

1370. As Mahat (universal intelligence) is first born, or manifests, as Vishnu, and then, when it falls into matter and develops self-consciousness, it becomes Egoism, Selfishness, so *Manas* is of a dual nature. It is respec-

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And here, we must be allowed a last remark. No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves — are all liable to err. Thus mistakes have been made in "*Isis Unveiled*," in "*Esoteric Buddhism*," in "*Man*," in "*Magic: White and Black*," etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatâr. Then only should we say, "This is verily a work without sin or blemish in it!" But, so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers' ends, even upon one minor teaching of Occultism?

Our chief point in the present subject, however, was to show that the Septenary doctrine, or division of the constitution of man, was a very ancient one, and was not invented by us. This has been successfully done, for we are supported in this, consciously and unconsciously, by a number of ancient, medieval, and modern writers. What the former said, was well said; what the latter repeated, was generally distorted. An instance: Read the "Pythagorean Fragments," and compare the Septenary man as given by the Rev. G. Oliver, the learned Mason, in his *Pythagorean Triangle*.[1372]

He speaks as follows:—

The Theosophic Philosophy . . . counted SEVEN *properties* [or principles], in Man, viz.:—

(1) The divine golden Man;
(2) The inward holy body from fire and light, like pure silver;
(3) The elemental man;
(4) The mercurial paradisiacal man;
(5) The martial Soul-like man;
(6) The passionate man of desires;
(7) The Solar man; [a witness to and] inspector of the wonders of the Universe. They had also *seven fountain* Spirits, or Powers of Nature.

Compare this jumbled account and distribution of Western theo-

1372. Chap. on "Remarkable Properties of the Heptad," p. 179.

sophic philosophy with the latest theosophic explanations by the Eastern School of Theosophy, and then decide which is the more correct. Verily:—

> Wisdom hath builded her house,
> She hath hewn out her *seven pillars.* —(*Prov.* ix. 1)

As to the charge that our School has not adopted the Seven-fold classification of the Brâhmans, but has confused it, it is quite unjust. To begin with, the "School" is one thing, its exponents (*to Europeans*) quite another. The latter have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of *Prajñâ* (consciousness); and, above all, to realize thoroughly *what Prajñâ is,* in the Eastern metaphysics. To give a Western student that classification is to try to make him suppose that he can account for the origin of consciousness, by accounting for the process by which a certain knowledge, through *only one of the states* of that consciousness, came to him; in other words, it is to make him account for something he knows on *this* plane, by something he knows nothing about on the other planes; *i. e.,* to lead him from the spiritual and the psychological, direct to the ontological. This is why the primary, old, classification was adopted by the Theosophists, of which classifications there are many.

To busy oneself, after such a tremendous number of independent witnesses and proofs have been brought before the public, with an additional enumeration from theological sources, would be quite useless. The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the Seven Liberal and the Seven Accursed Sciences — or the Seven Arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger for the present as for the future. The modern name for it is HYPNOTISM. In the ignorance of the seven principles, and used by scientific and ignorant materialists, it will soon become SATANISM in the full acceptation of the term.

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ADDENDA TO BOOK II

§ I

ARCHAIC, OR MODERN ANTHROPOLOGY?

WHENEVER the question of the origin of man is offered seriously to an unbiased, honest, and earnest man of science, the answer comes invariably:— "WE DO NOT KNOW." De Quatrefages, in his agnostic attitude, is one of such anthropologists.

This does not imply that the rest of the men of science are neither fair-minded nor honest, as in such case our remark would be questionably discreet. But, it is estimated that 75 per cent. of European Scientists are Evolutionists. Are these representatives of modern thought all guilty of flagrant misrepresentation of the facts? No one says this — but there are a few very exceptional cases. However, the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. Insincerity on the same subject is, however, patent in ecclesiastical circles. Bishop Temple has come forward as a thorough-going supporter of Darwinism in his *Religion and Science*. This clerical writer goes so far as to regard *Matter* — after receiving its "primal impress" — as the unaided evolver of all cosmic phenomena. This view only differs from that of Haeckel, in postulating a hypothetical deity at "the back of beyont," a deity which stands entirely aloof from the interplay of forces. Such a metaphysical entity is no more the Theological God than that of Kant. Bishop Temple's truce with Materialistic Science is, in our opinion, impolitic — apart from the fact that it involves a total rejection of the Biblical cosmogony. In the presence of this display of flunkeyism before the materialism of our "learned" age, we Occultists can but smile. But how about loyalty to the Masters such theological truants profess to serve, Christ, and Christendom at large?

However, we have no desire, for the present, to throw down the gauntlet to the clergy, our business being now with materialistic Science alone. The latter answers to our question, in the person of its best representatives "We do not know"; — yet the majority of these act as though Omniscience was their heirloom, and they knew all things.

For, indeed, this negative reply has not prevented the majority of Scientists from speculating on that question, each seeking to have his

own special theory accepted to the exclusion of all others. Thus, from Maillet in 1748 down to Haeckel in 1870, theories on the origin of the human race have differed as much as the personalities of their inventors themselves. Buffon, Bory de St. Vincent, Lamarck, E. G. St. Hilaire, Gaudry, Naudin, Wallace, Darwin, Owen, Haeckel, Filippi, Vogt, Huxley, Agassiz, etc., etc., each evolved a more or less scientific hypothesis of genesis. De Quatrefages arranges them in two principal groups — one holding to a *rapid,* and the other to a very *gradual transmutation;* the former, favoring a new type (man) produced by a being entirely different; the latter teaching the evolution of man by progressive differentiation.

Strangely enough, it is from the most scientific of these authorities that the most unscientific of all the theories upon the subject of the origin of man has hitherto emanated. This is so evident, that the hour is rapidly approaching when the current teaching about the descent of man from an Ape-like mammal will be regarded with less respect than the formation of Adam out of clay, and of Eve out of Adam's rib. For —

> It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to his own. Consequently, in accordance with these principles *man cannot be considered as the descendant of any simian type whatever.*[1373]

Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of Man and the Anthropoids, is fairly discussed by Schmidt.[1374] He admits that "*the ape as he grows becomes more bestial; man . . . more human,*" and seems, indeed, to hesitate a moment before he passes on: *e. g.*,

> This flexure of the cranial axis may, therefore, still be emphasized as a human character, in contradistinction to the apes; the peculiar characteristic of an order can *scarcely* be elicited from it; and especially as to the doctrine of descent, this circumstance *seems* in no way decisive.

The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common — though, so far, an absolutely theoretical — ancestor.

1373. *The Human Species,* p. 111, by de Quatrefages. The respective developments of the human and Simian brains are referred to. "In the ape the temporal sphenoidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later." (*Ibid.*)

1374. *Doctrine of Descent and Darwinism,* p. 290.

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this theory as "triumphantly," and from even openly calling his work "Evolution *without* a Natural Selection," or, in so many words, with Darwin's fundamental idea knocked to atoms in it.

As to Natural Selection itself, the utmost misconception prevails among many present-day thinkers who tacitly accept the conclusions of Darwinism. It is, for instance, a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life — the "struggle to obtain enough to eat and to escape being eaten" added to the environmental conditions — necessitating a perpetual weeding out of the unfit. The *élite* of any stock thus sorted out, propagate the species and transmit their organic characteristics to their descendants. All useful variations are thus perpetuated, and a progressive improvement is effected. But Natural Selection, in the writer's humble opinion, "Selection, *as a Power*," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." The real question at issue is: what CAUSE — combined with other secondary causes — produces the "variations" in the organisms themselves. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The materialist's "spontaneous variations," and "*accidental* divergencies" are self-contradictory terms in a universe of "Matter, Force and NECESSITY." Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. The insufficiency of the Darwinists' mechanical theory has been exposed at length by Dr. von Hartmann among other purely negative thinkers. It is an abuse of the reader's intelligence to write, as does Haeckel, of *blind* indifferent cells, "arranging themselves into organs." The esoteric solution of the origin of animal species is given elsewhere.

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differ-

entiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its midway point — that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species — one to which all other laws are subordinate and secondary — is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyân-Chohanic wisdom.[1376] A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyân-Chohanic energy, and not quite in the direct manner which the great pessimist describes.

It is this divergence among men of Science, their mutual, and often their *self*-contradictions, that gave the writer of the present volumes the courage to bring to light other and older teachings — if only as hypotheses for *future* scientific appreciation. Though not in any way very learned in modern sciences, so evident, even to the humble recorder of this archaic clearing, are the said scientific fallacies and gaps, that she determined to touch upon all these, in order to place the two teachings on parallel lines. For Occultism, it is a question of self-defense, and nothing more.

So far, *The Secret Doctrine* has concerned itself with metaphysics, pure and simple. It has now landed on Earth, and finds itself within the domain of physical science and practical anthropology, or those branches of study which materialistic Naturalists claim as their rightful domain, coolly asserting, furthermore, that the higher and more perfect the working of the Soul, the more amenable it is to the analysis and explanations *of the zoologist and the physiologist alone.*[1377] This stupendous pretension comes from one, who, to prove his pithecoid descent, has not hesitated to include among the ancestors of man the *Lemuridae*; which have been promoted by him to the rank of *Prosimiae, indeciduate mammals,* to which he very incorrectly at-

1376. The "*principle of perfectibility*" of Nägeli; von de Baer's "*striving towards the purpose*"; Braun's "*Divine breath* as the inward impulse in the evolutionary history of Nature"; Professor Owen's "*tendency to perfectibility,* etc.," are all veiled manifestations of the universal guiding FOHAT, rich with the Divine and Dhyân-Chohanic thought.

1377. Haeckel on "*Cell-Souls and Soul-Cells.*"

tributes a *decidua* and a discoidal placenta.[1378] For this Haeckel was taken severely to task by de Quatrefages, and criticised by his own brother materialists and agnostics, as great, if not greater, authorities than himself, namely, by Virchow and du Bois-Reymond.[1379]

Such opposition notwithstanding, Haeckel's wild theories are, to this day, called scientific and logical by some. The mysterious nature of Consciousness, of Soul, Spirit in Man being now explained as a mere advance on the functions of the protoplasmic molecules of the lively *Protista,* and the gradual evolution and growth of human mind and "social instincts" toward civilization having to be traced back to their origin in the civilization of ants, bees, and other creatures, the chances left for an impartial hearing of the doctrines of archaic Wisdom, are few indeed. The *educated* profane is told that "the social instincts of the lower animals have, of late, been regarded *as being clearly the origin of morals,* even of those of man" (!) and that our divine consciousness, our soul, intellect, and aspirations have "worked their way up from the lower stages of the simple cell-soul" of the gelatinous Bathybius[1380] — and he seems to believe it. For such men, the metaphysics of Occultism must produce the effect that our grandest orchestral and vocal oratorios produce on the Chinaman: a sound that jars upon their nerves.

Yet, are our esoteric teachings about "angels," the first three *pre*-animal human Races, and the downfall of the Fourth, *on a lower level of fiction and self-delusion* than the Haeckelian "plastidular," or the inorganic "molecular Souls of the *Protista*"? Between the evolution of the spiritual nature of man from the above Amoebian Souls, and the alleged development of his physical frame from the protoplastic dweller in the Ocean slime, there is an abyss which will not be easily crossed by any man in the *full* possession of his intellectual faculties. Physical evolution, as modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism.

Furthermore, past as well as present daily experience teaches that no truth has ever been accepted by the learned bodies unless it dovetailed with the habitual preconceived ideas of their professors. "The crown

1378. *Vide infra,* M. de Quatrefages' *exposé* of Haeckel, in § II, "The Ancestors Mankind is offered by Science."

1379. Strictly speaking du Bois-Reymond is an *agnostic,* and not a materialist. He has protested most vehemently against the materialistic doctrine, which affirms mental phenomena to be merely the product of molecular motion. The most accurate *physiological* knowledge of the structure of the brain leaves us "nothing but matter in motion," he asserts; "*we must go further,* and admit the utterly incomprehensible nature of the psychical principle which it is *impossible to regard* as a mere outcome of material causes."

1380. See Haeckel's *Present Position of Evolution,* Notes.

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remembrance should perish from the earth, and that he "shall have no name in the streets." Hear him deriding the idea of the origin of the human race "as a supernatural [?] phenomenon," as one "that could not result from *simple mechanical causes,* from *physical and chemical forces,* but requires the direct intervention of a creative personality. . . ." The creator of the mythical *Sozura* goes on:—

. . . Now the central point of Darwin's teaching . . . lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of *a conscious creative force,* building and arranging the organic bodies of animals and plants on a designed plan, *a series of natural forces working blindly* (*as we say*) *without aim, without design.* In place of an arbitrary act of operation, we have a necessary law of Evolution . . . [So had Manu and Kapila, and, at the same time, guiding, conscious, and intelligent Powers]. . . . Darwin had very wisely . . . put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Büchner. *A mechanical origin of the earliest living form,* was held as the necessary sequence to Darwin's teaching . . . and we are at present concerned with a single consequence of the theory, *the natural* origin of the human race through ALMIGHTY EVOLUTION.[1381]

To which, unabashed by this scientific farrago, Occultism replies: In the course of Evolution, when the physical triumphed over, and nearly crushed under its weight, spiritual and mental evolutions, the great gift of *Kriyâśakti*[1382] remained the heirloom of only a few elect men in every age. . . . Spirit strove vainly to *manifest itself in its fulness in purely organic forms* (as has been explained in Part I of this Volume), and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by the Spiritualists and Occultists, and as *scientifically impossible* by the materialists.

In our modern day the mere assertion that there exists a power which can create human forms — ready-made *sheaths* for the "*conscious* monads" or Nirmânakâyas of past Manvantaras to incarnate within — is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein's monster, *plus* moral consciousness, religious aspirations, genius, and a feeling of one's own immortal nature within one's self — by "physico-chemical forces, guided by blind Almighty Evolution."[1383] As to the origin of that man, not *ex nihilo,* cemented by a little red clay, but

1381. Pages 34–37.
1382. For explanation of the term *Kriyâśakti,* see Com. 2 in Śloka 26.
1383. *Pedigree of Man.*

from a living divine Entity consolidating the astral body with surrounding materials — this conception is too absurd even to be mentioned in the opinion of the materialists. Nevertheless, Occultists and Theosophists are ready to have their claims and theories — however unscientific and superstitious at first glance — compared as to their intrinsic value and probability, with those of the modern evolutionists. Hence the esoteric teaching is absolutely opposed to the Darwinian evolution, as *applied to man, and partially* so with regard to other species.

It would be interesting to obtain a glimpse of the mental representation of *Evolution* in the Scientific brain of a materialist. What *is* EVOLUTION? If asked to define the full and *complete* meaning of the term, neither Huxley nor Haeckel will be able to do it any better than Webster does: "the act of unfolding; the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg." Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it; or at any rate to the speck of protoplasm from which it expanded and grew. And both the *seed* and the *speck* must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal are fully developed? Hence, the future plan, if not a DESIGN, *must be there*. Moreover, that *seed has to be traced*, and its nature ascertained. Have the Darwinists been successful in this? Or will the Moneron be cast in our teeth? But this atom of the Watery Abysses is *not* homogeneous matter; and there must be something or somebody that had molded and cast it into being.

Here Science is once more silent. But since there is no self-consciousness as yet in either speck, seed, or germ, according to both Materialists and Psychologists of the modern school — Occultists agreeing in this for once with their natural enemies — what is it that guides the force or forces so unerringly in this process of evolution? *Blind* force? As well call *blind* the brain which evolved in Haeckel his "*Pedigree of Man*" and other lucubrations. We can easily conceive that the said brain lacks an important center or two. For, whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an *atheist* and a *materialist*, must be "hopelessly insane," according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its parts, something so strange and paradoxical that he holds it "to be the greatest miracle of nature." *Blind* forces, "and *no* design" in anything under the Sun; when no *sane* man of Science would hesitate to say that, even from the little he knows and has hitherto discovered of the forces at work in Kosmos,

he sees very plainly that every part, every speck and atom are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent thinkers and Scientists of the day are now beginning to rise against this "Pedigree," and even Darwin's *natural selection* theory, though its author had never, probably, contemplated such widely stretched conclusions. The remarkable work of the Russian Scientist N. T. Danilevsky — *Darwinism, a Critical Investigation of the Theory* — upsets it completely and without appeal, and so does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges — read by its author, a member of the Paris Anthropological Society at a recent official meeting of the latter — called "Evolutionary Psychology; the Evolution of Spirit, etc.," in which he reconciles entirely the two teachings—namely, those of the physical and spiritual evolutions. He explains the origin of the variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction* of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature and the innate potentialities in the latter. Thus the French Scientist has to return to our old friend — *Archaeus*, or the life-Principle — without naming it, as Dr. Richardson has done in England in his *Nerve-Force*, etc. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, *Individuality in the light of Biology and modern Philosophy.*

We find the same conclusions arrived at in still another excellent volume of another Russian deep thinker, N. N. Strachof — who says in his *Fundamental Conceptions of Psychology and Physiology*:—

> The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow. . . . If organisms are *entities* . . . then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution, to say, that *the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.*

This is admitting, as Bourges does in the *Mémoire* above quoted, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the EGO and the world at large — the Soul. Thus, gradually, all the best Scientists and Thinkers are approaching the Occultists in their general conclusions.

But such metaphysically inclined men of Science are out of court and will hardly be listened to. Schiller, in his magnificent poem on the

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§ II

THE ANCESTORS MANKIND IS OFFERED BY SCIENCE

The question of questions for mankind — the problem which underlies all others, and is more deeply interesting than any other — is the ascertainment of the place which man occupies in Nature, and of his relations to the Universe of things.—HUXLEY.

THE world stands divided this day, and hesitates between *divine* progenitors—be they Adam or Eve or the lunar Pitris—and *Bathybius Haeckelii,* the gelatinous hermit of the briny deep. Having explained the occult theory, it may now be compared with that of the modern Materialism. The reader is invited to choose between the two after having judged them on their respective merits.

We may derive some consolation for the rejection of our divine ancestors, in finding that the Haeckelian speculations receive no better treatment at the hands of strictly *exact* Science than do our own. Haeckel's *phylogenesis* is no less laughed at by the foes of his fantastic evolution, by other and greater Scientists, than our primeval races will be. As du Bois-Reymond puts it, we may believe him easily when he says that "ancestral trees of our race sketched in the *Schöpfungsgeschichte* are of about as much value as are the pedigrees of the Homeric heroes in the eyes of the historical critic."

This settled, everyone will see that one hypothesis is as good as another. And as we find that German naturalist (Haeckel) himself confessing that neither geology (in its history of the past) nor the ancestral history of organisms will ever "rise to the position of a real exact Science,"[1385] a large margin is thus left to Occult Science to make its annotations and lodge its protests. The world is left to choose between the teachings of Paracelsus, the "Father of Modern Chemistry," and those of Haeckel, the Father of the mythical *Sozuro.* We demand no more.

Without presuming to take part in the quarrel of such very learned naturalists as du Bois-Reymond and Haeckel *à propos* of our blood relationship to "those ancestors (of ours) which have led up from the unicellular classes, Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves" — one may put in a few words, a question or two, for the information of our readers. Availing ourselves of the opportunity,

1385. *Pedigree of Man,* "The Proofs of Evolution," p. 273.

and bearing in mind Darwin's theories of natural selection, etc., we would ask Science — with regard to the origin of the human and animal species — which theory of evolution of the two herewith described is the more scientific, or the more *unscientific*, if so preferred.

(1) Is it that of an Evolution which starts from the beginning with sexual propagation?

(2) Or that teaching which shows the gradual development of organs; their solidification, and the procreation of each species, at first by simple easy separation from one into two or even several individuals. Then follows a fresh development — the first step to a species of separate distinct sexes — the hermaphrodite condition; then again, a kind of Parthenogenesis, "virginal reproduction," when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it; until, finally, after a definite separation into sexes, the human beings begin procreating through sexual connexion?

Of these two, the former "theory," — rather, a "*revealed* fact" — is enunciated by all the *exoteric* Bibles (except the Purânas), pre-eminently by the Jewish Cosmogony. The last one, is that which is taught by the Occult philosophy, as explained all along.

An answer is found to our question in a volume just published by Mr. S. Laing — the best lay exponent of Modern Science.[1386] In chapter viii[1387] of his latest work, *A Modern Zoroastrian*, the author begins by twitting "all ancient religions and philosophies" for "assuming a male and female principle for their gods." At first sight, he says

> the distinction of sex appears as fundamental as that of plant and animal. . . . The Spirit of God brooding over Chaos and producing the world [he goes on to complain], is only a later edition, revised according to monotheistic ideas, of the far older Chaldaean legend which describes the creation of Kosmos out of Chaos by the co-operation of great gods, male and female. . . . Thus, in the orthodox Christian creed we are taught to repeat "begotten, not made," a phrase which is absolute nonsense, . . . an instance of using words like counterfeit notes, which have no solid value of an idea behind them. For "begotten" is a very definite term which implies the conjunction of two opposite sexes to produce a new individual.

However we may agree with the learned author as to the inadvisability of using wrong words, and the terrible anthropomorphic and *phallic* element in the old Scriptures — especially in the orthodox Christian Bible — nevertheless, there may be two extenuating circumstances in the case. Firstly, all these "ancient philosophies" and "modern religions" are — as sufficiently shown in these two volumes — an exoteric veil thrown over the face of esoteric truth; and — as

1386. Author of *Modern Science and Modern Thought.* 1387. Pages 102–3.

the direct result of this — they are allegorical, *i. e.*, mythological in form; but still they are immensely more philosophical in essence than any of the new *scientific* theories, so-called. Secondly, from the Orphic theogony down to Ezra's last remodeling of the *Pentateuch*, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all built.

But to return to the direct answer expected from Science to *our* direct question. It is given by the same author, when, following his train of thought on the unscientific euhemerization of the powers of Nature in ancient creeds, he pronounces a condemnatory verdict upon them in the following terms:—

> Science, however, makes sad havoc with this impression *of sexual generation being the original and only mode of reproduction,*[1388] and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected [?] worlds of life.[1388a]

So little "*unsuspected,*" indeed, that the *original a*-sexual "modes of reproduction" must have been known — to the ancient Hindûs, at any rate — Mr. Laing's assertion to the contrary, notwithstanding. In view of the statement in the *Vishnu Purâna,* quoted by us elsewhere, that Daksha "established sexual intercourse as the means of multiplication," only after a series of other "modes," which are all enumerated therein,[1389] it becomes difficult to deny the fact. This assertion, moreover, is found, note well, in an EXOTERIC work. Then Mr. S. Laing goes on to tell us that:—

"By far the larger proportion of living forms, in number . . . have come into existence *without the aid of sexual* propagation." He then instances Haeckel's monera "*multiplying by self-division.*" The next stage the author shows in the nucleated cell, which "does exactly the same thing." The following stage is that "in which the organism does not divide into two equal parts, but a *small portion of it swells out . . . and finally parts company* and starts on a separate existence which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials."[1390]

1388. *Vide* Part I. of this volume, page 183, Stanza VIII.

1388a. *A Modern Zoroastrian,* p. 103.

1389. Vol. II., p. 12, Wilson's Transl.

1390. In this, as shown in Part I., Modern Science was again anticipated, far beyond its own speculations in this direction, by *Archaic* Science.

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There remains but one thing to be ascertained: the plain and comprehensibly described processes of such *ante*-sexual reproduction. This is done in the Occult books, a slight outline of which was attempted by the writer in Part I of this Volume.

Either this, or — man is a distinct being. Occult philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save *mechanical laws, and* admits of no principle outside matter. The former — the archaic Science — allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex — to use the accepted terms. But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds — that it was quite ready for man from the beginning of *this Round.*[1393] The Monad had but to step into the astral body of the progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.[1394]

What would Science say to this? It would answer, of course, that as man appeared on earth as the latest of the mammalians, he had no need, no more than those mammals, to pass through the primitive stages of procreation as above described. His mode of procreation was already established on Earth when he appeared. In this case, we may reply: since to this day not the remotest sign of a link between man and the animal has yet been found, then (if the Occultist doctrine is to be repudiated) he must have sprung *miraculously* in nature, like a fully armed Minerva from Jupiter's brain. And in such case the Bible is right, along with other national "revelations." Hence the scientific scorn, so freely lavished by the author of *A Modern Zoroastrian* upon ancient philosophies and *exoteric* creeds, becomes premature

1393. Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i. e.*, everything visible and *invisible* on a resting planet — remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "night" of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day — a very short one indeed in comparison to the "Day of Brahmâ."

