

## XIV.

## FORCES—MODES OF MOTION OR INTELLIGENCES?

THIS is, then, the last word of physical science up to the present year, 1888. Mechanical laws will never be able to prove the homogeneity of primeval matter, except inferentially and as a desperate necessity, when there will remain no other issue—as in the case of Ether. Modern Science is secure only in its own domain and region; within the physical boundaries of our solar system, beyond which everything, every particle of matter, is different from the matter it knows: which matter exists in states of which Science can form no idea. *That* matter, which is truly homogeneous, is beyond human perceptions, if perception is tied down merely to the five senses. We feel its effects through those INTELLIGENCES which are the results of its primeval differentiation, whom we name Dhyān-Chohans; called in the Hermetic works the “Seven Governors,” those to whom Pymander, the “Thought Divine,” refers as the Building Powers, and whom Asklepios calls the “Supernal Gods.” That matter—the real primordial substance, the noumenon of all the “matter” we know of,—even some of the astronomers have been led to believe in, and to despair of the possibility of ever accounting for rotation, gravitation, and the origin of any mechanical physical laws—unless these *Intelligences* be admitted by Science. In the above-quoted work upon astronomy, by Wolf,\* the author endorses fully the theory of Kant, and the latter, if not in its general aspect, at any rate in some of its features, reminds one strongly of certain esoteric teachings. Here we have the world’s system *reborn from its ashes*, through a nebula; the emanation from the bodies, dead and dissolved in Space—resultant of the *incandescence* of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Königsberg) one can hardly fail to recognise either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. And surely it is our primeval matter, Akâsa, that Kant had in view, when proposing to solve Newton’s difficulty and his failure to explain, by the natural forces, the primitive impulse imparted to the planets, by the postulation of a universally pervading primordial substance. For, as he remarks in chapter viii., if it is once admitted that the perfect harmony of the stars and planets and

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\* “LES HYPOTHESES COSMOGONIQUES. *Examen des Théories Scientifiques modernes sur l’Origine des Mondes, suivi de la Traduction de la Théorie du Ciel de Kant.*”

the coincidence of their orbital planes prove the existence of a natural cause, which would thus be the primal cause, "that cause *cannot really be the matter which fills to-day the heavenly spaces.*" It must be that which filled space—was space—originally, whose motion in differentiated matter was the origin of the actual movements of the sidereal bodies; and which, "*in condensing itself in those very bodies,* thus abandoned the space that is found void to-day." In other words, it is that same matter of which are now composed the planets, comets, and the Sun himself, which, having in the origin formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words is needed, and a few additions, to make of this our Esoteric Doctrine.

The latter teaches that it is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind—the *Daiviprakriti* (the divine light emanating from the *Logos\**)—which formed the nuclei of all the "self-moving" orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. The former latent: the last one active—the invisible Ruler and guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective planetary Spirits.

Another quite occult doctrine is the theory of Kant, that the matter of which the inhabitants and the animals of other planets are formed is of a *lighter and more subtle nature and of a more perfect conformation in proportion to their distance from the Sun.* The latter is too full of Vital Electricity, of the physical, life-giving principle. Therefore, the men on Mars are more ethereal than we are, while those of Venus are more gross, though far more intelligent, if less spiritual.

The last doctrine is not quite ours—yet those Kantian theories are as metaphysical, and as transcendental as any occult doctrines; and more than one man of Science would, if he but *dared* speak his mind, accept them as Wolf does. From this Kantian mind and soul of the Suns and Stars to the *MAHAT* (mind) and *Prakriti* of the *Purānas*, there is but a step. After all, the admission of this by Science would be only the admission of a natural cause, whether it would or would not stretch its belief to such metaphysical heights. But then *Mahat*, the *MIND*, is a "God," and physiology admits "mind" only as a temporary function of the material brain, and no more.

The Satan of Materialism now laughs at all alike, and denies the visible as well as the invisible. Seeing in light, heat, electricity, and even in the *phenomenon of life*, only properties inherent in matter, it

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\* Which "Light" we call *Fohat*.

laughs whenever life is called VITAL PRINCIPLE, and derides the idea of its being independent of and distinct from the organism.

But here again scientific opinions differ as in everything else, and there are several men of science who accept views very similar to ours. Consider, for instance, what Dr. Richardson, F.R.S. (elsewhere quoted at length) says of that "Vital principle," which he calls "nervous ether" (*"Popular Science Review," Vol. 10*):—

"I speak only of a veritable *material agent*, refined, it may be, to the world at large, but *actual and substantial*: an agent having quality of weight and of volume, an agent susceptible of chemical combination, and thereby of change of physical state and condition, an agent passive in its action, moved always, that is to say, by influences apart from itself,\* obeying other influences, an agent possessing no initiative power, no *vis or energia naturæ*,† but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energeia* upon visible matter" (*p.* 379).

As Biology and Physiology now deny, *in toto*, the existence of a "vital principle," this extract, together with de Quatrefages' admission, is a clear confirmation that there are men of science who take the same views about "things occult" as theosophists and occultists do. These recognise a distinct vital principle independent of the organism—material, of course, as *physical force cannot be divorced from matter*, but of a substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms.* There is a vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called "inorganic" matter of our plane of consciousness.

By "molecular combinations" is meant, of course, those of the matter of our present illusive perceptions, which matter energises only on this, our plane. And this is the chief point at issue.‡

\* This is a mistake, which implies a material agent, distinct from the influences which move it, *i.e.* blind matter and perhaps "God" again, whereas this ONE Life is the very God and Gods "Itself."