1394. This will be pooh-poohed, because it will not be understood by our modern men of science; but every Occultist and theosophist will easily realize the process. There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art — a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution — how can it be otherwise when NATURE'S MIND and creative powers are concerned?

and uncalled for. Nor would the sudden discovery of a "missing-link"-like fossil mend matters at all. For neither one such solitary specimen nor the *scientific conclusions* thereupon, could insure its being the long-sought-for relic, *i. e.*, that of an undeveloped, still a once *speaking* MAN. Something more would be required as a final proof (*vide infra, Note*). Besides which, even *Genesis* takes up man, her Adam of dust, only where the Secret Doctrine leaves her "Sons of God and Wisdom" and picks up the physical man of the THIRD Race. Eve is *not* "begotten," but is extracted out of Adam on the manner of "Amoeba A," contracting in the middle and splitting into Amoeba B — by division.[1395] Nor has human speech developed from the various animal sounds.

Haeckel's theory that "speech arose gradually from a few simple, crude animal sounds . . ." as such "speech still remains amongst a few races of lower rank"[1396] is altogether unsound, as argued by Professor Max Müller, among others. He contends that no plausible explanation has yet been given as to how the "roots" of language came into existence. A *human* brain is necessary for *human* speech. And figures relating to the size of the respective brains of man and ape show how deep is the gulf which separates the two. Vogt says that the brain of the largest ape, the gorilla, measures no more than 30.51 cubic inches; while the average brains of the flat-headed Australian natives — the lowest now in the human races — amount to 99.35 cubic inches! Figures are awkward witnesses and cannot lie. Therefore, as truly observed by Dr. F. Pfaff, whose premisses are as sound and correct as his biblical conclusions are silly:—"The brain of the apes most like man, does not amount to quite a third of the brain of the lowest races *of men: it is not half the size of the brain of a new-born child.*"[1397] From the foregoing it is thus very easy to perceive that in order to prove the Huxley-Haeckelian theories of the descent of man, it is not *one,* but a great number of "*missing links*" — a true ladder of progressive evolutionary steps — that would have to be first found and then presented by Science to thinking and reasoning humanity, before it would abandon belief in gods and the immortal Soul for the worship of Quadrumanic ancestors. Mere myths are now greeted as "axiomatic truths." Even Alfred Russel Wallace maintains with Haeckel that primitive man was a speechless ape-creature. To this Joly answers:—

Man never was, in my opinion, this *pithecanthropus alalus* whose portrait Haeckel has drawn *as if he had seen and known him,* whose *singular* and *completely hypothetical* genealogy he has even given, from the mere mass of living

1395. See p. 103, in *The Modern Zoroastrian.*
1396. Darwinian Theory in *Pedigree of Man,* p. 22,
1397. *The Age and Origin of Man.*

protoplasm to the man endowed with speech and a civilization analogous to that of the Australians and Papuans.[1398]

Haeckel, among other things, often comes into direct conflict with the Science of languages. In the course of his attack on Evolutionism,[1399] Professor Max Müller stigmatized the Darwinian theory as "vulnerable at the beginning and at the end." The fact is, that only the partial truth of many of the *secondary* "laws" of Darwinism is beyond question — M. de Quatrefages evidently accepting "Natural Selection," the "struggle for existence" and transformation within species, as proven not once and for ever, but *pro tem.* But it may not be amiss, perhaps, to condense the linguistic case against the "Ape ancestor" theory:—

Languages have their phases of growth, etc., like all else in nature. It is almost certain that the great linguistic families pass through three stages.

(1) All words are roots and merely placed in juxtaposition (Radical languages).

(2) One root defines the other, and becomes merely a determinative element (Agglutinative).

(3) The determinative element (the determinating meaning of which has longed lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these ROOTS? Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which materialists almost invariably avoid.

Von Hartmann explains it as a manifestation of the "Unconscious," and admits its cogency *versus* mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age.

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth are we to halt before the origin of language?" is an avowal of dogmatism and of speedy defeat.[1400]

We respect those men of science who, wise in their generation, say: "Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth — or what we regard as truth — to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in modern Science."

1398. *Man before Metals*, p. 320, N. Joly. "Inter. Scient. Series."
1399. 1873, "Mr. Darwin's Philosophy of Language."
1400. *Cf.* his *Doctrine of Descent and Darwinism*, p. 304.

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of fancy. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavoring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original program of natural or physical sciences. Any sideway path from this royal road becomes *speculation*.

Instead of keeping to this, what does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it "a *deductive* law from the *inductive* law" of a theory based upon and drawn out of the depths of his own consciousness: that consciousness being perverted by, and honeycombed with, one-sided materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a Cosmogony developed by blind, mechanical forces of nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux* out of *nihil* — and tries to astonish the world by such a wild theory; which, being known to emanate from a scientific brain, is taken on *blind faith* as very scientific and the outcome of SCIENCE.

Are those the opponents Occultism would dread? Most decidedly not. For such theories are no better treated by *real* (not empirical) Science than our own. Haeckel, hurt in his vanity by du Bois-Reymond, never tires of complaining publicly of the latter's onslaught on his fantastic theory of descent. Rhapsodizing on "the exceedingly rich storehouse of empirical evidence," he calls those "recognized physiologists" who oppose every speculation of his drawn from the said "storehouse" — *ignorant* men. "If many men," he declares — "and among them even some scientists of repute — hold that the whole of phylogeny is a castle in the air, and genealogical trees [from monkeys?] are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of *empirical sources of knowledge* to which reference has already been made."[1405]

We open Webster's Dictionary and read the definitions of the word "empirical": "Depending upon experience or observation alone, *with-*

1405. *Pedigree of Man*, p. 273.

out due regard to modern science and theory." This applies to the Occultists, Spiritualists, Mystics, etc., etc. Again, "an *Empiric* — One who confines himself to applying the results of his own observations" (only) (which is Haeckel's case); "one *wanting Science* . . . an ignorant and unlicensed practitioner; a quack; a CHARLATAN."

No Occultist or "magician," has ever been treated to any worse epithets. Yet the Occultist remains on his own metaphysical grounds, and does not endeavor to rank *his knowledge,* the fruits of *his* personal observation and experience, among the *exact* sciences of modern learning. He keeps within his legitimate sphere, where he is master. But what is one to think of a rank materialist, whose duty is clearly traced before him, who uses such an expression as this:—

The origin of man from other mammals, and most directly from the catarrhine ape, *is a deductive law, that follows necessarily from the inductive law of the* THEORY OF DESCENT.[1406]

A "theory" is simply a hypothesis, a speculation, *and no law.* To say otherwise is only one of the many liberties taken now-a-days by scientists. They enunciate an absurdity, and then hide it behind the shield of Science. Any deduction from theoretical speculation is no better than *a speculation on a speculation.* Now Sir W. Hamilton has already shown that the word theory is now used "in a very loose and improper sense" . . . "that it is convertible into *hypothesis,* and *hypothesis* is commonly used as another term for *conjecture,* whereas the terms 'theory' and 'theoretical' are properly used in opposition to the term *practice* and *practical.*"

But modern Science puts an extinguisher on the latter statement, and mocks at the idea. Materialistic philosophers and Idealists of Europe and America may be agreed with the Evolutionists as to the physical origin of man — yet it will never become a general truth with the true metaphysician, and the latter defies the materialists to make good their arbitrary assumptions. That the ape-theory theme[1407] of Vogt and Darwin, on which the Huxley-Haeckelians have composed

1406. *Anthropogeny,* p. 392.

1407. The *mental* barrier between man and ape, characterized by Huxley as an "*enormous gap,* a distance *practically immeasurable*"!! is, indeed, in itself conclusive. Certainly it constitutes a standing puzzle to the materialist, who relies on the frail reed of "natural selection." The physiological differences between Man and the Apes are in reality — despite a curious community of certain features — equally striking. Says Dr. Schweinfurth, one of the most cautious and experienced of naturalists: "In modern times there are no animals in creation that have attracted more attention from the scientific student than the great quadrumana (the anthropoids), bearing such a striking resemblance to the human form as to have justified the epithet of anthropomorphic being conferred on them. . . . But *all investigation at present only leads human intelligence to a confession of its insufficiency;* and nowhere is caution more to be advocated, *nowhere is premature judgment more to be deprecated than in the attempt to bridge over the* MYSTERIOUS CHASM *which separates man and beast.*"—*Heart of Africa,* I, 520.

of late such extraordinary variations, is far less scientific — because clashing with the fundamental laws of that theme itself—than ours can ever be shown to be, is very easy of demonstration. Let the reader only turn to the excellent work on *Human Species* by the great French naturalist de Quatrefages, and our statement will at once be verified.

Moreover, between the esoteric teaching concerning the origin of man and Darwin's speculations, no man, unless he is a rank materialist, will hesitate. This is the description given by Mr. Darwin of "the earliest ancestors of man."

They were without doubt once covered with hair; both sexes having beards; their ears were pointed and capable of movement; *and their bodies were provided with a tail,* having the proper muscles. Their limbs and bodies were acted on by many muscles which now only occasionally reappear in man, but which are still normally present in the quadrumana. . . . The foot, judging from the condition of the great toe in the fetus, was then prehensile, and our progenitors, no doubt, were *arboreal in their habits,* frequenting some warm forest-clad land, and the males were provided with canine teeth which served as formidable weapons. . . .[1408]

Darwin connects him with the type of the tailed catarrhines, "and consequently removes him a stage backward in the scale of evolution. The English naturalist is not satisfied to take his stand upon the ground of his own doctrines, and, like Haeckel, *on this point places himself in direct variance with one of the fundamental laws* which constitute the principal charm of Darwinism . . ." And then the learned French naturalist proceeds to show how this fundamental law is broken. He says,

In fact, in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organization itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterization, which alone* permits Darwin to explain the filiation of groups, their characteristics, and their numerous relations. It is by virtue of this law that *all* the descendants of the first mollusc have been molluscs; *all* the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. It follows that two beings belonging to two distinct types can be referred to *a common ancestor,* . . . but the one cannot be the descendant of the other.[1409]

Now man and ape present a very striking contrast in *respect to type.* Their

1408. *Descent of Man,* ch. VI, quoted by de Quatrefages, *The Human Species,* page 106. A ridiculous instance of evolutionist contradictions is afforded by Schmidt (*Doctrine of Descent and Darwinism,* on page 292). He says, "Man's kinship with the apes is *not impugned* by the *bestial strength* of the teeth of the male orang or gorilla." Mr. Darwin, on the contrary, endows this fabulous being with teeth used as weapons!

1409. Page 106.

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cies,[1412] and see his proofs, based on the latest discoveries, to show that "the prosimiae of Haeckel have no *decidua* and a diffuse placenta." They cannot be the ancestors of the apes even, let alone man, according to a fundamental law of Darwin himself, as the great French Naturalist shows. But this does not dismay the "animal theorists" in the least, for self-contradiction and paradoxes are the very soul of modern Darwinism. Witness — Mr. Huxley. Having himself shown, with regard to fossil man and the "missing link," that "neither in quaternary ages nor at the present time *does any intermediary being fill the gap* which separates man from the Troglodyte"; and that to "deny the existence of this gap *would be as reprehensible as absurd*," the great man of Science denies his own words *in actu* by supporting with all the weight of his scientific authority that *most* "absurd" of all theories — the *descent of man from an ape!*

"This genealogy," says de Quatrefages, "*is wrong throughout*, and is founded on a material error." Indeed, Haeckel bases his descent of man on the 17th and 18th stages,[1413] the marsupialia and prosimiae — (genus Haeckelii?). Applying the latter term to the *Lemuridae* — hence making of them animals with a *placenta* — *he commits* a zoological blunder. For after having himself divided mammals according to their anatomical differences into two groups: the *indeciduata*, which have *no decidua* (or special membrane uniting the placentae), and the *deciduata*, those who possess it: he includes the *prosimiae* in the latter group. Now we have shown elsewhere what other men of science had to say to this. As de Quatrefages says,[1414]

> The anatomical investigations of . . . Milne Edwards and Grandidier upon these animals . . . place it beyond all doubt that the prosimiae of Haeckel have no decidua and a diffuse placenta. They are *indeciduata*. Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Haeckel himself, *they cannot be regarded even as the ancestors of the zono-placental mammals* . . . and ought to be connected with the pachydermata, the edentata, and the cetacea.

And yet Haeckel's inventions pass off with some as *exact science!*

The above mistake, if indeed, one, is not even hinted at in Haeckel's *Pedigree of Man*, translated by Aveling. If the excuse may stand good that at the time the famous "genealogies" were made, "the embryogenesis of the prosimiae was not known," it is familiar now. We shall see whether the next edition of Aveling's translation will have this important error rectified, or if the 17th and 18th stages remain as they are to blind the profane, as one of the *real* intermediate links. But, as the French naturalist observes — "their [Darwin's and

1412. Pages 109, 110. 1413. See Aveling's *Pedigree of Man*, p. 77. 1414. Page 110.

Haeckel's] process is always the same, considering the *unknown* as a proof in favor of their theory." [1415]

It comes to this. Grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from the latent and passive into active and positive polarity — and Haeckel will not have a leg to stand upon, whatever his admirers may say.

But there are important divergences even between Darwin and Haeckel. While the former makes us proceed from the *tailed* catarrhine, Haeckel traces our hypothetical ancestor to the *tailless* ape, though, at the same time, he places him in a hypothetical "stage" immediately preceding this: "*Menocerca with tails*" (19th stage).

Nevertheless, we have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive "Ancestor." We shall be told that the Dhyân Chohan, or the "progenitor" of Manu, is a hypothetical being unknown on *the physical plane*. We reply that it was believed in by the whole of antiquity, and by nine-tenths of the present humanity; whereas not only is the *pithecoid man*, or "ape-man," a purely hypothetical creature of Haeckel's creation, unknown and untraceable on this earth, but further its genealogy — as invented by him — clashes with scientific facts and all the known data of modern discovery in Zoology. It is simply absurd, even as a fiction. As de Quatrefages demonstrates in a few words, Haeckel "admits the existence of an *absolutely theoretical pithecoid man*" — a hundred times more difficult to accept than any Deva ancestor. And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table; and he admits very *naïvely* his inventions himself. Does he not confess the non-existence of his *sozura* (14th stage) — a creature entirely *unknown to science* — by confessing over his own signature, that — "The proof of its existence arises from the necessity of an intermediate type between the 13th and the 14th stages"!

If so, we might maintain with as much scientific right, that the proof of the existence of our three ethereal races, and the three-eyed men of the Third and Fourth Root-Races "arises also from the necessity of an intermediate type" between the *animal* and the gods. What reason would the Haeckelians have to protest in this special case?

Of course there is a ready answer: "Because we do not grant the presence of the monadic essence." The manifestation of the Logos as individual *consciousness* in the animal and human creation is not accepted by exact science, nor does it cover the whole ground, of course.

1415. *Ibid.*

But the failures of science and its arbitrary assumptions are far greater on the whole than[1416] any "extravagant" esoteric doctrine can ever furnish. Even thinkers of the school of von Hartmann have become tainted with the general epidemic. They accept the Darwinian Anthropology (more or less), though they also postulate the individual Ego as a manifestation of the Unconscious (the Western presentation of the Logos or Primeval Divine Thought). They say the evolution of the physical man is from the animal, but that mind in its various phases is altogether a thing apart from material facts, though organism (as an *upâdhi*) is necessary for ITS manifestation.

PLASTIDULAR SOULS, AND CONSCIOUS NERVE-CELLS

But one can never see the end of such wonders with Haeckel and his school, whom the Occultists and Theosophists have every right to consider as materialistic tramps *trespassing* on private metaphysical grounds. Not satisfied with the paternity of *Bathybius* (Haeckelii), "plastidule souls,"[1417] and "atom-souls" are now invented by them, on the basis of purely blind *mechanical* forces of matter. We are informed that "the study of the evolution of soul-life shows that this has worked its way up from the lower stages of the simple *cell-soul,* through an astonishing series of gradual stages in evolution, up *to the soul of man.*"[1418]

"Astonishing"—truly, based as this wild speculation is on the *Consciousness* of the "nerve cells." For as he tells us, "Little as we are in a position, at the present time, to explain fully the nature of consciousnesss,[1419] yet the comparative and genetic observation of it clearly shows that it is only a higher and more complex *function of the nerve cells.*"[1420]

Mr. Herbert Spencer's song on Consciousness—is sung, it seems, and may henceforth be safely stored up in the lumber room of obsolete

1416. Of course the Esoteric system of Fourth Round Evolution is much more complex than the paragraph and quotations referred to categorically assert. It is practically a *reversal*—both in embryological inference and succession in time of species—of the current Western conception.

1417. According to Haeckel, there are also *cell-souls;* "an inorganic *molecular soul*" without, and a "plastidular soul with (or possessing) memory." What are our esoteric teachings to this? The *divine and human* soul of the seven principles in man must, of course, pale and give way before such a stupendous revelation!

1418. *Present Position of Evolution,* p. 266.

1419. A valuable confession, this. Only it makes the attempt to trace the *descent* of Consciousness in man as well as of his physical body from *Bathybius Haeckelii* still more humorous and *empirical,* in the sense of Webster's second definition.

1420. *Present Position of Evolution,* note 22.

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law always to the same individuality in a series of various bodies, etc., etc.[1424]

To be just, and, to say the least, *logical,* our modern Haeckelians ought to pass a resolution that henceforth the "Perigenesis of the Plastidule," and like lectures, should be bound up with those on "Esoteric Buddhism," and "The Seven Principles in Man." Thus the public will have a chance, at any rate, of judging after comparison which of the two teachings is the *most* or the *least* ABSURD, even from the standpoint of *materialistic* and *exact* Science!

Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life;* who do not recognize that anything in Nature can be *inorganic;* who know of no such thing as *dead* matter — the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation.* But what can a materialist mean by the qualification? The law of *biogenesis,* in the sense applied to it by the Haeckelians — "is the result of the ignorance on the part of the man of science of *occult* physics." We know and speak of "life-atoms" — and of "sleeping-atoms" — because we regard these two forms of energy — the kinetic and the potential — as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all. But what *is it* that furnished with energy, and especially with *memory,* the "plastidular souls" of Haeckel? The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

Now Haeckel, modifying Darwin's theory, suggests "most plausibly," as the author of the *Modern Zoroastrian* thinks, "that not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted" (by heredity).[1424a]

If Haeckel, or any other Scientist, knew more than any of them does of the nature of the atom, he would not have improved the occasion in this way. For he only states, in a more *metaphysical language* than Darwin, one and the same thing. The life-principle, or *life energy,* which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE

1424. (See "Transmigration of the Life Atoms," *Five Years of Theosophy,* pp. 533–539). The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul,* a monad, a little universe endowed with consciousness, hence with *memory* (*Vol. I, Part III,* "Gods, Monads, and Atoms").

1424a. *A Modern Zoroastrian,* p. 119.

as *noumenon*, atoms, *as phenomenon*. It is one and the same thing, and cannot be considered as separate except in materialism.[1425]

Further, Haeckel enunciates concerning the Atom Souls that which, at first sight, appears as occult as a Monad of Leibnitz. He tells us:—

> The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes, seems to be capable of the easiest settlement, by the conception that these very minute masses possess, as centers of force, *a persistent soul, that every atom has sensation* and the power of movement.

He does not say a word concerning the fact that this is Leibnitz's theory, and one pre-eminently occult. Nor does he understand the term "Soul" as we do; for, with Haeckel it is simply, along with consciousness, the production of the gray matter of the brain, a thing which, as the "cell-soul, is as indissolubly bound up with the protoplasmic body as is the *human soul with the brain and spinal cord*."[1426] He rejects the conclusions of Kant, Herbert Spencer, of du Bois-Reymond and Tyndall. The latter expresses the opinion of all the great men of science, as of the greatest thinkers of this and the past ages, in saying that

> the passage from the physics of the brain *to the corresponding facts of Consciousness is unthinkable*. Were our minds and senses so . . . illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings . . . electric discharges . . . we should be as far as ever from the solution of the problem . . . *The chasm between the two classes of phenomena would still remain intellectually impassable.*

But the complex function of the nerve-cells of the great German EMPIRIC, or, in other words, his Consciousness, will not permit him to follow the conclusions of the greatest thinkers of our globe. *He is greater than they*. He asserts this, and *protests* against all. "No one has the right to hold that in the future *we* [Haeckel] shall not be able to pass beyond those limits of our knowledge that today seem impass-

1425. In "The Transmigration of the Life-Atoms," we say, to explain better a position which is but too often misunderstood:—"It is *omnipresent* . . . though (on this plane of manifestation) often in a dormant state — as in stone. The definition which states that when this indestructible force is disconnected with one set of atoms [*molecules ought to* have been said] it becomes immediately attracted by others, does not imply that it entirely abandons the first set (because the atoms themselves would then disappear), but only that it transfers its *vis viva*, or life power — the energy of motion—to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy or life latent," etc., etc. Now what can Haeckel mean by his "not identical atoms but their peculiar motion and mode of aggregation," if it is not the same *Kinetic* energy we have been explaining? He must have read Paracelsus and studied *Five Years of Theosophy*, without properly digesting the teachings, before evolving such theories.

1426. *Ibid.*

able"; 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 the plastidules of our common ancestor and old friend, the *Moneron Haeckelii.* 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 long-vanished atoms of our "Father Bathybius," which, transmitted across aeons of time into the cell-tissue of the gray matter of the brains of every great man, caused Sophocles and Aeschylus, as well as Shakespeare, to write their tragedies, Newton, his *Principia,* Humboldt, his *Cosmos,* etc., etc. It prompted Haeckel to invent Graeco-Latin names three inches long, pretending to mean a good deal, and meaning — nothing.

Of course we are quite aware that the true, honest evolutionist agrees with us; and that he is the first to say that not only is the geological record imperfect, but that there are enormous gaps in the series of hitherto discovered fossils, which can never be filled. He will tell us, moreover, that "no evolutionist assumes that man is descended *from any existing ape or any extinct ape either,*" but that man and apes originated *probably* aeons back, in some common root stock. Still, as de Quatrefages points out, he will claim as an evidence corroborating his (the evolutionist's) claim, even this wealth of absent proofs, saying that "all living forms have not been preserved in the fossil series, the chances of preservation being few and far between," even primitive man "burying or *burning* his dead" (A. Wilson). 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, 30 ft. high, as the fossil of a pithecoid "missing link": only the former is more *probable.*

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the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000; or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes, for at least 200,000,000 years"[1427b]—why should not another theory be tried? Let us carry man, as a hypothesis, to the close of Mesozoic times — admitting *argumenti causâ* that the (much more recent) higher apes then existed! This would allow ample time to man and the modern apes to have diverged from the mythical "*ape more anthropoid,*" and even for the latter to have degenerated into those that are found *mimicking* man in using "branches of trees as clubs, and cracking cocoanuts with hammer and stones."[1428] Some savage tribes of hillmen in India build their abodes on trees, just as the gorillas build their dens. The question, which of the two, the beast or the man, has become the imitator of the other, is scarcely an open one, even granting Mr. Boyd Dawkins' theory. The fanciful character of his hypothesis, is, however, generally admitted. It is argued that while in the Pliocene and Miocene periods there were true apes and baboons, and man was undeniably contemporaneous with the former of those times — though as we see orthodox anthropology still hesitates in the teeth of facts to place him in the era of the Dryopithecus, which latter "has been considered by some anatomists as in some respects superior to the chimpanzee or the gorilla" — yet, in the Eocene there have been no other fossil *primates* unearthed and no pithecoid stocks found save a few extinct lemurian forms. And we find it also *hinted* that the Dryopithecus *may have been* the "missing link," though the brain of the creature no more warrants the theory than does the brain of the modern gorilla. (*Vide* also Gaudry's speculations.)

Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty years ago his existence any farther back than 6, or 7000 years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the "flying Dragons"; the pterodactyl, the plesiosaurus and iguanodon, etc., etc. Let us listen, however, to the echo of Science.

Now wherever anthropoid apes lived, it is clear that, whether as a question

1427b. *Op. cit.*, p. 161.

1428. This the way *primitive man* must have acted? We do not know of men, not even of savages, in our age, who are known to have imitated the apes who live side by side with them in the forests of America and the islands. We do know of large apes who, tamed and living in houses, will mimic men to the length of donning hats and coats. The writer had personally a chimpanzee who, without being taught, opened a newspaper and pretended to read in it. It is the descending generations, the children, who mimic their parents — not the reverse.

of anatomical structure, or of climate and surroundings, man, or *some creature which was the ancestor of man,* might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble, bone for bone, and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialized for erect posture and a larger brain.[1429] . . . If he could survive, as we know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen. . . .[1430]

While most of the men of Science, who are uncompromising in their belief in the descent of man from an "extinct anthropoid mammal," will not accept even the bare tenability of any other theory than an ancestor common to man and the Dryopithecus, it is refreshing to find in a work of real scientific value such a margin for compromise. Indeed, it is as wide as it can be made under the circumstances, *i. e.*, without immediate danger of getting knocked off one's feet by the tidal wave of "science-adulation." Believing that the difficulty of accounting "for the development of *intellect* and *morality* by evolution is *not so great as that presented by the difference as to physical structure*[1431] between man and the highest animal," the same author says:—

But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other. The negro in some respects makes a slight approximation towards the Simian type. His skull is narrower, his brain less capacious, his muzzle more projecting, his arm longer than those of the average European man. Still he is essentially a man, and separated by a wide gulf from

1429. It is asked, whether it would change one iota of the scientific truth and fact contained in the above sentence if it were to read: "the ape is simply an instance of the biped type specialized for going on all fours, generally, and a smaller brain." *Esoterically* speaking, this is the real truth, and not the reverse.

1430. *Modern Science and Modern Thought,* pp. 151–152.

1431. We cannot follow Mr. Laing here. When avowed Darwinists like Huxley point to "the *great gulf* which intervenes between the lowest ape and the highest man in *intellectual* power," the "*enormous gulf* . . . between them," the "*immeasurable and practically infinite* divergence of the Human from the Simian stirps" (*Man's Place in Nature,* pp. 102–3); when even the physical basis of mind — the brain — so *vastly* exceeds in size that of the highest existing apes; when men like Wallace are forced to invoke the agency of extra-terrestrial intelligences in order to explain the rise of such a creature as the Pithecanthropus alalus, or speechless savage of Haeckel, to the level of the large-brained and *moral* man of today — it is idle to dismiss Evolutionist puzzles so lightly. If the *structural* evidence is so unconvincing and, taken as a whole, so hostile to Darwinism, the difficulties as to the "how" of the Evolution of the human *mind* by natural selection are tenfold greater.

the chimpanzee or the gorilla. *Even the idiot or crétin,* whose brain is no larger and intelligence no greater than that of the chimpanzee, is *an arrested man, not an ape.*

If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated. . . . But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it . . . In other words . . . the missing link! Now it must be admitted that, hitherto, not only have no such missing links been discovered, but the oldest known human skulls and skeletons which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. One the contrary, *one of the oldest types,* that of the men of the sepulchral cave of Cro-Magnon,[1432] *is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind.* The reply of course is that the time is insufficient, *and if man and the ape had a common ancestor,* that as a highly developed anthropoid ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance. . . . It may well make us hesitate before we admit that man . . . is alone an exception. . . . This is more difficult to believe, as the ape family which man [?] so closely resembles . . . contains 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. If a special creation is required for man, *must there not have been special creations for the chimpansee, the gorilla, the orang,* and for at least 100 different species of ape and monkeys which are all built on the same lines?[1433]

There *was* a "special creation" for man, and a "special creation" for the ape, *his* progeny; only on other lines than ever bargained for by Science. Albert Gaudry and others give some weighty reasons why man cannot be regarded as the crown of an ape-stock. When one finds that not only was the "primeval savage" (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has left behind him were splintered *by fire* in that remote epoch; when we learn that the Dryopithecus, *alone of the anthropoids,* appears in those strata, what is the natural inference? That the Darwinians are in a quandary. The very manlike Gibbon is *still in the same low grade of development, as it was when it co-existed with Man at the close of the Glacial Period.* It has not appreciably altered since the Pliocene times. Now there is little to choose between the Dryopithecus and the existing anthropoids — gibbon, gorilla, etc. If, then, the Darwinian theory is all-sufficient, how are we to "explain" the evolution of this ape into Man during the first half of the Miocene? The time is far too short for

1432. A race which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprang—offshoots of the Atlanteans, in short.

1433. *Modern Science and Modern Thought,* pp. 180–182.

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the anthropoid apes into apelike men took place was probably the last part of the tertiary period, the Pliocene Age, and perhaps the Miocene, its forerunner.[1434]

Of the above speculations, the only one of any worth is that referring to Lemuria, which *was* the cradle of mankind — of the physical sexual creature who materialized through long aeons out of the ethereal hermaphrodites. Only, if it is proved that *Easter Island* is an actual relic of Lemuria, we must believe that according to Haeckel the "*dumb ape-men,*" just removed from a brutal mammalian monster, built the gigantic portrait statues, some of which are now in the British Museum. Critics are mistaken in terming Haeckelian doctrines "abominable, revolutionary, immoral" — though materialism is the legitimate outcome of the ape-ancestor myth — they are simply too absurd to demand disproof.

B

Western Evolutionism: The Comparative Anatomy of Man and the Anthropoid in No Way a Confirmation of Darwinism

We are told that while every other heresy against modern science may be disregarded, this, our denial of the Darwinian theory as applied to Man, will be the one "unpardonable" sin. The Evolutionists stand firm as a rock on the evidence of similarity of structure between the ape and the man. The anatomical evidence, it is urged, is quite overpowering in this case; it is *bone for bone,* and *muscle for muscle,* even the brain conformation being very much the same.

Well, what of that? All this was known before King Herod; and the writers of the *Râmâyana,* the poets who sang the prowess and valor of Hanumân, the monkey-God, "whose feats were great and Wisdom never rivalled," must have known as much about his anatomy and brain as does any Haeckel or Huxley in our modern day. Volumes upon volumes were written upon this similarity, in antiquity as in more modern times. Therefore, there is nothing new whatever given to the world or to philosophy, in such volumes as Mivart's *Man and Apes,* or Messrs. Fiske and Huxley's defense of Darwinism. But what are those *crucial* proofs of man's descent from a pithecoid ancestor? If the Darwinian theory *is not the true one* — we are told — if man and ape do not descend from a common ancestor, then we are called upon to explain the reason of:—

(I.) The similarity of structure between the two; the fact that the higher animal world — man and beast — is physically of one type or pattern.

1434. *Pedigree of Man,* p. 73.

(II.) The presence of *rudimentary organs* in man, *i. e.*, traces of former organs now atrophied by disuse. Some of these organs, it is asserted, could not have had any scope for employment, except for a semi-animal, semi-arboreal monster. Why, again, do we find in Man those "rudimentary" organs (as useless as its rudimentary wing is to the *Apteryx* of Australia), the vermiform appendix of the *caecum*, the ear muscles,[1435] the "rudimentary tail" (with which children are still sometimes born), etc., etc.?

Such is the war cry; and the cackle of the smaller fry among the Darwinians is louder, if possible, than even that of the scientific Evolutionists themselves!

Furthermore, the latter themselves — with their great leader Mr. Huxley, and such eminent zoologists as Mr. Romanes and others — while defending the Darwinian theory, are the first to confess the almost insuperable difficulties in the way of its final demonstration. And there are as great men of science as the above-named, who deny, most emphatically, the uncalled-for assumption, and loudly denounce the unwarrantable exaggerations on the question of this supposed similarity. It is sufficient to glance at the works of Broca, Gratiolet, of Owen, Pruner Bey, and finally, at the last great work of de Quatrefages, *Introduction à l'Étude des Races Humaines, Questions Générales*, to discover the fallacy of the Evolutionists. We may say more: the exaggerations concerning such similarity of structure between man and the anthropomorphous ape have become so glaring and absurd of late, that even Mr. Huxley found himself forced to protest against the too sanguine expectations. It was that great anatomist personally who called the "smaller fry" to order, by declaring in one of his articles that the differences in the structure of the human body and that of the highest anthropomorphous pithecoid, were not only *far from being trifling and unimportant*, but were, on the contrary, very great and suggestive: "each of the bones of the gorilla has its own specific impress on it that distinguishes it from a similar human bone." Among the existing creatures there is not one single intermediate form that could fill the gap between man and the ape. To ignore that gap, he added, "was *as uncalled-for as it was absurd*."[1436]

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

1435. Professor Owen believes that these muscles — the atollens, retrahens and attrahens aurem — were actively functioning in men of the Stone Age. This may or may not be the case. The question falls under the ordinary "occult" explanation, and involves no postulate of an "animal progenitor" to solve it.

1436. Quoted in the Review of the *Introduction à l'Étude des Races Humaines*, by de Quatrefages. We have not Mr. Huxley's work at hand to quote from. Or to cite another good authority:— "We find one of the most man-like apes (gibbon), in the *tertiary period*, and this species is *still in the same low grade*, and *side by side* with it

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. Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the " Heavenly

at the end of the Ice-period, man is found in the same high grade as today, 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.

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the true esoteric solution is before us. But a wider generalization is now to be formulated.

So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. "Evolution" has to deal with the progressive modifications, which palaeontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not, and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation. Tabulate the general laws controlling the development of physical organisms it certainly may, and to a certain extent it has acquitted itself ably of the task.

To return to the immediate subject of discussion. The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-Human,* and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief.

But how to account for the presence of the gill-clefts in the human foetus, which represent the stage through which the branchiae of the fish are developed;[1438] for the pulsating vessel corresponding to the heart of the lower fishes, which constitutes the foetal heart; for the entire analogy presented by the segmentation of the human ovum, the formation of the blastoderm, and the appearance of the "gastrula" stage, with corresponding stages in lower vertebrate life and even among the sponges; for the various types of lower animal life which the form of the future child shadows forth in the cycle of its growth? . . . How comes it to pass that stages in the life of fishes, whose ancestors swam [aeons before the epoch of the First Root-Race], in the seas of the Silurian period, as well as stages in that of the later amphibian, reptilian fauna, are mirrored in the "epitomized history" of human foetal development?

This plausible objection is met by the reply that the *Third Round* terrestrial animal forms were just as much referable to types thrown

1438. "At this period," writes Darwin, "the arteries run in arch-like branches, as if to carry the blood to branchiae which are not present in the higher vertebrata, though the slits on the side of the neck still remain, marking their former [?] position."

It is noteworthy that, though gill-clefts are absolutely useless to all but amphibia and fishes, etc., their appearance is regularly noted in the fetal development of vertebrates. Even children are occasionally born with an opening in the neck corresponding to one of the clefts.

off by Third Round man, as that new importation into our planet's area — the mammalian stock — is to the Fourth Round Humanity of the Second Root-race. The process of human fetal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief. Occultists are thus at no loss to "account for" the birth of children with an actual caudal appendage, or for the fact that the tail in the human fetus is, at one period, double the length of the nascent legs. The potentiality of every organ useful to animal life is locked up in Man — the microcosm of the Macrocosm — and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as "reversion to ancestral features."[1439] Reversion, indeed, but scarcely in the sense contemplated by our present-day empiricists!

C

Darwinism and the Antiquity of Man: The Anthropoids and their Ancestry

The public has been notified by more than one eminent modern geologist and man of science, that "all estimate of geological duration is not merely *impossible,* but necessarily imperfect; for we are ignorant of the causes, though they must have existed, which quickened or retarded the progress of the sedimentary deposits."[1440] And now another man of Science, as well known (Croll), calculating that the tertiary age began either 15 or 2½ millions of years ago — the former being a more correct calculation, according to Esoteric doctrine, than the latter — there seems in this case, at least, no very great disagreement. Exact Science, refusing to see in man "a special creation" (to a certain degree the Secret Sciences do the same), is at liberty to ignore the first three, or rather two-and-a-half Races — *the Spiritual, the semi-astral, and the semi-human* — of our teachings. But it can hardly do the same in the case of the Third at its closing period, the Fourth, and the Fifth Races, since it already divides mankind into Palaeolithic and

1439. Those who with Haeckel regard the gill-clefts with their attendant phenomena as illustrative of an active function in our amphibian and piscine ancestors (*Vide* his XII and XIII stages), ought to explain why the "*Vegetable with leaflets*" (Lefèvre) represented in fetal growth, does not appear in his 22 stages through which the monera have passed in their ascent to Man. Haeckel does *not* postulate a *vegetable* ancestor. The embryological argument is thus a two-edged sword and here cuts its possessor.

1440. *Physiology,* Lefèvre, p. 480.

Neolithic man.[1441] The geologists of France place man in the mid-miocene age (Gabriel de Mortillet), and some even in the *Secondary* period, as de Quatrefages suggests; while the English *savants* do not generally accept such antiquity for their species. But they may know better some day. For "If we consider," says Sir Charles Lyell,[1442] —

> the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent, pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small.

The men of Science avoid pinning themselves down to any definite statement concerning the age of man, as indeed they hardly could, and thus leave enormous latitude to bolder speculations. Nevertheless, while the majority of the Anthropologists carry back the existence of man *only* into the period of the *post*-glacial drift, or what is called the Quaternary period, those of them who, as *Evolutionists, trace man to a common origin with that of the monkey,* do not show great consistency in their speculations. The Darwinian hypothesis demands, in reality, a far greater antiquity for man, than is even dimly suspected by superficial thinkers. This is proven by the greatest authorities on the question — Mr. Huxley, for instance. Those, therefore, who accept the Darwinian evolution, *ipso facto* hold very tenaciously to an antiquity of man so very great, indeed, that it falls not so far short of the Occultist's estimate.[1443] The modest thousands of years of the

1441. We confess to not being able to see any good reasons for Mr. E. Clodd's certain statement in *Knowledge*. Speaking of the men of Neolithic times, "concerning whom Mr. Grant Allen has given . . . a vivid and accurate sketch," and who are "the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe, where they have been squeezed or stranded," he adds to this: "but the men of Palaeolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous, that is, projecting ape-like jaws, and small brains. Whence they come we cannot tell, and their 'grave knoweth no man to this day.'"

Besides the possibility that there may be men who *know* whence they came and how they perished — it is not true to say that the Palaeolithic men, or their fossils, are all found with "small brains." The oldest skull of all those hitherto found, the "Neanderthal skull," is of average capacity, and Mr. Huxley was compelled to confess that it was no real approximation whatever to that of the "missing link." There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palaeolithic man.

1442. In *Antiquity of Man*, p. 246.

1443. The *actual* time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you [the Evolutionists] accept between the rise of palaeolithic man and our own day, a great-

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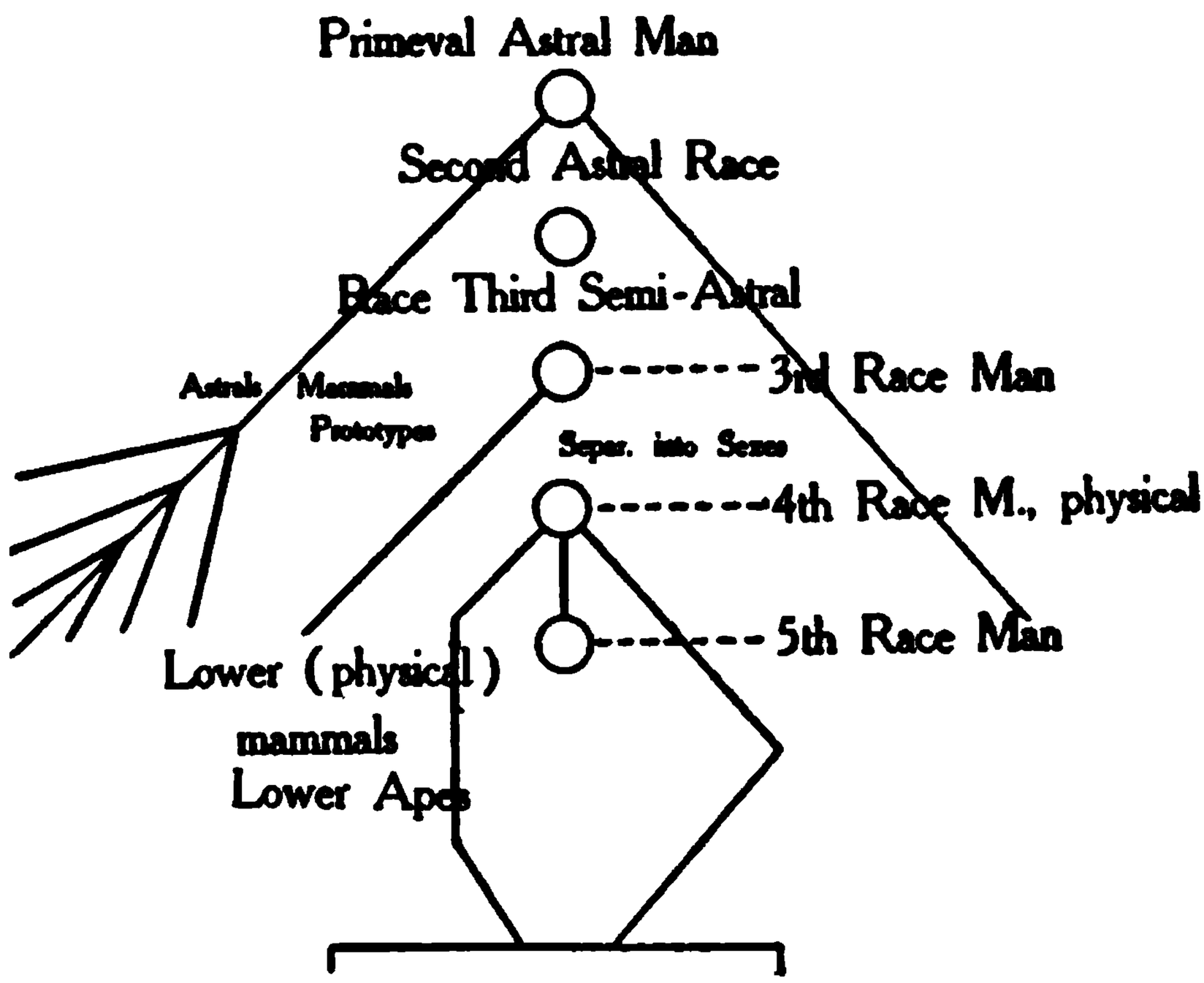
man shows as yet no appreciable differentiation from his modern descendant. It is only of late that modern Science began to widen with every year the abyss that now separates her from old Science, that of the Plinies and Hippocrateses, none of whom would have derided the archaic teachings with respect to the evolution of the human races and animal species, as the present day Scientist — geologist or anthropologist — is sure to do.

Holding, as we do, that the mammalian type was a post-human Fourth Round product, the following diagram — as the writer understands the teaching — may make the process clear:—



The unnatural union was *invariably* fertile, because the then mammalian types *were not remote enough* from their Root-type[1447] — Primeval Astral Man — to develop the necessary barrier. Medical science records such cases of monsters, bred from human and animal parents, even in our own day. The possibility is, therefore, only one

why Darwin rejected the theory that only 60,000,000 years had elapsed since the Cambrian period. "He judges from the small amount of organic changes since the ... glacial epoch, and adds that the previous 140 million years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed toward the close of the Cambrian period." (Ch. Gould, *Mythical Monsters*, p. 84)

1447. Let us remember in this connexion the esoteric teaching which tells us of Man having had in the Third Round a GIGANTIC APE-LIKE FORM on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the *human* features of the apes, especially of the later anthropoids — apart from the fact that these latter preserve by *Heredity* a resemblance to their Atlanto-Lemurian sires.

of *degree,* not of fact. Thus it is that Occultism solves one of the strangest problems presented to the consideration of the anthropologist.

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages — the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigor, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that — as a scientist of repute puts it — "All hypotheses and theories with respect to the rise of man can be reduced to *two* [the Evolutionist and the Biblical exoteric account]. . . . There is no other hypothesis conceivable . . ." 1! The anthropology of the secret volumes is, however, the best possible answer to such a worthless contention.

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoid stocks. We have given it as far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters — the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless" — this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid.

It may be useful to compare this very simple theory — and we are willing to offer it even as a hypothesis to the unbelievers — with the Darwinian scheme, so full of insurmountable obstacles, that no sooner is one of these overcome by a more or less ingenious hypothesis, than ten worse difficulties are forthwith discovered behind the one disposed of.

§ IV

DURATION OF THE GEOLOGICAL PERIODS, RACE CYCLES, AND THE ANTIQUITY OF MAN

MILLIONS of years have dropped into Lethe, leaving no more recollection in the memory of the profane than the few millenniums of the orthodox Western chronology as to the origin of Man and the history of the primeval races.

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the *Homo primigenius,* then science *may* be right (*argumenti causa*) in basing its present anthropology — as to the date and mode of origin of "Homo sapiens" — on the Darwinian theory.[1448] But if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid — then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man's priority will be forthcoming.

Even now evidence is brought forward that the dates for the foundations of cities, civilizations and various other historical events have been absurdly curtailed. This was done as a peace-offering to Biblical chronology. "No date," writes the well-known Palaeontologist, Ed. Lartet, "is to be found in *Genesis,* which assigns a time for the birth of primitive humanity"; but chronologists have for fifteen centuries endeavored to force the Bible facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of "Creation"; "and between the extreme variations there is a discrepancy of 3194 years, in the reckoning of the period between the beginning of the world and the birth of Christ.[1449] Within the last few years, archaeologists have had to throw back by nearly 3000 years also the beginnings of Babylonian civilization. On the foundation cylinder deposited by Nabonidus, the Babylonian king, conquered by Cyrus — are found the records of the for-

1448. It may here be remarked that those Darwinians, who with Mr. Grant Allen, place our "hairy arboreal" ancestors so far back as the *Eocene Age,* are landed in rather an awkward dilemma. No fossil anthropoid ape — much less the fabulous common ancestor assigned to Man and the Pithecoid—appears in Eocene strata. The first presentment of an anthropoid ape is Miocene.

1449. Ed. Lartet, "Nouvelles Recherches sur la Coexistence de l'Homme et des Grands Mammifères Fossils de la Dernière Période Géologique." *Annales des Soc. Nat.,* tome XV, page 256.

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the Nineveh library contained mostly copies of older Babylonian texts, and the copyists pitched upon such tablets only as were of special interest to the Assyrian conquerors, belonging to a comparatively late epoch, this added much to the greatest of all our difficulties — namely, our being so often left in the dark as to the age of our documentary evidence, and the precise worth of our materials for history.

Thus one has a right to infer that some still fresher discovery may lead to a new necessity for pushing the Babylonian dates so far beyond the year 4000 B. C., as to make them *pre-Kosmic* in the judgment of every Bible worshiper.

How much more would palaeontology have learned had not millions of works been destroyed! We talk of the Alexandrian literary lore, which has been thrice destroyed, namely, by Julius Caesar B. C. 48, in A. D. 390, and lastly in the year 640, A. D., by the general of Kaliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again the destruction of the countless Chinese books by command of the founder of the Imperial Ts'in dynasty, Ts'in Shi Hwang-ti, in 213 B. C.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections could never have contained such information as one of the aforesaid "Atlantean" skins would have furnished to the ignorant world.

But even with the extremely meager data at hand, Science has been able to see the necessity of throwing back nearly every Babylonian date, and has done so quite generously. We learn from Professor Sayce that even the archaic statues at Tel-loh, in lower Babylonia, have suddenly been assigned a date contemporary with the fourth dynasty in Egypt. Unfortunately, dynasties and Pyramids have the fate of geological periods; their dates are arbitrary, and depend on the respective whims of the men of science. Archaeologists know now, it is said, that the afore-mentioned statues are fashioned out of green diorite, that can only be got in the Peninsula of Sinai; and

they accord in the style of art, and in the standard of measurement employed, with the similar diorite statues of the pyramid builders of the third and fourth Egyptian dynasties. . . . Moreover, the only possible period for a Babylonian occupation of the Sinaitic quarries must be placed shortly after the close of the epoch at which the pyramids were built; and thus only can we understand how the name of Sinai could have been derived from that of Sin, the primitive Babylonian moon-god.

This is very logical, but what is the date fixed for these "dynasties"? Sanchoniathon's and Manetho's Synchronistic tables and their figures have been rejected, or whatever remained of these after holy Eusebius'

handling of them; and still we have to remain satisfied with the four or five thousand years B. C. so liberally allotted to Egypt. At all events one point is gained. There is, at last, a city on the face of the earth which is allowed, at least, 6000 years, and it is Eridu. Geology has found it out. According to Professor Sayce again:—

They are now also able to obtain time for the silting up of the head of the Persian Gulf, which demands a lapse of between 5000 and 6000 years since the period when Eridu, now twenty-five miles inland, was the seaport at the mouth of the Euphrates, and the seat of Babylonian commerce with Southern Arabia and India. More than all, the new chronology gives time for the long series of eclipses recorded in the great astronomical work called "The Observations of Bel"; and we are also enabled to understand the otherwise perplexing change in the position of the vernal equinox, which has occurred since our present zodiacal signs were named by the earliest Babylonian astronomers. When the Akkadian calendar was arranged and the Akkadian months were named, the sun at the vernal equinox was not, as now, in Pisces, or even in Aries, but in Taurus. The rate of the precession of the equinoxes being known, we learn that at the vernal equinox the sun was in Taurus from about 4700 years B. C., and we thus obtain astronomical limits of date which cannot be impugned.[1450]

It may make our position plainer if we state at once that we use Sir C. Lyell's nomenclature for the ages and periods, and that when we talk of the Secondary and Tertiary age, of the Eocene, Miocene and Pliocene periods — this is simply to make our facts more comprehensible. Since these ages and periods have not yet been allowed fixed and determined durations, 2½ and 15 million years being assigned at different times to one and the same age (the Tertiary) — and since no two geologists and naturalists seem to agree on this point — Esoteric teachings may remain quite indifferent to whether man is shown to appear in the Secondary or the Tertiary age. If the latter age may be allowed even so much as 15 million years' duration — well and good; for the Occult doctrine, jealously guarding its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race — gives clear information upon one point only — the age of "Vaivasvata Manu's humanity."[1451]

Another definite statement is this: It is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed — save the little island mentioned by Plato. It is these points that have to be checked by the scientific data.

1450. From a Report of the *Hibbert Lectures*, 1887. "Lectures on the Origin and Growth of Religion, as Illustrated by the Religion of the Ancient Babylonians." By A. H. Sayce. (London, Williams and Norgate.)

1451. *Vide* Part I, Vol. II, "Chronology of the Brâhmana."

A

Modern Scientific Speculations about the Ages of the Globe, Animal Evolution, and Man

May we not be permitted to throw a glance at the works of Specialists? The work on *World-Life: A Comparative Geology*, by Prof. A. Winchell, furnishes us with curious data. Here we find an opponent of the Nebular theory, a reverend gentleman, smiting with all the force of the hammer of his *odium theologicum* on the *rather* contradictory hypothesis of the great stars of Science, in the matter of sidereal and cosmical phenomena based on their respective relations to terrestrial durations. The "too imaginative physicists and naturalists" do not fare very easily under this shower of their own speculative figures when placed side by side, and cut rather a sorry figure. Thus he shows:—

> Sir William Thomson, on the basis of the observed principles of cooling, concludes that no more than ten million years [elsewhere he makes it 100,000,000] can have elapsed since the temperature of the Earth was sufficiently reduced to sustain vegetable life.[1452] Helmholtz calculates that twenty million years would suffice for the original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only ten millions to attain a temperature of 212° Fahr.[1453] Croll estimates *seventy* million years for the diffusion of the heat, etc.[1454] Bischof calculates that 350 *million years* would be required for the earth to cool from a temperature of 2000° to 200° Centigrade. Read, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe.[1455] Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand a 1000 millions [!!].

To this Professor Winchell observes that "some biologists ... seem to close their eyes tight and leap at one bound into the abyss of millions of years, of which they have no more adequate estimate than of infinity."[1456] Then he proceeds to give what he takes to be more correct geological figures: a few will suffice.

According to Sir W. Thomson "the whole incrusted age of the world is 80,000,000 years"; and agreeably with Professor Houghton's

1452. *Nat. Philos.* App. D, *Trans. Royal Soc.*, Edin.
1453. *Popular Astronomy*, p. 509.
1454. *Climate and Time*, p. 335.
1455. Read. Address, Liverpool Geolog. Society, 1876.
1456. *World-Life*, p. 180.

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(But see "The Ice-Age Climate and Time," *Popular Science Review,* Vol. xiv, p. 242.)

No wonder if Mr. Pengelly confesses that "it is at present and *perhaps always will be* IMPOSSIBLE to reduce, even approximately, geological time into years *or even into millenniums*" (*Vide supra,* footnote). A wise word of advice from the Occultists to the gentlemen geologists: they ought to imitate the cautious example of Masons. As chronology, they say, cannot measure the era of the creation, therefore, their "Antient and Primitive Rite" uses 000,000,000 as the nearest approach to reality.

The same uncertainty, contradictions and disagreement reign on all other subjects.

The scientific authorities on the Descent of Man are again, for all practical purposes, a delusion and a snare. There are many *anti*-Darwinists in the British Association, and "Natural Selection" begins to lose ground. Though at one time the savior, which seemed to rescue the learned theorists from a final intellectual collapse into the abyss of fruitless hypothesis, it begins to be distrusted. Even Mr. Huxley is showing signs of truancy to "Selection," and thinks "natural selection *not the sole* factor":—

> We greatly suspect that she [Nature] does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms.[1462]

Again, in *Fallacies of Darwinism,*[1463] C. R. Bree, M. D., argues in this wise in considering the fatal gaps in Mr. Darwin's theory:—

> It must be again called to mind that the intermediate forms must have been vast in numbers. . . . Mr. St. George Mivart believes that *change in evolution may occur more quickly than is generally believed;* but Mr. Darwin sticks manfully to his belief, and again tells us "*natura non facit saltum*"

— wherein the Occultists are at one with Mr. Darwin.

Esoteric teaching fully corroborates the idea of nature's slowness and dignified progression. "Planetary impulses" are all periodical. Yet this Darwinian theory, correct as it is in minor particulars, agrees no more with Occultism than with Mr. Wallace, who, in his *Contributions to the Theory of Natural Selection,* shows pretty conclusively that something *more* than "natural selection" was requisite to produce physical man.

Let us, meanwhile, examine the *scientific* objections to this scientific theory, and see what they are.

Mr. St. George Mivart is found arguing that —

1462. *Review of Kölliker's Criticisms.* 1463. Page 160.

. . . it will be a moderate computation to allow 25,000,000 for the deposition of the strata down to and including the Upper Silurian. If, then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 for the complete development of the whole *animal* Kingdom to its present state. Even one quarter of this, however, would far exceed the time which physics and astronomy seem able to allow for the completion of this process. Finally, a difficulty exists as to the reason of the absence of rich fossiliferous deposits in the oldest strata — if life was then as abundant and varied, as on the Darwinian theory it must have been. Mr. Darwin himself admits "the case at present must remain inexplicable"; and this may be truly urged as a valid argument against the views entertained in his own work. . . .

Thus, then, we find a wonderful (and *on Darwinian principles all but inexplicable*) absence of minutely transitional forms. All the most marked groups . . . *appear at once upon the scene.* Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by infinitesimal fortuitous variations; while some forms, as the labyrinthodonts and trilobites, which seemed to exhibit gradual change, are shown by further investigation to do nothing of the sort. . . . All these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, *in part internal* — similar to the way in which crystals (and perhaps from recent researches the lowest forms of life) build themselves up according to the internal laws of their component substance and in harmony and correspondence with all environing influences and conditions.[1464]

"The internal laws of their component substance." These are wise words, and the admission of the possibility a prudent one. But how can these *internal laws* be ever recognized, if Occult teaching is discarded? As a friend writes, while drawing our attention to the above speculations: "In other words, the doctrine of Planetary *Life-Impulses* must be admitted. Otherwise, why are species now *stereotyped,* and why do even domesticated breeds of pigeons and many animals relapse into their ancestral types when left to themselves?" But the teaching about planetary life-impulses has to be clearly defined and as clearly understood if present confusion would not be made still more perplexing. All these difficulties would vanish as the shadows of night disappear before the light of the rising Sun, if the following esoteric axioms were admitted: (*a*) the enormous antiquity (and the existence) of our planetary chain; (*b*) the actuality of the Seven Rounds; (*c*) the separation of human races (outside the purely anthropological division) into Seven distinct Root-Races, of which our present European Humanity is the *fifth;* (*d*) the antiquity of Man in this (*Fourth*) Round; and finally (*e*) that as these Races evolve from ethereality

1464. *Genesis of Species,* p. 142.

to materiality, and from the latter back again into relative physical tenuity of texture, so every living (so-called) *organic* species of animals, with vegetation included, changes with every new Root-Race. Were this admitted, if even only along with other, and surely, on maturer consideration, *no less absurd,* suppositions, if Occult theories have to be considered "absurd" at present, then every difficulty would be made away with. Surely, Science ought to try and be *more logical* than it now is, as it can hardly maintain the theory of man's descent from an anthropoidal ancestor, and deny in the same breath any reasonable antiquity to that man! Once Mr. Huxley talks of "the vast intellectual chasm between the man and ape," and "the present enormous gulf between the two,"[1465] and if he admits the necessity of extending Scientific allowances for the age of man on earth for such slow and progressive development, then all those men of Science, who are of his way of thinking, at any rate, ought to come to some approximate figures, at least, and agree upon the probable duration of those Pliocene, Miocene, and Eocene periods of which so much is said, and about which nothing definite is known — if they dare not venture *beyond.* But no two scientists seem to agree. Every period seems to be a mystery in its duration, and a thorn in the side of the geologists; and, as just shown, they are unable to harmonize their conclusions even with regard to the comparatively recent geological formations. Thus, no reliance can be placed on their figures when they do give any, for with them it is all either millions or simply thousands of years!

That which is said may be strengthened by the confessions made by themselves and the synopsis of it, found in that "Circle of Sciences," the *Encyclopaedia Britannica,* which shows the *mean* accepted in the geological and anthropological riddles. In that work the cream of the most authoritative opinions is skimmed off; nevertheless, we find in it the refusal to assign any definite chronological date, even to such, comparatively speaking, late epochs as the Neolithic era, though, for a wonder, an age is established for the beginnings of certain geological periods; at any rate, of some few, the duration of which could hardly be shortened any more, without an immediate conflict with facts.

Thus, it is surmised in the great *Encyclopaedia,*[1466] that "100 million years have passed . . . since the solidification of our Earth, when the earliest form of life appeared upon it."[1467]

1465. *Man's Place in Nature,* p. 102, note.

1466. Vol. X, art. "Geology," p. 227.

1467. "100,000,000 of years is probably amply sufficient for all the requirements of Geology," says the text. In France, some *savants* do not find it nearly "sufficient." Le Couturier claims for the same 350 million years; Buffon was satisfied with 34 millions — but there are those in the more modern schools who will not be content under 500 million years.

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Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men.

Now what are the proofs thereof? Except inferential evidence and logical reasoning, there are none for the profane. To the Occultists, who believe in the knowledge acquired by countless generations of Seers, and Initiates, the data offered in the Secret Books are all-sufficient. The general public needs other proofs, however. There are some Kabalists and even some Eastern Occultists, who, failing to find uniform evidence upon this point in all the mystic works of the nations, hesitate to accept the teaching. Even such "uniform evidence" will be forthcoming presently. Meanwhile, we may approach the subject from its general aspect, and see whether belief in it is so very absurd, as some scientists along with other Nicodemuses would have it. Unconsciously, perhaps, in thinking of a plurality of inhabited "*Worlds,*" we imagine them to be like the globe we inhabit and peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. Indeed, so long as the inquiry is confined to the life-history of this globe we can speculate on this question with some profit, and ask ourselves what were the "*Worlds*" spoken of in all the ancient scriptures of Humanity, with some hope of at least asking an intelligible *question*. But how do we know (*a*) what kind of Beings inhabit the globes in general; and (*b*) whether *those* who rule planets superior to our own, do not exercise the same influence on our earth *consciously*, that we may exercise *unconsciously* — say on the small planets (planetoids or asteroids) in the long run, by our cutting the Earth to pieces, opening canals, and thereby entirely changing our climates. Of course, like Caesar's wife, the *planetoids* cannot be affected by our suspicion. They are too far, etc., etc. Believing in esoteric astronomy, however, we are not so sure of that.

But when, extending our speculations beyond our planetary chain, we try to cross the limits of the solar system, then indeed we act as do presumptuous fools. For — while accepting the old Hermetic axiom: "As above, so below" — we may well believe that as Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvelous transformations, and withal *never* repeating herself — we may justly conclude that there is no other globe in all her infinite systems so closely resembling this earth that the ordinary powers should be able to imagine and reproduce its semblance and *containment*.[1468]

1468. We are taught that the highest Dhyân Chohans, or Planetary Spirits (beyond the cognizance of the law of analogy), are in ignorance of what lies beyond the visible planetary systems, since their essence cannot assimilate itself to that of worlds be-

And indeed we find in the romances as in all the so-called scientific fictions and spiritistic *revelations* from moon, stars, and planets, merely fresh combinations or modifications of the men and things, the passions and forms of life with which we are familiar, when even on the other planets of our own system nature and life are entirely different from ours. Swedenborg was pre-eminent in inculcating such an erroneous belief.

But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?

And this is true to the letter. For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to — even in spirit — only those of our system; and they are also aware how difficult it is, *even for them,* to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe; *i. e.,* on the three planes of the chain of spheres beyond our earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men; but were they to communicate their knowledge, the world would be no wiser, because it lacks that experience of other forms of perception which alone could enable them to grasp what was told them.

Still the fact remains that most of the planets, as the stars beyond our system, are inhabited, a fact which has been admitted by the men of science themselves. Laplace and Herschel believed it, though they wisely abstained from imprudent speculation; and the same conclusion has been worked out and supported with an array of scientific considerations by C. Flammarion, the well-known French Astronomer. The arguments he brings forward are strictly scientific, and such as to appeal even to a materialistic mind, which would remain unmoved by such thoughts as those of Sir David Brewster, the famous physicist, who writes:—

yond our solar system. When they reach a higher stage of evolution these other universes will be open to them; meanwhile they have complete knowledge of all the worlds within and beneath the limits of our solar system.

Those "barren spirits" or "base souls," as the poet calls them, who might be led to believe that the Earth is the only inhabited body in the universe, would have no difficulty in conceiving the earth also to have been destitute of inhabitants. What is more, if such minds were acquainted with the deductions of geology, they would admit that it was uninhabited for myriads of years; and here we come to the impossible conclusion that during these myriads of years there was not a single intelligent creature in the vast domains of the Universal King, and that before the protozoic formations there existed neither plant nor animal in all the infinity of space. [!] [1469]

Flammarion shows, in addition, that all the conditions of life — even as *we* know it — are present on some at least of the planets, and points to the fact that these conditions must be much more favorable on them than they are on our Earth.

Thus scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man's own heart in declaring that life — intelligent, conscious life — *must* exist on other worlds than ours.

But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. It is either, with Voltaire, the men of our own race under a microscope, or, with de Bergerac, a graceful play of fancy and satire; but we always find that at bottom the new world is but the one we ourselves live in. So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe.

Commenting on this tendency, Flammarion in his work *Sur la Pluralité des Mondes Habités,* says:—

> It seems as if in the eyes of those authors who have written on this subject, the Earth were the type of the Universe, and the Man of Earth, the type of the inhabitants of the heavens. It is, on the contrary, much more probable, that, since the nature of other planets is essentially varied, and the surroundings and conditions of existence essentially different, while the forces which preside over the creation of beings and the substances which enter into their mutual constitution are essentially distinct, it would follow that our mode

1469. Since no single atom in the entire Kosmos is without life and consciousness, how much more then its mighty globes? — though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us?

We do not know *ourselves,* then how can we, if we have never been trained to it and initiated, fancy that we can penetrate the consciousness of the smallest of the animals around us?

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and the Word. We shall probably be told that by this term "worlds," the stars, heavenly bodies, etc., were meant. But apart from the fact that "stars" were not known as "worlds" to the ignorant editors of the Epistles, if even they must have been known to Paul, who was an Initiate ("a Master-Builder"), we can quote on this point an eminent theologian, Cardinal Wiseman. In Vol. I.[1473] of his work treating of the indefinite period of the six days — or shall we say "too definite" period of the six days — of creation and the 6000 years, he confesses that we are in total darkness upon the meaning of that statement of St. Paul, unless we are permitted to suppose that allusion is made in it, *i. e.*, the period which elapsed between the *first* and *second* verses of chapter i. of *Genesis* — to those primitive revolutions, *i. e.*, the destructions and the re-productions (of the world) indicated in chapter i. of *Ecclesiastes;* or, to accept, with so many others, and in its *literal sense,* the passage[1474] that speaks of the creation of *worlds* — in plural. . . . It is very singular, he adds, that all the cosmogonies should agree to suggest the same idea, and preserve the tradition of a first series of revolutions, owing to which the world was destroyed and again renewed.

Had the Cardinal studied the *Zohar* his doubts would have changed to certitude. Thus saith *Idra Suta:*[1475] "There were old worlds which perished as soon as they came into existence; worlds with and without form called *Scintillas* — for they were like the sparks under the smith's hammer, flying in all directions. Some were the primordial worlds which could not continue long, because the 'aged' — his name be sanctified — had not as yet assumed his form,[1476] the workman was not yet the 'Heavenly man.'"[1477] Again in the *Midrash,* written long before the *Kabala* of Simeon Ben Iochai, Rabbi Abahu explains:— "The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one.[1478] . . . Now this refers both to the first races [the "Kings of Edom"] and to the worlds *destroyed.*"[1479] "Destroyed" means here what we call "obscurations." This becomes evident when one reads further on the explanation given:— "Still when it is said that they [the worlds] *perished,* it is only meant thereby that they [their humanities] lacked the true form, till the human [our]

Protogonos; and the Demiourgos or the Universal Mind directs his Divine Thought into the Chaos that under the fashioning of minor gods will be divided into the seven oceans — *Sapta samudras.* It is Purusha, Ahura Mazda, Osiris, etc., and finally the gnostic Christos, who is in the Kabala, *Hokhmah* or Wisdom, the "Word."

1473. Page 309.

1474. *Hebrews* i. 1.

1475. In the *Zohar,* iii, 292, c.

1476. The *form* of *Tikkun* or the *Protogonos,* the "first-born," *i. e.*, the universal form and idea, had not yet been mirrored in *Chaos.*

1477. The "Heavenly man" is Adam Kadmon — the synthesis of the Sephiroth, as "Manu Svâyambhuva" is the synthesis of the Prajâpatis.

1478. *Bereshith Rabbah,* Parsha IX.

1479. This refers to the *three Rounds* that preceded our *fourth* Round.

form came into being, in which all things are comprised and *which contains all forms. . . .*[1480] — it does not mean *death,* but only denotes a *sinking down from their status . . .*" (that of worlds in activity).[1481]

When, therefore, we read of the destruction of the worlds, this word has many meanings, which are very clear in several of the Commentaries on the *Zohar* and Kabalistic treatises. As said elsewhere, it means not only the destruction of many worlds which have ended their life-career, but also that of the several continents which have disappeared, as also their decline and geographical change of place.

The mysterious "Kings of Edom" are sometimes referred to as the "Worlds" that had been destroyed; but it is a "cloak." The Kings who reigned in Edom before there reigned a King in Israel, or the "Edomite Kings," could never symbolize the "prior worlds," but only the "attempts at men" on this globe: the "pre-Adamite races," of which the *Zohar* speaks, and which we explain as the *First* Root-Race. For, as, speaking of the six Earths (the six "limbs" of Microprosopus) it is said that the Seventh (our Earth) came not into the computation when the Six were created (the six spheres above our globe in the terrestrial chain), so the first seven Kings of Edom are left out of calculation in *Genesis.* By the law of analogy and permutation, in the Chaldaean *Book of Numbers,* as also in the *Books of Knowledge* and of *Wisdom,* the "seven primordial worlds" mean also the "seven primordial" races (sub-races of the First Root-Race of the *Shadows*); and, again, the Kings of Edom are the sons of "Esau the father of the Edomites";[1482] *i. e.,* Esau represents in the Bible the race which stands between the Fourth and the Fifth, the Atlantean and the Aryan. "Two *nations* are in thy womb," saith the Lord to Rebekah; and Esau was *red* and *hairy.* From verse 24 to 34, chapter xxv of *Genesis* contains the allegorical history of the birth of the Fifth Race.

"And the Kings of ancient days died and their chiefs (crowns) were found no more," says *Siphrah Dzenioutha* (3). . . . "The Head of a nation that has not been formed at the beginning in the likeness of the White Head: its people is not from this Form," states the *Zohar* (iii). ". . . Before it [the White Head, the Fifth Race or Ancient of the Ancients] arranged itself in its [own, or present] Form . . . all *worlds* have been destroyed; therefore it is written: And Bela, the Son of Beor, reigned in Edom."[1483] Here the "worlds" stand for

1480. This sentence contains a dual sense and a profound mystery in the occult sciences the secret of which *if,* and *when,* known — confers tremendous powers on the Adept to *change his visible form.*

1481. *Idra Suta, Zohar,* iii. 136, c. "A sinking down from their status" — is plain; from active worlds they have fallen into a temporary obscuration — they rest, and hence are entirely changed.

1482. *Genesis* xxxvi. 43.

1483. *Genesis,* xxxvi.

races. "And he [such or another King of Edom] died, and another reigned in his stead."[1484]

No Kabalist who has hitherto treated of the symbolism and allegory hidden under these "Kings of Edom" seems to have perceived more than one aspect of it. They are neither the "*worlds* that were destroyed," nor the "Kings that died" — alone; but both, and much more, to treat of which there is no space at present. Therefore, leaving the mystic parables of the *Zohar*, we will return to the hard facts of materialistic science; first, however, citing a few from the long list of great thinkers who have believed in the plurality of inhabited worlds in general, and in worlds that preceded our own. These are, the great mathematicians Leibnitz and Bernouilli, Isaac Newton himself, as can be read in his *Optics;* Buffon, the naturalist; Condillac, the sceptic; Bailly, Lavater, Bernardin de St. Pierre, and, as a contrast to the two last named — suspected at least of mysticism — Diderot and most of the writers of the *Encyclopaedia.* Following these come Kant, the founder of modern philosophy; the poet philosophers, Goethe, Krause, Schelling; and many astronomers, from Bode, Fergusson and Herschel to Lalande and Laplace, with their many disciples in more recent years.

A brilliant list of honored names indeed; but the facts of physical astronomy speak even more strongly in favor of the presence of life, even organized life, on other planets. Thus in four meteorites which fell respectively at Alais in France, the Cape of Good Hope, in Hungary, and again in France, there was found, on analysis, graphite, a form of carbon known to be invariably associated with organic life on this earth of ours. And that the presence of this carbon is not due to any action occurring within our atmosphere is shown by the fact that carbon has been found in the very center of a meteorite; while in one which fell at Argueil, in the south of France, in 1857, there was found water and turf, the latter being always formed by the decomposition of vegetable substances.

And further, examining the astronomical conditions of the other planets, it is easy to show that several are far better adapted for the development of life and intelligence — even under the conditions with which men are acquainted — than is our earth. For instance, on the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly. We shall be told, that no life is possible

1484. *Ibid.* 31 *et seq.*

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In this connexion 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.[1485]

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 center of intelligent life? Our own Sun, itself 1,300,000 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-centered 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 Sciences — then the evolution of the preceding races is half proved. For where is that physicist or geologist who

1485. 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.

is prepared to maintain that the Earth has not changed scores of times, in the millions of years which have elapsed in the course of its existence; and changing its "skin," as it is called in Occultism, that the Earth has not had each time her special humanities adapted to such atmospheric and climatic conditions as were entailed. And if so, why should not our preceding four and entirely different mankinds have existed and thrived before our Adamic (Fifth Root) Race?

Before closing our debates, however, we have to examine the so-called organic evolution more closely. Let us search well and see whether it is quite impossible to make our Occult data and chronology agree up to a certain point with those of Science.

C

Supplementary Remarks on Esoteric Geological Chronology

It seems, however, possible to calculate the *approximate* duration of the geological periods from the combined data of Science and Occultism now before us. Geology is, of course, able to determine almost with certainty one thing — the thickness of the several deposits. Now, it also stands to reason that the time required for the deposition of any stratum on a sea-bottom must bear a strict proportion to the thickness of the mass thus formed. Doubtless the *rate* of erosion of land and the sorting out of matter on to ocean beds has varied from age to age, and cataclysmic changes of various kinds break the "uniformity" of ordinary geological processes. *Provided, however, we have some definite numerical basis on which to work,* our task is rendered less difficult than it might at first sight appear to be. Making due allowance for variations in the rate of deposit, Professor Lefèvre gives us the *relative* figures which sum up geological time. He does not attempt to calculate the lapse of years since the first bed of the Laurentian rocks was deposited, but postulating that time as = x, he presents us with the relative proportions in which the various periods stand to it. Let us premise our estimate by stating that, roughly speaking, the Primordial rocks are 70,000 ft., the Primary 42,000 ft., the Secondary 15,000 ft., the Tertiary 5000 ft., and the Quaternary some 500 ft. in thickness:—

Dividing into a hundred parts the time, *whatever its actual length,* that has passed since the dawn of life on this earth (lower Laurentian strata), we shall be led to attribute to the Primordial age more than half of the whole duration, say 53.5; to the Primary 32.2; to the Secondary 11.5; to the Tertiary 2.3; to the Quaternary 0.5 or one-half per cent.[1486]

1486. *Philosophy,* p. 481.

Now, as it is certain, on occult data, that the time which has elapsed since the first sedimentary deposits = 320,000,000 years, we are able to infer that the:—

			ROUGH APPROXIMATIONS
Primordial	Laurentian..... Cambrian..... Silurian.....	lasted	171,200,000 yrs.
Primary	Devonian..... Coal..... Permian.....	"	103,040,000 "
Secondary	Triassic..... Jurassic..... Cretaceous.....	"	36,800,000 "
Tertiary	Eocene..... Miocene..... Pliocene.....	"	7,360,000 " (probably in excess)
Quaternary	.....	"	1,600,000 " (probably in excess)

Such estimates harmonize with the statements of Esoteric Ethnology in almost every particular. The *Tertiary* Atlantean part-cycle, from the "apex of glory" of that Race in the early Eocene to the great mid-Miocene cataclysm, would appear to have lasted some 3½ to four million years. If the duration of the Quaternary is not rather (as seems likely) overestimated, the sinking of Ruta and Daitya would be post-Tertiary. It is probable that the results here given allow somewhat too long a period to both the Tertiary and Quaternary, as the *Third Race* goes very far back into the Secondary Age. Nevertheless, the figures are most suggestive.

But the argument from *geological evidence* being only in favor of 100,000,000 years, let us compare *our* claims and teachings with those of *exact* science.

Mr. Edward Clodd,[1487] in reviewing M. de Mortillet's work *Matériaux pour l'Histoire de l'Homme,* which places man in the mid-Miocene period,[1488] remarks that "it would be in defiance of all that the doctrine of evolution teaches, and moreover, win no support from believers in

1487. *Knowledge,* March 31, 1882.

1488. And who yet, in another work, *La Préhistorique Antiquité de l'Homme,* some twenty years ago, generously allowed only 230,000 years to our mankind. Since we learn now that he places man "in the mid-Miocene period," we must say that the much-respected Professor of Prehistoric Anthropology (in Paris) is somewhat contradictory and inconsistent, if not *naïf* in his views.

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PRIMORDIAL Epoch	Laurentian System Cambrian „ Silurian „	"PRIMEVAL"[1491]	*Deva* or Divine men, the "Creators" and Progenitors.[1492]

The Primordial Epoch is, science tells us, by no means devoid of vegetable and animal life. In the Laurentian deposits are found specimens of the *Eosoon Canadense* — a chambered shell. In the Silurian are discovered sea-weeds (*algae*), molluscs, crustacea, and lower marine organisms, also the first trace of fishes. The primordial Epoch shows algae, molluscs, crustacea, polyps, and marine organisms, etc., etc. Science teaches, therefore, that marine life was present from the very beginnings of time, leaving us, however, to speculate for ourselves as to *how* life appeared on earth. If it rejects the Biblical "Creation" (as we do), why does it not give us another, approximately plausible hypothesis?

The Esoteric Philosophy agrees with the statement made by scien (see parallel column), demu however, in one particular. 300,000,000 years of vegetable (see "Brâhmanical Chronology") ceded the "Divine Men," or genitors. Also, no teaching d that there were traces of life *within* the Earth besides the *Eosoon Canadense* in the Primordial Epoch. Only, whereas the said vegetation belonged to this Round, the zoological relics now found in the Laurentian, Cambrian, and Silurian systems, so called, *are the relics of* the *Third* Round. At first *astral* like the rest, they consolidated and materialized *pari passu* with the NEW vegetation.

PRIMARY	Devonian[1493] Coal Permian	"PRIMARY."	Divine Progenitors, SECONDARY GROUPS, and the 2½ races. "Fern-forests, Sigillaria, Coniferae, fishes, first trace of reptiles." Thus saith modern science; the esoteric doctrine repeats that which was said above. These are all relics of the preceding Round.[1494] Once, however, the prototypes are projected out of the astral envelope of the earth, an indefinite amount of modification ensues.

1491. The same names are retained as those given by science, to make the parallels clearer. Our terms are quite different.

1492. Let the student remember that the Doctrine teaches that there are seven degrees of *Devas* or "Progenitors," or seven classes, from the most perfect to the less exalted.

1493. It may be said that we are inconsistent in not introducing into this table a

SECONDARY	Triassic. Jurassic. Chalk or Cretaceous.	SECONDARY	According to every calculation the Third Race had already made its appearance, as during the Triassic there were already a few mammals, and it must have separated.

This is the age of Reptiles, of the gigantic Megalosauri, Ichthyosauri, Plesiosauri, etc., etc. Science denies the presence of man in that period. If so, it has to explain how men came to know of these monsters and describe them *before* the age of Cuvier? The old annals of China, India, Egypt, and even of Judaea are full of them, as demonstrated elsewhere. In this period also appear the first (marsupial) mammals[1495] — insectivorous, carnivorous, phytophagous; and (as Professor Owen thinks) a herbivorous hoofed mammal.

Science does not admit the appearance of man before *the close* of the Tertiary period.[1497] Why? Because

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture, as no definite data are yet given out by the Initiates.

The analogy is but a poor one, still it may be argued that, as the early Mammalia and pre-mammalia are shown in their evolution merging from one kind into a higher one, anatomically, so are the human races in their procreative processes. A parallel might certainly be found between the Monotremata, the Didelphia (or Marsupialia) and the placental Mammals, divided in their turn into three orders[1496] like the First, Second, and

Primary-Age Man. The parallelism of Races and geological periods here adopted, is, so far as the origin of *1st and 2nd* are concerned, purely tentative, no direct information being available. Having previously discussed the question of a possible Race in the *Carboniferous Age,* it is needless to renew the debate.

1494. During the *interim* from one Round to another, the globe and everything on it remains *in statu quo.* Remember, Vegetation began in its ethereal form before what is called the Primordial, running through the Primary, and condensing in it, and reaching its full physical life in the Secondary.

1495. Geologists tell us that "in the secondary epoch, the only mammals which have been (hitherto) discovered *in Europe* are the fossil remains of a small marsupial or pouch-bearer." (*Knowledge,* March 31, 1882, p. 464.) Surely the marsupial or didelphis (the only surviving animal of the family of those who were on the earth during the presence on it of androgyne man) cannot be the only animal that was then on earth? Its presence speaks loudly for that of other (though unknown) mammals, besides the monotremes and marsupials, and thus shows the appellation of "mammalian age" given only to the Tertiary period to be misleading and erroneous; as it allows one to infer that there were no mammals, but reptiles, birds, amphibians, and fishes alone in the Mesozoic times — the Secondary.

1496. These *Placentalia* of the third subclass are divided, it appears, into Villiplacentalia (placenta composed of many separate scattered tufts), the Zonoplacentalia (girdle-shaped placenta), and the discoplacentalia (or discoid). Haeckel sees in the Marsupialia *Didelphia,* one of the connecting links *genealogically* between man and the Moneron!!

1497. Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which pre-supposes the existence of Man in the *Secondary* Age, will do well to note the fact that one of the most distinguished anthropologists of the day, M. de Quatre-

man has to be shown younger than the higher mammals. But Esoteric philosophy teaches us the reverse. And as science is quite unable to come to anything like an approximate conclusion as to the age of man, or even the geological periods, therefore, even accepted only as a hypothesis, the occult teaching is more logical and reasonable.

No man is yet allowed to have lived during this period:—

[1495] Tertiary { Eocene. Miocene. Pliocene.

Says Mr. E. Clodd, in *Knowledge*:—

"Although the placental mammals and the order of Primates to which man is related, appear in Tertiary times and the climate, tropical in the Eocene age, warm in the Miocene and temperate in the Pliocene, was favorable to his presence, the proofs of his existence *in Europe* before the close of the Tertiary epoch . . . are not generally accepted here."

Tertiary age.

The Third race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races.

The Fourth, born millions of years before[1496] the said cataclysm took place, perishes during the Miocene period,[1497] when the Fifth (our Aryan race) had one million years of independent existence.[1498] How much older it is from its origin — who knows? As the "Historical" Period has begun, with the Indian Âryans, with their Vedas, for their multitudes,[1499] and far earlier in the Esoteric Records, it is useless to establish here any parallels.

fages, seriously argues in that direction. He writes: "There is nothing impossible in the supposition that he [Man] may have ... appeared on the globe *with the first representatives of the type to which he belongs in virtue of his organism.*" (*The Human Species*, p. 153) This statement approximates most closely to our fundamental assertion that man preceded the other mammalia.

Professor Lefèvre admits that the "labors of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, de Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts and clearly established the progressive development of the human organism and industries from the *Miocene epoch of the Tertiary age.*" (*Philosophy*, page 499, chapter on Organic Evolution.) Why does he reject the possibility of a Secondary-Age man? Simply because he is involved in the meshes of the Darwinian Anthropology!! "The origin of man is bound up with that of the higher mammals;" he appeared "only with the *last* types of his class"!! This is not argument, but dogmatism. *Theory* can never excommunicate *fact!* Must everything give place to the mere working-hypotheses of Western Evolutionists? Surely not.

1498. This inclusion of the First Race in the Secondary is necessarily only a provisional working-hypothesis — the actual chronology of the First, Second, and Early Third Races being closely veiled by the Initiates. For all that can be said on the subject, the First Root-Race may have been Pre-Secondary, as is, indeed, taught. (*Vide supra.*)

1499. The above parallels stand good only

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apparently had no domesticated animals or system of cultivation; but the Neolithic lake-dwellers of Switzerland had looms, pottery, cereals, . . . sheep, horses, — [etc., etc.]

Yet, though

Implements of horn, bone, and wood were in common use among both races . . . those of the older are frequently distinguished *by their being sculptured with great ability, or ornamented with life-like engravings of the various animals living at the period;* whereas there appears to have been *a marked absence of any similar artistic ability*[1506] on the part of Neolithic man.

Let us give the reasons for it.

(1) The oldest fossil man, the primitive cave-men of the old Palaeolithic period, and of the Pre-glacial period (of whatever length, and however far back), is always the same genus man, and there are no fossil remains proving for him "what the Hipparion and Anchitherium have proved for the genus horse — that is, gradual progressive specialization from a simple ancestral type to more complex existing forms."[1507]

(2) As to the so-called Palaeolithic *haches* ". . . when placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference."[1508] This goes to prove that there have been savages *at all times;* and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. We see such a thing in Egypt 7,000 years ago.

(3) An obstacle which is the direct consequence of the two preceding: Man, if no older than the Palaeolithic period, could not possibly have had the actual time to get transformed from the "missing link"

1506. "The *most clever sculptor of modern times* would probably not succeed very much better, if his graver were a splinter of flint, and stone and bone were the materials to be engraved"!! (Prof. Boyd Dawkins' *Cave-Hunting*, p. 344.) It is needless after such a concession to further insist on Huxley's, Schmidt's, Laing's, and others' statements to the effect that Palaeolithic man cannot be considered to lead us back in any way to a pithecoid human race; thus demolishing the fantasies of many superficial evolutionists. The relic of artistic merit here *re-appearing* in the Chipped-Stone-Age men, is traceable to their *Atlantean* ancestry. Neolithic man was a fore-runner of the great *Aryan* invasion, and immigrated from quite another quarter — Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin — dating back hundreds of thousands of years before the Neolithic Period in Europe,— but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) As to the contrast between Neolithic and Palaeolithic Man, it is *a remarkable fact that, as Carl Vogt remarks, the former was a cannibal, the much earlier man of the Mammoth era not.* Human manners and customs do not seem to improve with time, then? Not in this instance at any rate.

1507. *Modern Science and Modern Thought*, p. 181.

1508. *Ibid.* p. 112.

into what he is known to have been even during that remote geological time, *i.e.*, even *a finer specimen than many of the now existing races.*

The above lends itself naturally to the following syllogism: (1) The *primitive* man (known to Science) was, in some respects, even a finer man of his genus than he is now. (2) The earliest monkey known, the *lemur,* was *less* anthropoid than the modern pithecoid species. (3) *Conclusion:* even though a *missing link* were found, the balance of evidence would remain more in favor of the ape *being a degenerated man* made dumb by some fortuitous circumstances,[1509] than tending to show that man descends from a pithecoid ancestor. The theory cuts both ways.

On the other hand, if the existence of Atlantis is accepted, and the statement is believed that in the Eocene Age "even in its very first part, the great cycle of the fourth race men, the Atlanteans had already reached its highest point ..."[1510] then some of the present difficulties of science might be easily made to disappear. The rude workmanship of the Palaeolithic tools proves nothing against the idea that, side by side with their makers, there lived nations highly civilized. We are told that "only a very small portion of the earth's surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life, . . ." and that "even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected."[1511] It is very suggestive also that along with the rude *haches* of the lowest savage, explorers meet with specimens of workmanship of such artistic merit as could hardly be found, or expected, in a modern peasant belonging to any European country — unless in exceptional cases. The "portrait" of the "Reindeer feeding," from the Thayngin grotto in Switzerland, and those of the man running, with two horse's heads sketched close to him — a work of the Reindeer period, *i.e., at least* 50,000 *years ago*—are pronounced by Mr. Laing not only exceedingly well done, but, especially the reindeer feeding, as one that *"would do credit to any modern animal painter"*— by no means exaggerated praise, as anyone may see (*Vide infra*). Now, since side by side with the modern Esquimaux, who also have a tendency, like their Palaeolithic ancestors of

1509. On the data furnished by modern science, physiology, and natural selection, and without resorting to any miraculous creation, two negro human specimens of the lowest intelligence — say idiots born dumb — might by breeding produce a dumb *Pastrana* species, which would start a new modified race, and thus produce in the course of geological time the regular anthropoid ape.

1510. *Esoteric Buddhism,* p. 64.

1511. *Modern Science and Modern Thought,* p. 98.

the Reindeer period, *the rude and savage human species,* to be constantly drawing with the point of their knives sketches of animals, scenes of the chase, etc., we have our greatest painters of Europe, why could not the same have happened in those days? Compared with the specimens of Egyptian drawing and sketching — "7000 years ago"— the "*earliest* portraits" of men, horses' heads, and reindeer, made 50,000 years ago, *are certainly superior.* Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palaeolithic men are called *savages* of the lower type. This is a small matter seemingly, yet extremely suggestive as showing that every new geological discovery is made to fit in with current theories, instead of the reverse. Yes; Mr. Huxley is right in saying, "Time will show." It will, and must vindicate Occultism.

Meanwhile, the most uncompromising materialists are driven by necessity into the most *occult-like* admissions. Strange to say, it is the most materialistic — those of the German school — who, with regard to *physical* development, come the nearest to the teachings of the Occultists. Thus, Professor Baumgärtner, who believes that "the germs for the higher animals could only be the eggs of the lower animals"; who thinks that "besides the advance of the vegetable and animal world in development, there occurred in that period the formation of *new original germs,*" which formed the basis of new metamorphoses, etc.— thinks also that "the first men who proceeded from the germs of animals beneath them, lived first in a *larva* state."

Just so, in a *larva* state, we say, too; only from no "animal" germ, and that "larva" was the soulless astral form of the pre-physical Races. And we believe, as the German professor does, with several other men of Science in Europe now, that the human races "have not descended from one pair, but appeared immediately in numerous races."[1512] Therefore, when we read *Force and Matter,* and find that Emperor of Materialists, Büchner, repeating after Manu and Hermes, that "the plant passes imperceptibly into the animal, and the animal into man,"[1513] we need only add "and man into a spirit," to complete the Kabalistic axiom. The more so, since on page 82 of the same work we read the following admission: ". . . Produced in the way of spontaneous generation . . . it is by the aid of intense natural forces and *endless periods of time* (that) there has progressively arisen that rich and infinitely modified organic world by which we are at present surrounded. . . ." And,[1514] "Spontaneous generation played, no doubt, *a more important part in the primeval epoch than at pre-*

1512. *Anfänge zu einer Physiologischen Schöpfungsgeschichte der Pflanzen und Thierwelt,* 1885. 1513. Page 85. 1514. Page 84.

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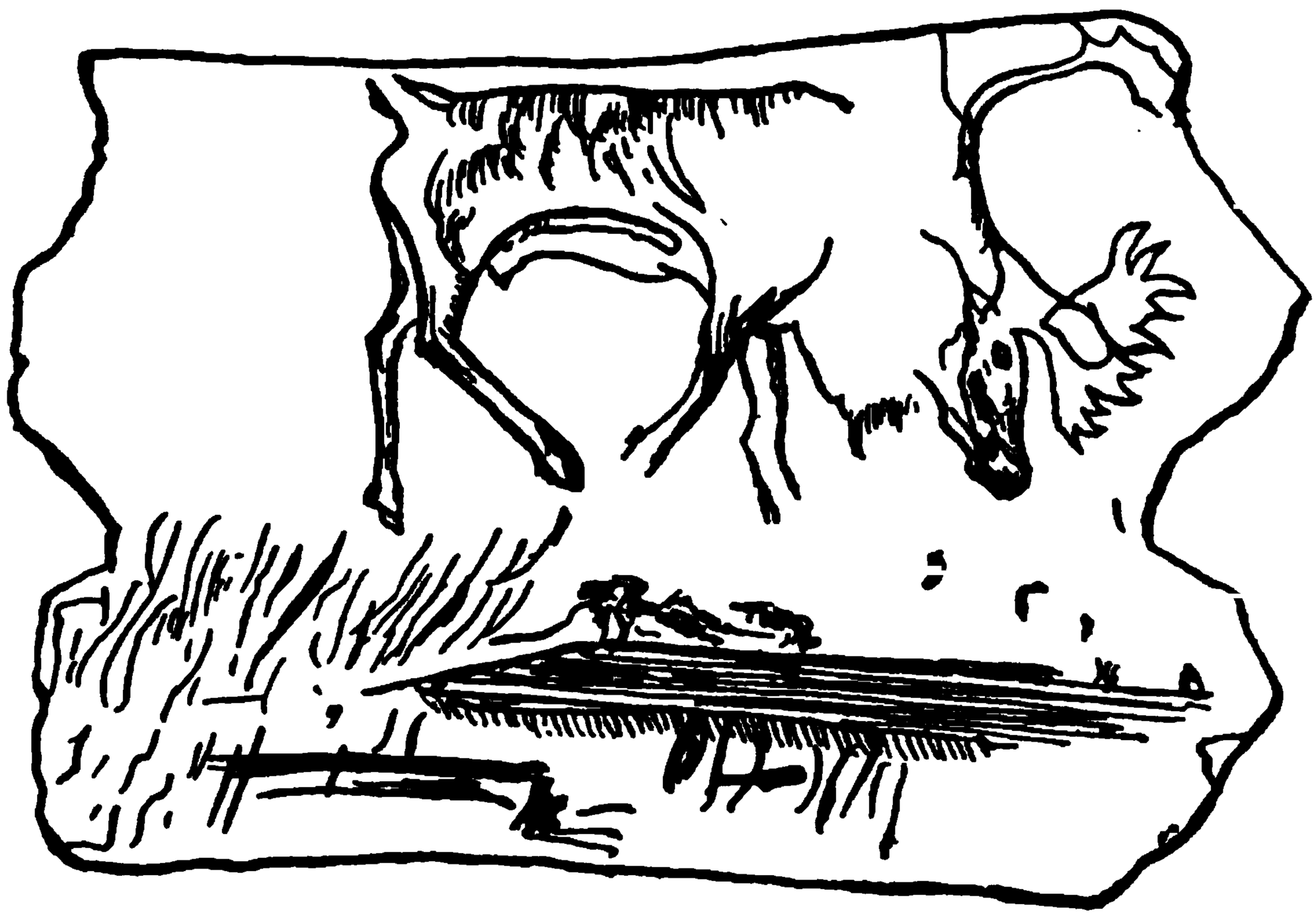
or that other *scientific* hypothesis coupled to the recently adopted belief that there exists *no* "Vital principle" whatever, but only vital phenomena, which can all be traced to the molecular forces of the original protoplasm. But this does not help Science to solve the still greater problem — the origin and *the descent* of Man, for here is a still worse plaint and lamentation.

While we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an *unspecialised* skeleton which cannot fairly be connected with any of these lines.[1836]



REINDEER ENGRAVED ON ANTLER BY PALAEOLITHIC MAN. (*After Geikie*)

The secret could be soon told, not only from the esoteric but even from the standpoint of every religion the world over, without mentioning the Occultists. The "specialized skeleton" is sought for in the wrong place, where it can never be found. It is expected to be discovered in the physical remains of man, in some pithecoid "missing link," with a skull larger than that of the ape's, and with a cranial capacity smaller than in man, *instead* of looking for that *specialization* in *the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata!* Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day.

Meanwhile this is a specimen of an engraving made by a *Palaeolithic* "savage": Palaeolithic meaning the "earlier Stone-age" man, one supposed to have been as savage and brutal as the brutes he lived with.

Origin of the World, p. 39, by Sir W. Dawson, LL. D., F. R. S.

Leaving the modern South Sea Islander, or even any Asiatic race, aside, we defy any grown-up schoolboy, or even a European youth, one who has never studied drawing, to execute such an engraving or even a pencil sketch. Here we have the true artistic *raccourci*, and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy and proportion. The artist who engraved this reindeer belonged, we are asked to believe, to the primitive "semi-animal" savages (contemporaneous with the mammoth and the woolly rhinoceros), whom some over-zealous Evolutionists once sought to picture to us as distinct approximations to the type of their hypothetical "pithecoid man"!

This engraved antler proves as eloquently as any fact can that the evolution of the races has ever proceeded in a series of rises and falls, that man, perhaps, is as old as incrustated Earth, and — if we can call his Divine ancestor "Man" — far older still.

Even de Mortillet himself seems to experience a vague distrust of the conclusions of modern archaeologists, when he writes:— "The pre-historic is a new science, *far, very far,* from having said its last word."[1517] According to Lyell, one of the highest authorities on the subject, and the "Father" of Geology:—

> The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, *is based on the theory of progressive development,* and it *may* prove to be sound; nevertheless we must remember that as yet *we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races.*[1518]

Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye!

This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Müller, whose attack on the Darwinian Anthropology from the standpoint of LANGUAGE has, by the way, never been satisfactorily answered:—

> What do we know of savage tribes beyond the *last chapter of their history?*

(*Cf.* this with the esoteric view of the Australians, Bushmen, as well as of Palaeolithic European man, the Atlantean offshots retaining a relic of a lost culture, which throve when the parent Root-Race was in its prime.)

> Do we ever get an insight into their antecedents? . . . *How have they come to be what they are?* . . . Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of today or yesterday. Unless we admit a special creation for these savages, they must

1517. *Prehist. Antiq. of Man,* 1883. 1518. *Antiq. of Man,* p. 25.

be as old as the Hindûs, the Greeks and Romans [far older]. . . . They may have passed through ever so many vicissitudes, and *what we consider as primitive, may be, for all we know, a* RELAPSE INTO SAVAGERY or a corruption of something that was more rational and intelligible in former stages.[1519]

"The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way.*"[1520] In his *Origin of Nations,*[1521] he rightly adds: "*The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection,* a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement." How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in "*Isis Unveiled*": "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archaeologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?"

Another strange inconsistency in scientific knowledge is that *Neolithic* man is shown as being far more of a primitive savage than the Palaeolithic one. Either Lubbock's *Pre-historic Man,* or Evans' *Ancient Stone Implements* must be at fault, or — both. For this is what we learn from these works and others:—

(1) As we pass from Neolithic to Palaeolithic Man, the stone implements become, from gracefully shaped and polished instruments, rude lumbering makeshifts. Pottery, etc., disappear as we descend the scale. And yet the latter could engrave such a reindeer!

(2) Palaeolithic man lived in caves which he shared with hyaenas and lions also,[1522] whereas Neolithic man dwelt in lake-villages and buildings.

Every one who has followed even superficially the geological discoveries of our day, knows that a gradual improvement in workmanship is found, from the clumsy chipping and rude chopping of the early Palaeolithic *haches,* to the relatively graceful stone celts of that part

1519. *India: What Can It Teach Us,* 1883, Max Müller, p. 110.

1520. *Antiq. of Man Historically Considered.*

1521. Pages 10–11.

1522. In such a case Palaeolithic man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling. We may as well be asked to believe next that it is that lion or hyaena which has engraved the deer on the antler, as be told that this bit of workmanship was done by a savage of such a kind.

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the truth of another esoteric statement, 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 "retreated" 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 Palaeolithic 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 mold 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 giants of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Palaeolithic 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 brook, on the antler as shown above. In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Palaeolithic 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 Palaeolithic 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.

Athens). If man was not then, the period is too short for him to have been *transformed* — stretch it as you may. And if he was, and if no monkey is found earlier, what follows?

As said by an anthropologist in *Modern Thought* (art. "The Genesis of Man"):

The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognized that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart.* The fact that in this species, or rather sub-species, the third lower molars are usually larger than the second, and the squamosal and frontal bones are generally united by suture, places the *Homo Afer* on the level of being as good a distinct species as many of the kinds of finches. I shall abstain on the present occasion from mentioning the facts of hybridity, whereon the late Professor Broca has so exhaustively commented. The history, in the past ages of the world, of this race is peculiar. It has *never originated a system of architecture or a religion of its own.* (Dr. C. Carter Blake)

It is peculiar, indeed, as we have shown in the case of the Tasmanians. However it may be, *fossil* man in Europe can neither prove nor disprove the antiquity of man on this Earth nor the age of his earliest civilizations.

It is time the Occultists should disregard any attempts to laugh at them, scorning the heavy guns of the satire of the men of science as much as the pop-guns of the profane, since it is impossible, so far, to obtain either proof or disproof, while their theories can stand the test better than the hypotheses of the Scientists at any rate. As to the proof for the antiquity which they claim for man, they have, moreover, Darwin himself and Lyell. The latter confesses that they (the naturalists) "have already obtained evidence of the existence of man at so remote a period that there has been time for many conspicuous mammalia, once his contemporaries, to die out, and *this even before the era of the earliest* historical records."[1526] This is a statement made by one of England's great authorities upon the question. The two sentences that follow are as suggestive, and may well be remembered by the students of Occultism, for with all others he says:

In spite of the long lapse of prehistoric ages during which he [Man] must have flourished on Earth, *there is no proof of any perceptible change in his bodily structure.* If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, *possibly on some continents or islands now submerged* beneath the Ocean.

Thus lost continents are officially suspected. That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water,

1526. *Antiquity of Man,* p. 530.

since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. Astronomers may pooh-pooh the idea of a periodical change in the behavior of the globe's axis, and smile at the conversation given in the *Book of Enoch* between Noah and his "grandfather" Enoch; the allegory is, nevertheless, a geological and an astronomical fact: there is a secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. Dr. Henry Woodward, F. R. S., F. G. S., writes[1527]:—

If it be necessary to call in extramundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since, by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C. E., F. G. S.; namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which is essential to our cosmical condition as a unit in the great solar system.

The following, quoted from a Lecture by W. Pengelly, F. R. S., F. G. S., delivered in March, 1885, on "The extinct Lake of Bovey Tracey" shows the hesitation, in the face of every evidence in favor of Atlantis, to accept the fact. It is a quotation in the body of the Lecture:—

Evergreen Figs, Laurels, Palms, and Ferns having gigantic rhizomes have their existing congeners *in a sub-tropical climate, such, it cannot be doubted, as prevailed in Devonshire in Miocene times,* and are thus calculated to suggest caution when the *present climate* of any district is regarded as normal.

When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69° 20′ and 70° 30′ N. lat.; when we learn that among them were two species found also at Bovey (*Sequoia Couttsiae, Quercus Lyelli*); when, to quote Professor Heer, we find that "the 'splendid evergreen' (*Magnolia Inglefieldi*) 'ripened its fruits so far north as on the parallel of 70°'" (*Phil. Trans.*, clix. 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of changes of climate is brought prominently into view, but only to be dismissed apparently with the feeling that the *time for its solution has not yet arrived.*

It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question: How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis?—a continent, or

1527. *Popular Science Review* (New Series) in Vol. I, p. 115, Art: "Evidences of the Age of Ice."

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is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not *the soul, or the higher intellectual and moral faculties play the first instead of the second part in a progressive scheme.*

This hypothesis is made in relation to Evolution *not being entirely due to "natural selection";* but it applies as well to our case in hand. For we, too, claim that it is the "Soul," or the *inner* man, that descends on Earth first, the psychic *astral,* the mold on which physical man is gradually built — his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

"Thus incorporeal Spirits to smaller forms reduced their shapes immense," . . . and became the men of the Third and Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from the still gigantic (in our modern sense) stature of their primeval ancestors, to about half of that size at present.

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."

In his *Antiquity of Man,* Sir C. Lyell quotes — perhaps in rather a mocking spirit — what Hallam says in his *Introduction to the Literature of Europe*[1530]:—

> If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wanders in the forest of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both?

An Occultist would have put it otherwise. He would say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force,* or Dhyân Chohan; while the wanderer of the forest of Sumatra was made *in the image of man,* since the framework of the ape, we say again, is the revival, the resuscitation by abnormal means of the actual form of the Third-Round, and of the Fourth-Round *Man* as well, later on. Nothing is lost in nature, *not an atom:* this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

1530. Vol. IV, p. 162.

And yet what do we find:—

It is significant [says Sir W. Dawson, F. R. S.], that Professor Huxley in his lectures in New York, while resting his case as to the lower animals, mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, *avoided altogether the discussion of the origin of men from the apes,* now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them. Professor Thomas in his recent lectures (*Nature,* 1876), admits that there is no lower man known than the Australian, and that there is no known link of connection with the monkeys; and that Haeckel has to admit that the penultimate link in his phylogeny, the ape-like man, *is absolutely unknown* (*History of Creation*). . . . The so-called "*tallies*" found with the bones of Palaeocosmic men in European caves, and illustrated in the admirable works of Christy and Lartet, show that the *rudiments even of writings were already in possession* of the oldest race of men known to archaeology or geology.[1531]

Again in Dr. C. R. Bree's *Fallacies of Darwinism,*[1532] we read:—

Mr. Darwin justly says that the difference physically and, more especially, mentally, between the lowest form of man and the highest anthropomorphous ape, is enormous. Therefore, *the time* — which in Darwinian evolution must be almost inconceivably slow — must have been *enormous* also during man's development from the monkey.[1533] The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries, must be very great. And yet *not one single variation, not one single specimen of a* being between a monkey and a man has ever been found. Neither in the gravel, nor the drift-clay, nor the fresh-water beds, nor in the tertiaries below them has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed* to have existed by Mr. Darwin. Have they gone down with the depression of the earth's surface and are they now covered with the sea? If so, it is beyond all probability that they should not also be found in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean bed like the remains of the mammoth and the rhinoceros which are also found in fresh-water beds and gravels and drift! . . . the celebrated Neanderthal skull, about which so much has been said, belongs confessedly to this remote epoch [bronze and stone ages], and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape.

Our globe being convulsed each time that it *reawakens* for a new period of activity, like a field which has to be plowed and furrowed

1531. See Wilson's *Prehistoric Man, op. cit.,* vol. II, p. 54. *Origin of the World,* p. 393.

1532. Page 160.

1533. And how much more "enormous" if we reverse the subjects and say during the monkey's development from the Third Race Man.

before fresh seed for its new crop is thrown into it — it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms — vegetable, animal and human — changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions having formed the present vegetation; the astral relics of previous vegetation and fauna having been utilized in the formation of the lower animals, and determining the structure of the primeval Root-Types of the highest mammalia. And, finally, the form of the gigantic Ape-Man of the former Round has been reproduced in this one by human bestiality and transfigured into the *parent* form in the modern Anthropoid.

This doctrine, even imperfectly delineated as it is under our inefficient pen, is assuredly more logical, more consistent with facts, and *far more* probable than many "scientific" theories; that, for instance, of the first organic germ descending on a meteor to our Earth — like Ain Soph on his Vehicle, Adam Kadmon. Only, the latter descent is allegorical, as every one knows, and the Kabalists have never offered this figure of speech for acceptance in its dead-letter garb. But the germ on the meteor theory, as coming from such high scientific quarters, is an eligible candidate for axiomatic truth and law, a theory people are in honor bound to accept, if they would be on a right level with modern Science. What the next theory necessitated by the materialistic premisses will be — no one can tell. Meanwhile, the *present* theories, as any one can see, clash together far more discordantly among themselves than even those of the Occultists outside the *sacred* precincts of learning. For what is there, next in order, now that exact Science has made even of the Life-principle an empty word, a meaningless term; and now insists that life is an effect *due to the molecular action of the primordial protoplasm!* The new doctrine of the Darwinists may be defined and summarized in a few words, in which Mr. Herbert Spencer has defined "special creation":—

> . . . It is worthless. Worthless, by its derivation; worthless, in its intrinsic incoherence; worthless, as absolutely without evidence; worthless, as not supplying an intellectual need; worthless, as not satisfying a moral want. We must, therefore, *consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings.*[1534]

1534. *Principles of Biology*, Vol. I, p. 345.

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This is as true of the "primitive germ" as it is false that that "germ" is only "very much farther back" than man is; for it is at an immeasurable and inconceivable distance (*in time,* though not in space) from the origin even of our Solar system. As the Hindû philosophy very justly teaches, the *"Anîyâmsam Anîyasâm,"* can be known only through false notions. It is the "many" that proceed from the ONE — the living spiritual germs *or centers of forces* — each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development.

Limiting the teaching strictly to this, our earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyân-Chohanic *centers of* Force, so there are centers of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these re neither omnipotent nor omniscient in the absolute sense of the term. hey are simply *Builders,* or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason — the ONE LIFE and Law. Belonging to this sphere, they have no hand in, or possibility of working on any other, during the present Manvantara, at any rate. That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis* — like the lynx, the tiger, the cat, etc. — it is the "designers" who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that *Nature* provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to *a differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect.*

Were there no such thing as evolutionary cycles, an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one — followed by an inverse ascent into spirit and the defeat of matter — active and passive by turn — how explain the discoveries of zoology and geology? How is it that, on the dictum of authoritative science, one can trace the animal life from the mollusc up

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 *meg-*

anthropos in his day. It is just this, that esoteric science shows as having taken place in the first three rounds, and in this, as in most other things, it is more logical and consistent than modern science. It classifies the human body with the brute creation, and maintains it in the path of animal evolution, from first to last, while science leaves man a parentless orphan born of sires unknown, an "unspecialized skeleton" truly! And this mistake is due to a stubborn rejection of the doctrine of cycles.

A

THE ORIGIN AND EVOLUTION OF THE MAMMALIA: SCIENCE AND THE ESOTERIC PHYLOGENY

Having dealt almost exclusively with the question of the origin of Man in the foregoing criticism of Western Evolutionism, it may not be amiss to define the position of the Occultists with regard to the differentiation of species. The *pre-human* fauna and flora have been already generally dealt with in the Commentary on the Stanzas, and the truth of much of modern biological speculation admitted, *e. g.*, the derivation of birds from reptiles, the *partial* truth of "natural selection," and the transformation theory generally. It now remains to clear up the mystery of the origin of those first mammalian fauna which M. de Quatrefages so brilliantly endeavors to prove as contemporary with the Homo primigenius of the Secondary Age.

The somewhat complicated problem relating to the "Origin of Species," — more especially of the varied groups of fossil or existing mammalian fauna — will be rendered less obscure by the aid of a diagram. It will then be apparent to what extent the "Factors of Organic Evolution," relied upon by Western biologists,[1536] are to be

1536. The Darwinian theory has been so strained, that even Huxley was forced at one time to deprecate its occasional degeneration into "fanaticism." Oscar Schmidt presents a good instance of a thinker who unconsciously exaggerates the worth of a hypothesis. He admits (*The Doctrine of Descent and Darwinism*, p. 158), that "natural selection" "is in some cases . . . *inadequate*, . . . in others . . . not requisite, as the solution of the formation of species is found in other natural conditions." He also asserts the "*intermediate grades are . . . wanting*, which would entitle us to infer with certainty the direct transition from unplacental to placental mammals" (p. 271); that "we are referred *entirely to conjecture and inference* for the origin of the mammals" (p. 268); and the repeated failures of the framers of "*hypothetical pedigrees*," more especially of Haeckel. Nevertheless he asserts on p. 194, that "what we have gained by the Doctrine of Descent based on the theory of selection is the KNOWLEDGE of the connexion of organisms as 'consanguineous beings.'" Knowledge in the face of the above-cited concessions, is, then, the synonym for conjecture and theory only?

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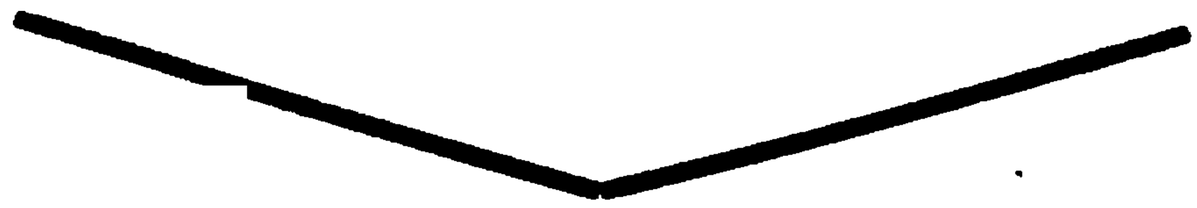
The midway point of evolution. Science comes to a standstill. "*The root to which these two families lead back* IS UNKNOWN" (Schmidt).

II { The "ROOT" according to occultism.

ANOPLOTHERIIDAE. PALAEOTHERIIDAE.



One of the *Seven* primeval physico-astral and bisexual root-types of the Mammalian Kingdom (animal). These were contemporaries of the early Lemurian races—the "UNKNOWN ROOTS" of Science.

No. I represents the realm explored by Western Evolutionists, the area in which climatic influences, "natural selection," and all the other *physical* causes of organic differentiation are present. Biology and palaeontology find their province here in investigating the many physical agencies which contribute so largely, as shown by Darwin, Spencer and others, to the *segregation of species*. But even in this domain the sub-conscious workings of the *Dhyân Chohanic wisdom* are at the root of all the "ceaseless striving towards perfection," though its in-influence is vastly modified by those purely material causes which de Quatrefages terms the "*milieux*" and Spencer the "Environment."

The "midway point of evolution" is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of "coats of skin"—*i. e.*, the physiological equipment in general. The forms of Men and mammalia previous to the separation of sexes[1538] are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms, which eat, drink, digest, etc., etc., etc. The known physiological contrivances in organisms were almost entirely evolved subsequently to the incipient physicalization of the 7 Root-Types out of the astral—during the "midway halt" between the two planes of existence. Hardly had the "ground-plan" of evolution been limned out in these ancestral types, than the influence of the accessory terrestrial laws, familiar to us, supervened, resulting in the whole crop of mammalian species. Aeons of slow differentiation were, however, required to effect this end.

No. II represents the domain of the purely astral prototypes previous

1538. Bear in mind, please, that though the animals—mammalians included—have all been evolved after and partially *from* man's cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

to their descent into (gross) matter. Astral matter, it must be noted, is fourth state matter, having, like our gross matter, its own "protyle." There are several "protyles" in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind (*manas*, the fifth state matter), as also that of Buddhi (sixth state matter), are each and all evolved from one of the six "protyles" which constitute the basis of the Object-Universe. The three "states," so-called of our terrestrial matter, known as the "solid," "liquid," and "gaseous," are only, in strict accuracy, SUB-states. As to the former reality of the descent into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic "materializations."

In all these instances a complete temporary mergence of the astral into the physical takes place. The evolution of *physiological* Man out of the astral races of *early* Lemurian age — the Jurassic age of Geology — is exactly paralleled by the "materialization" of "spirits" (?) in the séance-room. In the case of Professor Crookes' "Katie King," the presence of a *physiological* mechanism — heart, lungs, etc. — was indubitably demonstrated!!

This, in a way, is the ARCHETYPE of Goethe. Listen to his words: "Thus much we should have gained . . . all the nine perfect organic beings . . . [are] formed *according to an archetype* which merely fluctuates more or less in its very persistent parts and, moreover, day by day, completes and transforms itself by means of reproduction." This is a seemingly imperfect foreshadowing of the occult fact of the differentiation of species from the primal *astral root-types*. Whatever the whole posse comitatus of "natural selection," etc., etc., may effect, the *fundamental unity of structural plan* remains practically unaffected by all subsequent modifications. The "Unity of Type" common, in a sense, to all the animal and human kingdoms, is not, as Spencer and others appear to hold, a proof of the consanguinity of *all* organic forms, but a witness to the essential unity of the "ground-plan" Nature has followed in fashioning her creatures.

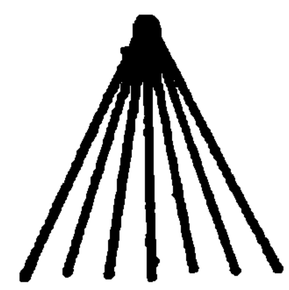
To sum up the case, we may again avail ourselves of a tabulation of the actual *factors* concerned in the differentiation of species. The stages of the process itself need no further comment here, being the basic principles underlying organic development, than to enter on the domain of the biological specialist.

Factors concerned in the Origin of Species, Animal and Vegetable

Basic Astral Prototypes pass into the Physical

The Dhyân Chohanic Impulse constituting Lamarck's "inherent and necessary" law of development. It lies behind all minor agencies.

1. Variation transmitted by heredity.
2. Natural Selection.
3. Sexual Selection.
4. Physiological Selection.
5. Isolation.
6. Correlation of Growth.
7. Adaptation to Environment. (Intelligent as opposed to mechanical causation.)



B

The European, Palaeolithic Races. — Whence, and How Distributed

Is Science against those who maintain that down to the Quaternary period the distribution of the human races was widely different from what it is now? Is Science against those who, further, maintain that the fossil men found in Europe — although having almost reached a plane of sameness and unity from the fundamental physiological and anthropological aspects which continues till this day — still differ, sometimes greatly, from the type of the now existing populations. The late Littré confesses it in an article published by him on the Memoir called *Antiquités Celtiques et Antédiluviennes* by Boucher de Perthes (1849).[1539] He says in it (*a*) that in these periods when the Mammoths, exhumed with the hatchets in Picardy, lived in the latter region, there must have been an eternal spring reigning over all the terrestrial globe;[1540] nature was the contrary of what it is now — thus leaving an *enormous margin for the antiquity of those "periods"* and then

1539. In the *Revue des Deux Mondes* (March 1, 1859).

1540. Scientists now admit that Europe enjoyed in the Miocene times a warm, in the Pliocene or later *Tertiary*, a temperate climate. Littré's contention as to the balmy spring of the *Quaternary* — to which deposits M. de Perthes' discoveries of flint implements are traceable (since when the Somme has worn down its valley many scores of feet) — must be accepted with much reservation. The Somme-valley relics are *post-glacial*, and possibly point to the immigration of savages during one of the more temperate periods intervening between *minor* ages of Ice.

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The earliest Palaeolithic men in Europe — about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as "ape-like" by imaginative writers such as Mr. Grant Allen — were of pure Atlantean and "Africo"-Atlantean stocks.[1541] (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of today, being then only in process of formation. It was united to N. Africa — or rather what is now N. Africa — by a neck of land running across the present Straits of Gibraltar — N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara. Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connexions of the forefathers[1542] of the Palaeolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type — a mystery indeed to all those who refuse to sanction the "hypothesis" of a former Atlantic continent to bridge the ocean (*Cf.* "Scientific and geological proofs of the reality of several submerged continents"). What are we also to make of the fact that while de Quatrefages points to that "*magnificent race,*" the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type — Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalous tribes and these same *Guanches.* The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes— themselves diverging offshoots of Atlanteans modified by climate and conditions — they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age.[1543] *The*

1541. "Whence they (the old cave-men) came, we *cannot tell*" (Grant Allen).

"*The palaeolithic hunters of the Somme Valley did not originate in that inhospitable climate, but moved into Europe from some more genial region* — (Dr. Southall, *Epoch of the Mammoth,* p. 315).

1542. The *pure* Atlantean stocks — of which the tall quaternary cave-men were, in part, the direct descendants — immigrated into Europe long prior to the Glacial Period; in fact as far back as the Pliocene and Miocene times in the Tertiary. *The worked Miocene flints of Thenay, and the traces of Pliocene man discovered by Professor Capellini in Italy, are witnesses to the fact.* These colonists were portions of the once glorious race, whose cycle from the *Eocene* downwards had been running down the scale.

1543. The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the "pithecanthropus alalus"—that very mythical Haeckelian monster — an absurdity requiring no Huxley or Schmidt to expose it. We see

cyclic impulse downwards weighs heavily on the stocks thus transplanted — the incubus of the *Atlantean Karma* is upon them. Finally, Palaeolithic man makes room for his successor—and disappears almost entirely from the scene. Professor Lefèvre asks in this connexion:—

> Has the Polished succeeded the Chipped Stone-Age by an imperceptible transition, or was it due to an invasion of brachycephalous Celts? But whether, again, the deterioration produced in the populations of La Vézère was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us.

He continues:—

> Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna fixed. With the taming of the dog begins the pastoral life. *We enter on those polished stone and bronze periods,* which succeed each other at irregular intervals, which even overlap one another in the midst of ethnical fusions and migrations. . . . The primitive European populations are interrupted in their special evolution and, without perishing, become absorbed in other races, engulfed . . . by successive waves of migration overflowing from Africa, *possibly from a lost Atlantis* [?? far too late by aeons of years] and from prolific Asia . . . all FORERUNNERS OF THE GREAT ARYAN INVASION [Fifth Race].

in their skill in engraving a *gleam* of Atlantean culture *atavistically* re-appearing. It will be remembered that Donnelly regards modern European as a *renaissance* of Atlantean civilization. (*Atlantis*, pages 237 to 264)

§ 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 "representatives of knowledge and wisdom, the Brâhmans of India." He then adds a curious statement. "But," he says, "your Brâhmans are very young in comparison with their ancient instructors."[1544]

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 "ancients," 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 Hindûs, 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 Brâhmans themselves.[1545]

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 replunged into their primitive state of ignorance and savagery, or what they call the state of pure nature."*[1546]

1544. *Lettres sur l'Atlantide.*

1545. *Histoire de l'Astronomie Ancienne,* p. 25, *et seq.*

1546. *Lettres sur l'Atlantide,* p. 15.

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 *bona fide* deluge of water which swept it away. Neither Voltaire nor Bailly, however, knew anything of the Secret Doctrine of the East.

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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"),[1550] is an example. Says this Anthropologist,

> The caves on the banks of the Lesse, in South-Eastern Belgium, 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 meters 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 Aryan type whose remains are contemporary 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 not 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; if 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.[1551] 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."[1552] Disraeli divided man into the associates of the apes and the angels. Reasons are

1550. *Anthrop. Review*, Sept. 1867.
1551. *Vide* de Quatrefages and Hamy, *Crânes des Races Humaines*.
1552. *Ibid.*

given in the text in favor of an "angelic theory," — as Christians would say — at least as applicable to some of the races of men. At all events, if man exists only since the Miocene period, even then, humanity as a whole could not be composed of the abject savages of the Palaeolithic age, as they are now represented by the Scientists. All they say is mere arbitrary speculative guess-work, invented by them to answer to and fit in with their own fanciful theories.

We speak of events hundreds of thousands years old, nay, even millions — if man dates from the geological periods[1553] — not of any of those events which happened during the few thousand years of the pre-historic margin allowed by timid and ever-cautious history. Yet there are men of science who are almost of our way of thinking. From the brave confession of the Abbé Brasseur de Bourbourg, who says that:—"Traditions, whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it" — down to the latest palaeontologists and anthropologists, the majority of scientific men is in favor of just such an antiquity. *Apropos* of Peru, has any satisfactory attempt been made to determine the ethnological affinities and characteristics of the race which reared those *Cyclopean* erections, the ruins of which display the relics of a great civilization? At Cuelap, for instance, such are found, consisting "of a wall of wrought stones, 3600 feet long, 560 broad, and 150 feet high, constituting a solid mass with a level summit. On this mass was another, 600 feet long, 500 broad, and 150 feet high, making an aggregate height of 300 feet. In it were rooms and cells." (*Cf.*, the mass of evidence collected by Donnelly to prove the *Peruvian colony* an offshoot of the Atlanteans.) A most suggestive fact is the *startling resemblance between the architecture of these colossal buildings and that of the archaic European nations.* Mr. Fergusson regards the analogies between the ruins of "Inca" civilization and the Cyclopean remains of the Pelasgians in Italy and Greece as a coincidence "the most remarkable in the history of architecture." "It is difficult to resist the conclusion that there may be some relation between them." The "relation" is simply explained by the derivation of the stocks, who devised these erections, from a common center in an Atlantic continent. The acceptance of the latter

1553. Haeckel's "Man-ape" of the *Miocene* period is the dream of a monomaniac, which de Quatrefages (see his *Human Species*, pp. 105–113) has cleverly disposed of. It is not clear why the world should accept the lucubrations of a psycho-phobic materialist, (to accept whose theory necessitates the acceptance *on faith* of various animals unknown to Science or Nature — like the Sozura, for instance, that amphibian which has never existed anywhere outside Haeckel's imagination), rather than the traditions of antiquity.

can alone assist us to approach a solution of this and similar problems in almost every branch of modern science.

Dr. Lartet, treating upon the subject, settles the question by declaring that:—"The truth, so long contested, of the co-existence of man with the great extinct species (*Elephas primigenius, Rhinoceros tichorhinus, Hyaena spelaea, Ursus spelaeus, etc., etc.*), appears to me to be henceforth unassailable and definitely conquered by science."[1554]

It is shown elsewhere that such is also de Quatrefages' opinion. "Man has in all probability seen Miocene times[1555] and consequently the entire Pliocene epoch," he says, and there are reasons for believing that "his traces will be found further back still, . . ." he adds.[1556]

Egypt is far older than Europe as now traced on the map. Atlanto-Aryan tribes began to settle on it, when the British Islands[1557] and France were not even in existence. It is well known that "the tongue of the Aegyptian Sea," or the Delta of lower Egypt, became firm land very gradually, and followed the highlands of Abyssinia; unlike the latter, which arose suddenly, comparatively speaking, it was very slowly formed, through long ages, from successive layers of sea slime and mud, deposited annually by the soil brought down by a large river, the present Nile. Yet even the Delta as a firm and fertile land, has been inhabited for more than 100,000 years. Later tribes, with still more Aryan blood in them than their predecessors, arrived from the East, and *conquered* it from a people whose very name is lost to posterity, except in Secret works. It is this natural barrier of slime, which sucked in slowly and surely every boat that approached these inhospitable shores, that was, till within a few thousand of years B. C., the best safeguard of the later Egyptians, who had managed to reach it through Arabia, Abyssinia, and Nubia, led on by Manu Vina in the day of Viśvâmitra.[1558]

So evident does the antiquity of man become with every day that even the Church is preparing an *honorable* surrender and retreat. The learned Abbé Fabre, professor at the Sorbonne, has categorically declared that pre-historic palaeontology and archaeology may, without any harm to the Scriptures, discover in the tertiary beds . . . the traces of *pre-adamite* man as much as they like.

1554. *Cavernes de Périgord*, p. 35.

1555. The ingenious author of *Atlantis, the Ante-diluvian World*, in discussing the origin of various Grecian and Roman institutions, expresses his conviction that "*the roots of the institutions of today reach back to the Miocene Age.*" Ay, and farther yet, as already stated.

1556. *The Human Species*, p. 152.

1557. As we know them, however. For not only does Geology prove that the British islands have been *four times submerged and re-elevated*, but that the straits between them and Europe were dry land at a remote former epoch.

1558. See in "*Isis Unveiled*," vol. I, p. 627, what Kullûka Bhatta says.

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ye shall remain pure spirits. This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews *via* the "Chaldees," who were the "wise men" of a *caste*, not of a nation, a community of great adepts come from their "Serpent-holes," and who had settled in Babylonia ages before. And if this interpretation from *Leviticus* (full of the disfigured laws of Manu) is found too far-fetched, then turn to *Revelation*. Whatever interpretation profane mystics may give to the famous Chapter xvii, with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first *to all and every exoteric* Churchianity, that which was the "ceremonial magic" of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The "mystery" of the woman and of the beast, are the symbols of soul-killing Churchianity and of SUPERSTITION. "The beast that was, and is not, and yet is." "And here is the Mind which hath wisdom. The seven heads are seven mountains [seven continents and seven races] on which the woman sitteth," the symbol of all the exoteric, barbarous, idolatrous faiths which have covered that symbol "with the blood of the saints and the blood of the martyrs" who protested and do protest. "And there are *seven Kings* [seven races]; five are fallen [our fifth race included], and one is [the fifth continues], and the other [the *sixth* and the *seventh* races] is not yet come. . . . And when he [the race "King"] cometh, he must continue a short space" (v. 10). There are many such Apocalyptic allusions, but the student has to find them out for himself. These five Kings were mentioned before.

If the Bible combines with archaeology and geology to show that human civilization has passed through three more or less distinct stages, in Europe at least; and if man, both in America and Europe, as much as in Asia, dates from geological epochs — why should not the statements of the Secret Doctrine be taken into consideration? Is it more philosophical or logical and scientific too, to *disbelieve*, with Mr. Albert Gaudry, in Miocene man, while believing that the famous Thenay flints[1561] "were carved by the *Dryopithecus monkey*"; or, with the Occultist, that the anthropomorphous 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

1561. "The flints of Thenay bear unmistakable trace of the work of human hands." G. de Mortillet, *Promenades au Musée de St. Germain*, p. 76.

mammal identical with species now extant";[1562] and that man was then just as he is now; only taller, and more athletic than we are,[1563] — then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch,[1564] 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.[1565]

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 1564.)

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the "Mentone man" (6ft. 8in.), 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 7ft. to even 9ft. and 11ft. high, this only proves — on the law of atavism, or the reappearance of ancestral features of character — that there was a time when 9ft. and 10ft. 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 Palaeolithic *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

1562. Albert Gaudry, *Les Enchaînements du Monde Animal dans les Temps Géologiques,* p. 240.

1563. 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,* p. 353.)

1564. "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 come the anthropomorphous monkey* (pliopithecus antiquus); therefore, later than man." (See *Comptes Rendus* of the "Prehistoric Congress" of 1867 at Paris.)

1565. De Quatrefages, *The Human Species,* p. 312.

for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before,[1566] but their Initiates had preserved *all the records.* Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race.[1567] 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 5000, or at the utmost 6000 years; and generously concede to Thebes with its hundred gates, 7000 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 traveling 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 traveling by land,* on the North-Western promontory of the New Continent.[1568]

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 Aryan 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 sepulcher to serve as receptacles for the ashes of generations to come. When was it? The fact 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 *terra firma.*

It was when —

the level of the Baltic and of the North Sea was 400 feet higher than it is

1566. "In making soundings in the slimy soil of the Nile Valley, two baked bricks were discovered, one at the depth of 20, the other of 24 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches per century [more careful calculations have shown no more than from three to five per century], we must assign to the first of these bricks an age of 12,000 years and to the second 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man on the soil of Egypt, and Draper attributes to the European man, who witnessed the last glacial epoch, an antiquity of more than 250,000 years." (*Man before Metals,* p. 183) Egyptian Zodiacs show more than 75,000 years of observation! (*See further.*) Note well also that Burmeister speaks only of the Delta population.

1567. *Vide* about the latter, *Esoteric Buddhism,* p. 66, Fifth Edition.

1568. Or on what are now the British Islands, which were not yet detached from the main continent in those days. "The ancient inhabitant of Picardy could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." (*Man before Metals,* p. 184.)

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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.*[1572]

The modern archaeologist, 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 Locmariaquer 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 prehistoric 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 *gang-griften* (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 *Daityas* (giants) and of the *Râkshasas,* the men-demons of *Lankâ;* 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 "palaeolithic 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 Mound," were never meant for tombs[1573] (*vide infra*). Yet one is told authori-

1572. The scientific "jury" disagreed, as usual; while de Quatrefages, de Mortillet, Worsaae, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

1573. We take the following description from a scientific work. "The first of these

tatively 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.[1574]

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 giant 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, [1575] 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,[1576] or rather the ashes of generations of giants.

Nor were all such cyclopean structures intended for sepulchers. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the traveling Initiates above alluded

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 molded 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 1100 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.

1574. 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.

1575. 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.

1576. Murray says of the Mediterranean barbarians that they marveled 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).

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 Aesir, 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 neighbors (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.[1577]

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 among the Celtic than among 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 campos 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

1577. *Vide* Schweinfurth's latest works.

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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 Chaldaeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindûs do their Vishnu, as the Egyptians did their *Mystery God,* and as the builders of the Ohio Great-Serpent mound worshiped theirs — namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindû 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 Brâhmans of India. Dr. Borlase points to a close analogy between them and the Magi of Persia;[1579] 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 Hindûs, 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 a proof of it. This belief was so universal that, if we seek for it in the esotericism of various religions, we shall discover it in all. We shall find it among the Aryan Hindûs and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks hardly

1579. But the Magi of Persia were never Persians — not even Chaldaeans. 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.

comprehend now that which they read in their Scriptures. See what Seneca says:[1580]

The world being melted and having re-entered the bosom of Jupiter, this god continues for some time to remain absorbed in himself and *concealed,* wholly immersed in contemplation. After which a new world springs from him. . . . An innocent race of men and animals are produced anew. . . . [etc.]

Then again when speaking of periodical mundane dissolution involving universal death, he (Seneca) says that—

when the laws of nature shall be buried in ruin, and the last day of the world shall come, *the southern pole shall crush,* as it falls, all the regions of Africa, and the North pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light;* the palace of heaven falling to decay *shall produce at once both* life and death, and some kind of dissolution shall equally seize upon all deities, who thus shall return into their original chaos.[1581]

One might imagine oneself reading the Purânic account by Parâśara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? It has, we say. Let the reader open any English Bible and read chapter iii of the *Second* Epistle of Peter, from verse 3 till the 14th, and he will find there the same ideas. . . .

There shall come in the last days scoffers . . . saying, "where is the promise of his coming? . . . Since the fathers fell asleep all things continue as they were from the beginning of creation." For, they are ignorant . . . that by the word of God the heavens were of old, and *the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water,* perished. But the heavens and the earth *that are now,* are reserved unto the fire . . . wherein the heavens . . . shall be dissolved, and the elements shall melt with fervent heat . . . we nevertheless look for *new heavens and new earth,* [etc., etc.].

If the interpreters chose to see in this a reference to creation, the deluge, and the promised coming of Christ, when they will live in a new Jerusalem in heaven, this is no fault of "Peter." What the writer of the Epistles meant was the destruction of this Fifth Race of ours by subterranean fires and inundations, and the appearance of new continents for the Sixth Root-Race. For the writers of these Epistles were all learned in symbology if not in the sciences.

It was mentioned elsewhere that the belief in the septenary constitution of our "chain" was the oldest tenet of the early Iranians, who got it from the first Zarathustra. It is time to prove it to those Parsîs who have lost the key to the meaning of their Scriptures. In the *Avesta* the earth is considered septempartite and tripartite at one and the same time. This is regarded by Dr. Geiger, as an *incongruity,* for the following reasons, which he calls discrepancies: the *Avesta* speaks

1580. *Epistle* 9, and *Quaest. Nat.* III, c. *ult.* 1581. Quoted in *Book of God,* p. 160.

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."[1582] 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 *Vendîdâd,* 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 *Karshvares* 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 Gâthas already speak of the "septempartite earth."[1583] For, "according to the Parsî 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."[1584] 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 *Dvîpa,* and especially *Qaniratha,* by Jambudvîpa ("Neriosengh, the translator of the *Yasna.*")[1585] But this fact is not taken into account by the Orientalists, and therefore we find even such a learned Zoroastrian and Parsî 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 *Dvîpas* (islands, or continents, rather) as met with in the *Purânas,* namely: "The Dvîpas form concentric rings, which, separated by the ocean, surround Jambu Dvîpa, which is situated in the center,"[1586] and, "according to the Iranian view, the *Karshvar Qaniratha* is likewise situated in the center of the rest . . . each of them (the other six *Karshvars*) is a peculiar individual space, and so they group them-

1582. *Civilisation of the Eastern Iranians in Ancient Times,* page 129.

1583. *Bûmi Haptâiti, Yasna,* xxxii, 3.

1584. *Cf., e. g.,* Vol. I, 4, of the Pahlavi Translation; Bdh. xxi, 2–3.

1585. Footnote by Dârâb Dastur Peshotan Sanjânâ, B. A., the translator of Dr. Wilhelm Geiger's work on the *Civilisation of the Eastern Iranians.*

1586. Vol. I, page 130.

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Strabo speaks of an island near to Britannia, "'where Ceres and Persephone were worshiped with the same rites as in Samothrace,'[1590] and this island was Sacred Ierna,"[1591] 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.[1592]

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.

Aelian preserved an extract from Theophrastos written during the days of Alexander the Great. It is a dialog 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 in it, gold and silver being found there in great abundance. . . .

Grote's suggestion that Atlantis was but a myth arisen from a mirage — 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

1590. Lib. iv, p. 198, Casaub. *Cf. ibid.*, p. 200.

1591. Quoted by Kenealy, *op. cit.*, page 162.

1592. 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* center," says Faber very truly.

merged the history of Atlantis, which covered several million years, into one 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 Libya" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it.[1593] 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 some 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."[1593a]

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 centers to act during sleep. With regard to that other statement — namely,

1593. 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 cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavilers 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.)

1593a. Herodotus, IV, 184.

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 giants 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 a 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":[1594] 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.[1595] He is their "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps,[1596] Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartaros. 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 . . ."[1597] For Atlas is

1594. See Hesiod's *Theogony*, 507–509, and *Odyssey*, I, 51.

1595. I, 52–53.

1596. 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).

1597. *Mémoires de l'Académie des Inscriptions*, p. 176.

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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. Theopompos says as much in his ever suspected *Meropis* when he speaks of the Phoenicians 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 inquisitive 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.[1603] 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 (*ἀοιδῶν οἵδε δύστηνοι λόγοι*).[1604]

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 misleading. 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 to the philosopher—especially the Initiate—Hesiod's

1603. 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 superstitions 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 Adeimantos (*Republic*) that "the young man (in the State) should not be told that in committing the worst of crimes, he is far from doing anything 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 "a *historical* and, to a great extent, an individual religion, and it possesses the advantage of an authorized 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."

1604. *Hercules Furens,* 1346, Dindorf's Edition.

theogony is as *historical* as any history can be. Plato accepts it as such, and gives out as much of its truth as his pledges permitted him.

The fact that the Atlantes claimed Uranus for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Uranus, 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 Hindû Pantheon and the Rishis, were the septiform personifications (1) of the *noumena* of the intelligent Powers of nature; (2) of Cosmic Forces; (3) of celestial bodies; (4) of gods or Dhyân 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 Uranus (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[1605] 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.[1606] 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 Uranus 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 Uranus, because he is one of the seven Dhyân Chohans of that second period or Race. Thus also in the second Manvantara (that of Svârochisha), among the seven sons of the Manu, the presid-

1605. Neptune or Poseidon is the Hindû Idaspati, identical with Nârâyana (the mover on the waters) or Vishnu, and like this Hindû god he is shown crossing the whole horizon *in three* steps. Idaspati means also "the master of the waters."

1606. Bailly's assertion that the 9000 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.

ing gods or Rishis of that race, we find *Jyotis*,[1607] the teacher of astronomy (Jyotisha), one of the names of Brahmâ. And thus also the Chinese revere *T'ien* (or the sky, Ouranos), and name him as their first teacher of astronomy. Uranus gave birth to the Titans of the Third Race, and it is they who (personified by Saturn-Kronos) mutilated him. For as it is the Titans who *fell into generation*, when "creation *by will* was superseded by physical procreation," they needed Uranus no more.

And here a short digression must be permitted and pardoned. In consequence of the last scholarly production of Mr. Gladstone in the *Nineteenth Century*, "The Greater Gods of Olympos," the ideas of the general public about Greek Mythology have been still further perverted and biased. Homer is credited with an inner thought, which is regarded by Mr. Gladstone as "the true key to the Homeric conception," whereas this "key" was merely a *blind*. Poseidon "is indeed essentially of the earth earthy . . . strong and self-asserting, sensual and intensely jealous and vindictive,"—but this is because he symbolizes the Spirit of the Fourth Root-Race, the ruler of the Seas, that race which lives above the surface of the seas,[1608] which is composed of the giants, the children of Eurymedon, the race which is the father of Polyphemos, the Titan and *one-eyed* Cyclops. Though Zeus reigns over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Kronid Brothers and to our *human races*. Poseidon and Nereus *are one:* the former the ruler or spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* race; Nereus, its spirit reincarnated in the subsequent Fifth or Aryan Race: and this is what the great Greek scholar of England has not yet discovered, or even dimly perceived. And yet he makes many observations upon the "artfulness" of Homer, who never names Nereus, at whose designation we arrive . . . only through the patronymic of the Nereids!

Thus the tendency of even the most erudite Hellenists is to confine their speculations to the exoteric images of mythology and to lose sight of their inner meaning: and it is remarkably illustrated in the case of the Right Hon. W. E. Gladstone, as we have shown. While almost the most conspicuous figure of our age as a statesman, he is at the same time one of the most cultured scholars England has given birth to. Grecian literature has been the loving study of his life, and he has found time amid the bustle of public affairs to enrich contemporary literature with contributions to Greek scholarship which will make his name famous through coming generations. At the same time, as his

1607. See *Matsya Purâna*, which places him among the seven Prajâpatis of the period.
1608. Ἀλμυη, *Iliad*, XXIV, 79.

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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 1200 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 Celaeno. 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 county 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 Brâhmans have come — when invading India with its dark-colored 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[1609] *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

1609. The equivalent of this name is given in the original.

mother earth — is called a northern Scyth, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the Snows.[1610]

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.[1611] All the "fables" of Greece were built on historical facts, if that history had only passed unadulterated by myths to posterity. The "one-eyed" Cyclopes, the giants 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;[1612] 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 Polyphemos, 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.[1613] 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 the Third Race to lose their all-penetrating *spiritual*

1610. 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 worships 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 Gébelin's *Allégories d'Orient*, p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

1611. 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.

1612. The Cyclopes are not the only "one-eyed" representatives in tradition. The Arimaspi 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.*)

1613. Ulysses was wrecked on the isle of Aeaea, 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 connexion (*Odyssey and elsewhere*). Now Calypso was a daughter of *Atlas* (*Odyssey*, bk. VII, 245), 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.

eye. That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asklepios, does not refer to the three races represented by the three sons of Heaven and Earth, but to the Hyperborean Arimaspian Cyclopes, the last of the race endowed with the "Wisdom-eye." The former have left relics of their buildings everywhere, in the south as much as in the north; the latter, were confined to the north solely. Thus Apollo — pre-eminently the god of the Seers, whose duty it is to punish desecration — killed them — his shafts representing human passions, fiery and lethal — and hid his shaft behind a mountain in the Hyperborean regions.[1614] Cosmically and astronomically this Hyperborean god is the Sun personified, which during the course of the sidereal year (25,868 years) changes the climates on the earth's surface, making of tropical, frigid regions, and *vice versa*. Psychically and spiritually his significance is far more important. As Mr. Gladstone pertinently remarks in his "Greater Gods of Olympos," "the qualities of Apollo (jointly with Athene) are impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology."[1615]

The history of Latona (Leto), Apollo's mother, is most pregnant in various meanings. Astronomically, Latona is the polar region and the night, giving birth to the Sun, Apollo, Phoebus, etc. She is born in the Hyperborean countries wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle.[1616] Latona is the Hyperborean Continent, and its race — geologically.[1617]

1614. Hygin., *Astron. Poétique*, Book ii, c. 15.

1615. *Nineteenth Century*, July, 1887.

1616. Diod. Sic., II, 307.

1617. 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 Apollodoros says (*Mythology, Book II*): "The golden apples carried away by Hercules are not, as some think, in Libya; they are in the Hyperborean Atlantis." The Greeks naturalized 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 Phaethon 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. Phaethon, 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, Phaethon, 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.

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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,[1622] 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."[1623]

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 ashwood 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.[1624] 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 favored 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 men-

chapter just cited of the *Apocalypse*. Latona became a powerful goddess indeed, and saw her son receive worship (solar worship) in almost every fane of antiquity. In his occult aspect Apollo is patron of Number 7. He is born on the seventh of the month, and the swans of Myorica swim seven times around Delos singing that event; he is given seven chords to his lyre — the seven rays of the sun and the seven forces of nature. But this only in the astronomical meaning, whereas the above is purely geological.

1622. See *Metamorphoses* of Ovid, Book VI.

1623. *Lettres sur l'Atlantide*, p. 137.

1624. Hesiod, *Opera et Dies*, 144 *et seq.*

tions 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, ch. 12. They speak of the Cimmerians and the Hyperboreans, and draw a distinction between the two. The former inhabited the *Palus Maeotis* (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.*"[1625] As to the Hyperboreans, these peoples, as expressed by Solinus Polyhistor,[1626] "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 iii, fol. 10*a*), 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.[1627]

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 *Basileia* or "royal";[1628] the other, Pliny, names it *Osericta,*[1629] a word, according to Rudbeck,[1630] 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 Nordenskiöld on his *Vega* voyage in the arctic regions.[1631] 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

1625. *Life of Caius Marius,* ch. 11.
1626. Chap. 16.
1627. Isaac Myer's *Qabbalah,* p. 139.
1628. Diod., II, 225.
1629. Book xxxvii, c. 2.
1630. Vol. I, p. 462-464.
1631. 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.

were a paradise before they became hell; 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*,[1632] *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.[1633]

It is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspi, 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 *pelagos*, 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. No one would presume to say that the Chaldaean Xisuthrus, the Hindû Vaivasvata, the Chinese Peirun — the "beloved of the gods," who rescued him from the flood in a canoe — or the Swedish Bergelmer, 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 giants 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

1632. IV, 239–62.

1633. 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 Hindû *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,

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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[1635] 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.[1636] 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 Lankâ and the Bhâratans, the mêlée of the Atlanteans and Aryans 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 Aryan stock, took upon themselves to overturn the religious thought of the

1635. viii, 13.

1636. 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.

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,[1637] it becomes easier for the occult teachings to find their way into the minds of thoughtful men, and therefore are 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;[1638] 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.

1637. See Decharme's *Mythol. de la Grèce Antique.*

1638. 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, Hindûs, Chinamen, Japanese, etc. Compare the tall Sikhs and Panjâbis, 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 giants of Atlantis, and hence the Titans of Hesiod, are all Northerners.

§ VII

SCIENTIFIC AND GEOLOGICAL PROOFS OF THE EXISTENCE OF SEVERAL SUBMERGED CONTINENTS

It may not be amiss — for the benefit of those who resolve the tradition of a lost Miocene Atlantis into an "antiquated myth," to append a few scientific admissions on this point. Science, it is true, is largely indifferent to such questions. But there are Scientists ready to admit that, in any case, a cautious agnosticism as to geological problems concerning the remote past is far more philosophical than *a priori* denial, or even hasty generalizations on insufficient data.

Meanwhile two very interesting instances, that have been lately met with, may be pointed out as "confirming" certain passages in the letter of a Master, published in "*Esoteric Buddhism.*" The eminence of the authorities will not be questioned:—

Extract from page 61 of "*Esoteric Buddhism.*"

No. 1.

"The sinking of the Atlantis (the group of continents and islands) began during the Eocene period . . . and it culminated in the Miocene, first in the *final disappearance of the largest, an event coincident with the elevation of the Alps,* and second in the sinking of the last of the fair islands mentioned by Plato."

Extract from a Lecture by W. Pengelly, F. R. S., F. G. S.

No. 1.

"Was there, as some have believed, an Atlantis — a continent or Archipelago of large islands occupying the area of the North Atlantic? There is, perhaps, nothing unphilosophical in the hypothesis. For since, as geologists state, '*The Alps have acquired* 4000 *and even in some places more than* 10,000 *feet of their present altitude since the commencement of the Eocene epoch*' (Lyell's *Principles,* 2nd Ed. p. 256)—a *post-Miocene depression might have carried the hypothetical Atlantis into almost abysmal depths.*"[1639]

1639. Having already given several instances of the vagaries of Science, it is delightful to find such *agreement* in this particular case. Read in connexion with the scientific admission (cited elsewhere) of the geologists' ignorance of even the approximate duration of periods, the following passage is highly instructive: "We are not yet able to assign an *approximate* date for the most recent epoch at which our Northern Hemisphere was covered with glaciers. According to Mr. Wallace, this epoch *may* have occurred *seventy thousand years* ago, while others would assign to it an antiquity of at least *two hundred thousand* years, and there are yet others who urge strong arguments on behalf of the opinion that a *million of years* is barely enough to have produced the changes which have taken place since that event." (Fiske, *Cosmic Philosophy,* Vol. II, p. 304.)

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decimation is taking place all over the globe, among those races, whose "time is up" — among just those stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., etc., have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed. "Nothing," says even the materialist Lefèvre, "can save *those that have run their course*. . . . It would be necessary to extend their *destined cycle*. . . . *The peoples that have been most spared* . . . *Hawaiians or Maoris, have been no less decimated than the tribes massacred or tainted by European intrusion.*"[1643]

True; but is not the phenomenon here confirmed of the operation of CYCLIC LAW difficult to account for on materialist lines? Whence the "destined cycle" and the order here testified to? Why does this (Karmic) sterility attack and root out certain races at their "appointed hour"? The answer that it is due to a "mental disproportion" between the colonizing and aboriginal races is obviously evasive, since it does not explain the sudden "*checks to fertility*" which so frequently supervene. The dying out of the Hawaiians, for instance, is one of the most mysterious problems of the day. Ethnology will sooner or later have to recognize with Occultists that the true solution has to be sought for in a comprehension of the workings of Karma. As Lefèvre remarks, "the time is drawing near when there will remain nothing but three great human types" (before the Sixth Root-Race dawns), the white (Aryan, Fifth Root-Race), the yellow, and the African negro — with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans, Australians, Polynesians, etc., etc. — all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branchlets, etc., will understand the "why." The tide-wave of incarnating EGOS has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. Some extraordinary and *unexplained* statistics as to Race extinction are given in de Quatrefages' *Human Species*.[1644] No solution, except on the occult lines, is able to account for these.

But we have digressed from our direct subject. Let us hear now what Professor Huxley has to say on the subject of former Atlantic and Pacific Continents. He writes in *Nature*:[1645]

There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that *an area of the*

1643. *Philosophy*, p. 508. 1644. Page 428, *et seq.* 1645. Nov. 4th, 1880.

mid-Atlantic or Pacific sea-bed as big as Europe, should have been uplifted as high as Mont Blanc, and have subsided again, any time since the Palaeozoic epoch if there were any grounds for entertaining it.

That is to say, then, that there is nothing which can militate against *positive* evidence to the fact; nothing, therefore, against the geological postulates of the Esoteric Philosophy. Dr. Seemann assures us in the *Popular Science Review,*[1646] article "Australia and Europe formerly one Continent,"[1647] that:—

The facts which botanists have accumulated for reconstructing these lost maps of the globe are rather comprehensive; and they have not been backward in demonstrating the former existence of large tracts of solid land in parts now occupied by the great oceans. The many striking points of contact between the present flora of the United States and Eastern Asia, induced them to assume that, during the present order of things, there existed a continental connexion between South-Eastern Asia and Western America. The singular correspondence of the present flora of the Southern United States with that of the lignite flora of Europe induces them to believe that, *in the Miocene period, Europe and America were connected by a land passage, of which Iceland, Madeira, and the other Atlantic islands are remnants; that, in fact, the story of an Atlantis, which an Egyptian priest told to Solon, is not purely fictitious, but rests on a solid historical basis.* . . . Europe of the Eocene period received the plants which spread over mountains and plains, valleys and river-banks (from Asia generally), neither exclusively from the South nor from the East. The West also furnished additions, and if at that period these were rather meagre, they show, at all events, that the bridge was already building, which at a late period, was to facilitate communication between the two continents in such a remarkable manner. At that time some plants of the Western Continent began to reach Europe by means of the *island of Atlantis,* then probably just [?] rising above the ocean.

And in another number of the same review,[1648] Mr. Duppa Crotch, M. A., F. L. S, in an article entitled "The Norwegian Lemming and its Migrations," alludes to the same subject.

Is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface prove that no longer ago than the Mio-

1646. Vol. V, p. 18.

1647. Undoubtedly a fact and a confirmation of the esoteric conception of the Lemuria which originally not only embraced great areas in the Indian and Pacific oceans, but projected round South Africa into the North Atlantic. Its Atlantic portion subsequently became the geological basis of the future home of the Fourth Race Atlanteans.

1648. Vol. I, p. 143.

cene period, a sea rolled over what is now desert. The voyage of the *Challenger* has proved the existence of *three long ridges*[1649] *in the Atlantic Ocean,*[1650] *one extending for more than three thousand miles,* and lateral spurs may, by connecting these ridges, account for *the marvelous similarity of the fauna of the Atlantic islands.*[1651] . . . The submerged continent of LEMURIA, in what is now the Indian Ocean, *is considered to afford an explanation of many difficulties in the distribution of organic life,* and, I think, the existence of a MIOCENE ATLANTIS will be found to have a *strong elucidative bearing on subjects of greater interest* [Truly so!] than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experiences.

(At certain periods, we learn, multitudes of these animals swim to sea and perish. Coming, as they do, from all parts of Norway, the powerful instinct which survives throughout ages as an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave.)

In an article containing a criticism of Mr. A. R. Wallace's *Island Life* — a work devoted largely to the question of the distribution of animals, etc. — Mr. Starkie Gardiner writes:[1652]

By a process of reasoning supported by a large array of facts of different kinds, he arrives at the conclusion that the distribution of life upon the land as we now see it, has been accomplished without the aid of important changes in the relative positions of continents and seas. Yet if we accept his views, we must believe that Asia and Africa, Madagascar and Africa, New Zealand and Australia, Europe and America, have been united at some period not remote geologically, and that seas to the depth of 1000 fathoms have been bridged over; but we must treat as utterly gratuitous and entirely opposed to all the evidences at our command [!!], the supposition that temperate Europe and temperate America, Australia and South America, have ever been connected except by way of the

1649. *Cf.* the published reports of the *Challenger* expedition; also Donnelly's *Atlantis,* p. 468 and pp. 46–56, chap. "The Testimony of the Sea."

1650. Even the cautious Lefèvre speaks of the existence of *Tertiary* men on "upheaved lands, islands and continents then flourishing, but since submerged beneath the waters," and elsewhere introduces a "*possible* Atlantis" to explain ethnological facts. *Cf.* his *Philosophy,* Eng. Ed., pp. 478 and 504. Mr. Donnelly remarks with rare intuition that "modern civilization is *Atlantean* . . . the '*inventive*' *faculty of the present age is taking up the delegated work of Creation where Atlantis left it thousands of years ago*" (*Atlantis,* p. 177). He also refers the origin of culture to the *Miocene* times. It is, however, to be sought for in the teachings given to the *Third Race*-men by their Divine Rulers — at a vastly earlier period.

1651. An equally "curious" similarity is traced between some of the West Indian and West African fauna.

1652. "Subsidence and Elevation," *Geological Magazine,* June, 1881.

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to avoid the hypothesis of an Atlantic Continent, are really too apparent to escape notice. *If the botanical evidences stood alone,* scepticism would be half legitimate; but in this case all branches of science converge to one point. Science has made blunders, and has exposed itself to greater errors than the admission of our two now invisible continents, would lay it open to. It has denied even the undeniable, from the days of the mathematician Laplace down to our own, and that only a few years ago.[1654] We have Professor Huxley's authority for saying that there is no *a priori* improbability whatever against possible evidences supporting the belief.[1655] But now that the POSITIVE EVIDENCE *is brought forward,* will that eminent scientist admit the corollary?

Touching on the problem in another place,[1656] Sir Charles Lyell tells us:

Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world. [*Continental,* not cosmic, catastrophes.] We learn from Plutarch that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and we even find in his verses, as in the Indian systems, a definite period assigned for the duration of every successive World. The returns of great catastrophes were determined by the present period of the Magnus Annus, or great year — a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the sign whence they were supposed at some remote epoch to set out. We learn particularly from the *Timaeus* of Plato *that the Egyptians believed the world to be subject to occasional conflagrations and deluges.* The sect of the Stoics adopted most fully the system of catastrophes destined at intervals to destroy the world. These, they taught, were of two kinds — the cataclysm, *or destruction by water,* and the *Ecpyrosis, or destruction by fire* [submarine volcanoes]. From the Egyptians they derived the doctrine of the gradual debasement of man from a state of innocence [nascent simplicity of the first sub-races of each Root-Race]. Towards the termination of each era the gods could no longer bear with the wickedness of man, and a shock of the elements, or a deluge, overwhelmed them; [*vide* degeneracy into

1654. When Howard read, before the Royal Society of London, a paper on the first serious researches that were made on the aerolites, the Geneva naturalist Pictet, who was present, communicated, on his return to Paris, the facts reported to the French Academy of Sciences. But he was forthwith interrupted by Laplace, the great astronomer, who cried: "Stop! we have had enough of such *fables,* and know all about them," thus making Pictet feel very small. Globular-shaped lightnings or thunderbolts have been admitted by Science only since Arago demonstrated their existence. Says de Rochat (*Forces non-définies,* p. 4): "Every one remembers Dr. Bouilland's misadventure at the Academy of Medicine when he had declared Edison's phonograph '*a trick of ventriloquism!*'"

1655. *Vide supra.*

1656. *Principles of Geology,* pp. 12–13.

magical practices and gross animality of the Atlanteans] after which calamity, Astraea again descended on the earth to renew the golden age. [Dawn of a new Root-Race.]

Astraea, the goddess of justice, is the last of the deities to forsake the earth, when the gods are said to abandon it and *be taken up into heaven by Jupiter again.* But, no sooner does Zeus carry away from earth Ganymedes (the object of *lust,* personified) than the father of the gods throws down Astraea back on the earth again, on which she *falls upon her head.* Astraea is *Virgo,* the constellation of the Zodiac. Astronomically it has a very plain significance, and one which gives the Key to the occult meaning. But it is inseparable from *Leo,* the sign that precedes it, and from the Pleiades and their sisters, the Hyades, of which Aldebaran is the brilliant leader. All of these are connected with the periodical renovations of the earth, with regard to its continents — even Ganymedes, who in astronomy is Aquarius. It was already shown that while the South Pole is the *pit* (or the infernal regions figuratively and cosmologically), the North Pole is geographically the first continent; while astronomically and metaphorically the celestial pole, with its pole star in *heaven,* is Meru, or the seat of Brahmâ, the throne of Jupiter, etc. For in the age when the gods forsook the earth and were said to ascend into heaven, the ecliptic had become parallel with the meridian, and part of the Zodiac appeared to descend from the north pole to the north horizon. Aldebaran was in conjunction then with the Sun, as it was 40,000 years ago, at the great festival in commemoration of that Magnus Annus, of which Plutarch was speaking. Since that year (40,000 years ago), there has been a retrograde motion of the equator, and about 31,000 years ago Aldebaran was in conjunction with the vernal equinoctial point. The point assigned to *Taurus,* even in Christian mysticism, is too well known to need repetition. The famous Orphic hymn on the great periodical cataclysm divulges the whole esotericism of the event. Pluto (in the pit) carries off Eurydice, bitten by the (polar) serpent. Then Leo, the *lion,* is vanquished. Now, when the Lion is *in the pit,* or below the south pole, then Virgo, as the next sign, follows him, and when her head, down to the waist, is *below* the South horizon — she is *inverted.* On the other hand, the Hyades are the rain or *Deluge* constellations; and *Aldebaran* (he who follows, or *succeeds* the daughters of Atlas, or the Pleiades) looks down from the eye of Taurus. It is from this point of the ecliptic that the calculations of the new cycle were commenced. The student has to remember also, that when Ganymedes (*Aquarius*) is raised to heaven (or above the horizon of the North Pole) *Virgo* or Astraea, who is *Venus-Lucifer,* descends head downwards below the horizon of the South Pole, or the pit; which

pit, or the pole, is also the Great Dragon, or the Flood. Let the student exercise his intuition by placing these facts together; no more can be said. Lyell comments:

The connexion between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race, is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants.*

True; but was it not owing to the fact that all esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories?* "Jupiter" is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race, after attaining the zenith of its glory.[1657] Unless we hold with Prof. John Fiske's singularly dogmatic opinion[1658] that *every* myth

is an explanation by the uncivilized mind, of some natural phenonenon; not an allegory, not an esoteric symbol, for the ingenuity is wasted [!!] which strives to detect in myths the remnants of a refined primeval science — but an explanation. Primitive men had no profound science to perpetuate by means of allegory [How does Mr. Fiske know?], nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose.

We venture to say the language of the *Initiated* few was far more "plain," and their science-philosophy far more comprehensive and satisfying alike to the physical and *spiritual* wants of man, than even the terminology and system respectively elaborated by Mr. Fiske's Master — Herbert Spencer. What, however, is Sir Charles Lyell's "explan-

1657. The Cyclic Law of Race-Evolution is most unwelcome to scientists. It is sufficient to mention the fact of "primeval civilization" to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says:—"Whatever there may be in these traditions [submerged continents, etc.], 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 civilisation did exist,* and it is highly important for Science to recover its traces, however feeble and fugitive they be." (*Histoire des Vierges: les Peuples et les Continents Disparus,* p. 15.) Donnelly has proved the fact from the clearest premisses, but the Evolutionists will not listen. A *Miocene* civilization upsets the "universal stone-age" theory, and that of a *continuous* ascent of man from animalism! And yet Egypt, at least, runs counter to current hypotheses. There is no stone-age visible there, but a more glorious culture is apparent, the further back we are enabled to carry our retrospect. (*Verb. sap.*)

1658. *Myths and Myth-Makers,* p. 21.

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ethnological, geological, traditional, botanical, and even biological — in favor of former continents now submerged. When each science is fighting for its own hand, the cumulative force of the evidence in its collectivity is almost invariably lost sight of.

In the *Theosophist*,[1660] we wrote: "We have as evidences the most ancient traditions of various and wide-separated peoples — legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as the legends of both Americas. Among savages; and in the traditions of the richest literature of the world — the Sanskrit literature of India — there is an agreement in saying, that, ages ago, *there existed in the Pacific Ocean, a large Continent, which by a geological cataclysm was engulfed by the sea,*[1661] [Lemuria]. And it is our firm belief . . . that most, if not all, of the islands from the Malayan archipelago to Polynesia, are fragments of that once immense submerged Continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean, and which, since the memory of man, never had, and never could have any intercourse with, or even a knowledge of each other, have yet a tradition common to all the islands and islets, that their respective countries extended far, far into the Sea: that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the Ocean, by command of the gods, and to punish them for their incessant quarreling, swallowed them up. Notwithstanding the geographical proof that New Zealand, the Sandwich and Easter Islands, are at a distance from each other of between 800 and 1000 leagues, and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesas, Society, Fiji, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the West, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language; and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, the Pacific Ocean itself being unknown to Europe till the days of Columbus, and as these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth

1660. August, 1880, p. 279.

1661. For the opinions of Jacolliot, after long travels through the Polynesian Islands and his proofs of a former great geological cataclysm in the Pacific Ocean, see his *Histoire des Vierges: Peuples et Continents Disparus*, p. 308.

than any other. Chance would have to change its name and meaning, were all this due but to chance alone."

"A great series of animal-geographical facts," declares Professor Schmidt, writing in defense of the hypothesis of a former Lemuria,

is explicable only on the theory of the former existence of *a Southern Continent of which Australia is a remnant*. . . . [the distribution of species] points to the vanished land of the South where perhaps the *home of the progenitors of the Maki of Madagascar* may also be looked for.[1662]

Mr. A. R. Wallace, in his *Malay Archipelago,* arrives at the following conclusion after a review of the mass of evidence at hand:—

The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards beyond Java and Borneo do essentially form part of *a former Australian or Pacific Continent*. . . . This continent must have been broken up . . . before the extreme south-eastern portion of Asia was raised above the waters of the ocean; for a great part of the land of Borneo and Java is known to be geologically of quite recent formation.[1662a]

According to Haeckel:—"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.*"[1663] In one sense Haeckel is right as to Lemuria — the "cradle of the Human race." That continent *was* the home of the first *physical* Human Stock — the later Third-Race Men. Previous to that epoch the Races were far less consolidated and physiologically quite different. (Haeckel makes Lemuria extend from *Sunda Island to Africa and Madagascar* and eastwards *to Upper India.*)

Professor Rütimeyer, the eminent Palaeontologist, asks:—

Need the conjecture that the almost exclusively graminivorous and insectivorous marsupials, sloths, armadillos, ant-eaters and ostriches, once possessed an actual point of union in *a Southern Continent of which the present flora of Terra del Fuego and Australia must be the remains* — need this conjecture raise difficulties at a moment when from their fossil remains, Heer restores to sight the ancient forests of Smith's Sound and Spitzbergen?[1664]

Having now dealt generally with the broad scientific attitude on the two questions, it will, perhaps, conduce to an agreeable brevity, if we sum up the more striking isolated facts in favor of that fundamental contention of Esoteric Ethnologists — the reality of Atlantis. Lemuria

1662. *Doctrine of Descent and Darwinism,* p. 236. (*Cf.* also his lengthy arguments on the subject, pp. 231–7.)

1662a. Tenth ed., 1890, p. 12.

1663. *Pedigree of Man,* Eng. Trans., page 73.

1664. Cited in Schmidt's *Doctrine of Descent and Darwinism,* p. 237.

is so widely accepted, that further pursuit of the subject is unnecessary. With regard, however, to the former, it is found that:—

(1) The Miocene flora of Europe have their most numerous and striking analogs in the flora of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, etc., etc., etc., which correspond to European Tertiary flora term for term. How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed "explanation" to the effect that the transition was by way of Asia and the Aleutian islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these flora *only appear* EAST *of the Rocky Mountains.* This also negatives the idea of a trans-Pacific migration. They are now superseded by European continents and islands to the North.

(2) Skulls exhumed on the banks of the Danube and Rhine bear *a striking similarity to those of the Caribs and Old Peruvians* (Littré). Monuments have been exhumed in Central America, which bear *representations of undoubted negro heads and faces.* How are such facts to be accounted for except on the Atlantean hypothesis? What is now N. W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

(3) According to Farrar,[1665] the "*isolated* language" of the Basques has no affinities with the other languages[1666] of Europe, but with "*the aboriginal languages of the vast opposite continent* [America] *and those alone.*" Professor Broca is also of the same opinion.

Palaeolithic European man of the Miocene and Pliocene times was a pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. The "mysterious" affinity between their tongue and that of the Dravidian races of India will be understood by those who have followed our outline of continental formations and shiftings.

(4) *Stones have been found in the Canary Islands bearing sculptured symbols similar to those found on the shore of Lake Superior.* Berthollet was induced by such evidence to postulate the unity of race of the early men of Canary Islands and America.[1667]

1665. *Families of Speech.*

1666. For further facts as to the *isolation* of the Basques in Europe and their ethnological relations, *cf.* Joly, *Man before Metals,* p. 316. B. Davis is disposed to concede, from an examination of the skulls of the *Guanches of the Canary Islands and modern Basques,* that both belong to a race proper to *those ancient islands, of which the Canaries are the remains!!* This is a step in advance indeed. De Quatrefages and Hamy also both assign the Cro-Magnon men of South France and the Guanches to *one type* — a proposition which involves a certain corollary which both these writers may not care to father.

1667. *Cf.* Benjamin, the *Atlantic Islands,* p. 130.

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fauna (animal life) *of the* — now — *isolated Atlantic islands?* Why did the specimens of *Brazilian fauna* dredged up by Sir C. Wyville Thompson resemble those of *Western Europe?* Why does a resemblance exist between many of the *West African* and *West Indian* animal groups? Again:

When the animals and plants of the Old and New World are compared, one *cannot but be struck with their identity;* all, nearly all belong to the same genera, while many, even of the species, are common to both continents . . . indicating that they radiated *from a common center* [Atlantis].[1668]

The horse, according to Science, originated in America. At least, a large proportion of the once "missing links" connecting it with inferior forms have been exhumed from American strata. *How did the horse penetrate into Europe and Asia, if no land communication bridged the oceanic interspaces?* Or if it is asserted that the horse originated in the New World, how did such forms as the hipparion, etc., get into America in the first instance on the migration hypothesis?

Again "Buffon had . . . remarked in the *repetition of the African in the American fauna,* how, for example, the *llama* is a juvenescent and feeble *copy of the camel,* and how the *puma* of the New *represented the lion* of the Old World."[1669]

(7) The following quotation runs with No. (2), but its significance is such and the writer cited so authoritative, that it deserves a place to itself:—

With regard to the *primitive dolichocephali of America,* I entertain a hypothesis still more bold, namely, that they are *nearly related to the Guanches of the Canary Islands, and to the Atlantic populations of Africa,* the Moors, Tuaricks, Copts, which Latham comprises under the name of Egyptian-Atlantidae. We find *one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib islands, on the opposite coast which faces Africa.* The color of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown.[1670]

If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion which the independent investigations of Retzius, Virchow, and de Quatrefages necessitate. The *Atlantean affinities* of these three types become patent.

(8) The sea-soundings undertaken by H. M. S. *Challenger* and the *Dolphin,* have established the fact that a huge elevation some 3000 *miles in length,* projecting upwards from the abysmal depths of the

1668. *Westminster Review,* Jan., 1872.
1669. Schmidt, *Doctrine of Descent and Darwinism,* p. 223.
1670. Professor Retzius, *Smithsonian Report,* 1859, p. 266.

Atlantic, extends from a point near the British Islands southwards, curving round near Cape Verde, and running in a south-easterly direction along the West African Coast. This elevation averages some 9000 *feet in height,* and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighborhood 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."[1671] 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 Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly. (*Vide* his chart,[1672] 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 connexion — 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 marvelous 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 today.[1673]

And now to conclude.

1671. *Scientific American,* July 28, 1877.
1672. *Atlantis,* p. 47 (Eng. Ed., 1884).
1673. Donnelly, *Atlantis: the Antediluvian World,* p. 480.

We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic — *i. e.*, that which is found scattered hither and thither throughout ancient classical literature — is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions — that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover, as Haliburton said, " Hear one side, and you will be in the dark; hear both sides, and all will be clear." The public has hitherto had access to, and heard but one side — or rather the two one-sided views of two diametrically opposed classes of men, whose *prima facie* propositions or respective premisses differ widely, but whose final conclusions are the same — Science and Theology. And now our readers have an opportunity to hear the other — the defendants' — justification and learn the nature of our arguments.

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the god of the *hidden* things, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy — that is to say, to establish the Trojan religion.[1674]

Such *veiled* sentences with double meaning abound in ancient classical writers. Therefore, had an attempt been made to show that, *e. g.*, Laomedon was the founder of a branch of archaic mysteries in which the earth-bound material soul (the fourth principle), was personified in Menelaus' faithless wife (the fair Helen), if Ragon had not come to corroborate what we asserted, we might be told that no classical author speaks of it, and that Homer shows Laomedon building *a city*, not an *esoteric worship* or MYSTERIES! And who are those left now, save a few *Initiates*, who understand the language and correct meaning of such symbolical terms?

But after having pointed to many a misconceived symbol bearing on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped.

Wedged in between theological chronology and that of the geologists, backed by all the materialistic Anthropologists who assign dates to man and nature which fit in with their own theories alone — what could the writer do except what is being done? Namely, since theology places the Deluge 2448 B. C., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of *exact* Science, have led the geologists and physicists to assign to the incrusted age of our Globe between 10 million and 1000 million of years[1675] (a *trifling* difference, verily!): and the Anthropologists to vary their divergence of opinion as to the appearance of man — between 25,000 and 500,000 of years — what can one who studies the Occult doctrine do, but come out and bravely present the esoteric calculations before the world?

But to do this, corroboration by even a few "historical" proofs was necessary, though all know the real value of the so-called "historical evidence." For, whether man had appeared on earth 18,000 or 18,000,000 years ago, can make no difference to profane History, since it begins hardly a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect the average reader has been brought up in for exact science, even that short *Past* would remain meaningless, unless the esoteric teachings were corroborated and supported on the spot —

1674. *Maçonnerie Orthodoxe*, pp. 43–44.
1675. *Vide* Sir W. Thomson and Mr. Huxley.

whenever possible — by references to historical names of a so-called *historical* period. This is the only guide that can be given to the beginner before he is permitted to start among the (to him) unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the Archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up without order or method the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each volume or Book into three Parts; the first of which only is the consecutive, though very fragmentary, history of the Cosmogony and the Evolution of Man on this globe. But these two volumes had to serve as a PROLOG, and prepare the reader's mind for those which shall now follow. In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only: and that bosom is in the countries pointed to by the great seer of the past century, Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races contained in their hitherto secret Scriptural records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has only been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes

III and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

Satyât Nâsti paro Dharmah.

THERE IS NO RELIGION HIGHER THAN TRUTH.

END OF VOL. II.

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