† The same error.

‡ "Is the *Jiva* a myth, as science says, or is it not?" ask some Theosophists, wavering between materialistic and idealistic Science. The difficulty of really grasping esoteric problems concerning the "ultimate state of matter" is again the old crux of the *objective* and the *subjective*. What is matter? Is the matter of our present objective consciousness anything but our SENSATIONS? True, the sensations we receive come *from without*, but can we really (except in terms of phenomena) speak of the "gross matter" of this plane as an entity apart from and independent of us? To all such arguments Occultism answers: True, in *reality* matter is not independent of, or existent outside, our perceptions. Man is an *illusion*: granted. But the existence and actuality of other, still more illusive, but not less *actual*, entities than we are, is not a claim which is lessened, but rather strengthened by this doctrine of Vedantic and even Kantian Idealism.

Thus the Occultists are not alone in their beliefs. Nor are they so foolish, after all, in rejecting even the "gravity" of modern Science along with other *physical* laws, and in accepting instead *attraction* and *repulsion*. They see, moreover, in these two opposite Forces only the two *aspects* of the universal unit, called "MANIFESTING MIND"; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyān-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said—positive and negative—it is the emanations of that duality that act now on earth under the name of "modes of motion"; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc.

And it is maintained that even the Greek and Roman Catholic Christians, are wiser in believing, as they do—even if blindly connecting and tracing them all to an anthropomorphic god—in Angels, Archangels, Archons, Seraphs, and Morning Stars: in all those theological *Deliciæ humani generis*, in short, that rule the cosmic elements, than Science is, in disbelieving in them altogether, and advocating its mechanical Forces. For these act very often with more than human intelligence and pertinency. Nevertheless, that intelligence is denied and attributed to blind chance. But, as De Maistre was right in calling the law of gravitation merely a *word* which replaced "the thing unknown" (*Soirées*), so are we right in applying the same remark to all the other *Forces* of Science. And if it is objected that the Count was an ardent Roman Catholic, then we may cite Le Couturier, as ardent a materialist, who said the same thing, as also did Herschell and many others. (*Vide Musée des Sciences, August, 1856.*)

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of

localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticising what it asserts. For example, the Doctrine refuses (as Science does, in one sense) to use the words "above" and "below," "higher" and "lower," in reference to *invisible* spheres, as being without meaning. Even the terms "East" and "West" are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East. Hence, when "*other* worlds" are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. . . .

"THE SONS OF *Bhumi* (EARTH) REGARD THE SONS OF *Deva-lokas* (ANGEL-SPHERES) AS THEIR GODS; AND THE SONS OF LOWER KINGDOMS LOOK UP TO THE MEN OF *Bhumi*, AS TO THEIR *devas* (GODS); MEN REMAINING UNAWARE OF IT IN THEIR BLINDNESS. . . . THEY (*men*) TREMBLE

BEFORE THEM WHILE USING THEM (*for magical purposes*). . . . THE FIRST RACE OF MEN WERE THE “*Mind-born sons*” OF THE FORMER. THEY (*the pitris and devas*) ARE OUR PROGENITORS. . . . (*Book II. of Commentary on the Book of DZYAN.*)

“Educated people,” so-called, deride the idea of Sylphs, Salamanders, Undines, and Gnomes; the men of science regard as an insult any mention of such superstitions; and with a contempt of logic and common good sense, that is often the prerogative of “accepted authority,” they allow those, whom it is their duty to instruct, to labour under the absurd impression that in the whole Kosmos, or at any rate in our own atmosphere, there are no other conscious, intelligent beings, save ourselves.\* Any other humanity (composed of distinct *human* beings) than a mankind with two legs, two arms, and a head with man’s features on it, would not be called human; though the etymology of the word would seem to have little to do with the general appearance of a creature. Thus, while Science sternly rejects even the possibility of there being such (to us, generally) invisible creatures, Society, while believing in it all *secretly*, is made to deride the idea openly. It hails with mirth such works as the *Count de Gabalis*, and fails to understand that *open satire is the securest mask*.

Nevertheless, such invisible worlds do exist. Inhabited as thickly as our own is, they are scattered throughout apparent Space in immense number; some far more material than our own world, others gradually etherealizing until they become formless and are as “*Breaths*.” That our physical eye does not see them, is no reason to disbelieve in them; physicists can see neither their ether, atoms, nor “modes of motion,” or Forces. Yet they accept and teach them.

If we find, even in the natural world with which we are acquainted, matter affording a partial analogy in the difficult conception of such *invisible* worlds, there seems little difficulty in recognizing the possibility of such a presence. The tail of a comet, which, though attracting our attention by virtue of its luminosity, yet does not disturb or impede our vision of objects, which we perceive through and beyond it, affords the first stepping-stone toward a proof of the same. The tail of a comet passes rapidly across our horizon, and we should neither feel it, nor be cognizant of its passage, but for the brilliant coruscation, often perceived only by a few interested in the phenomenon, while everyone else remains ignorant of its presence and passage *through*, or across, a portion of our globe. This tail may, or may not, be an integral portion of the being of the comet, but its tenuity sub-

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\* Even the question of the plurality of worlds inhabited by sentient creatures is rejected or approached with the greatest caution! And yet see what the great astronomer, Camille Flammarion, says in his “*Pluralité des Mondes*.”

serves our purpose as an illustration. Indeed, it is no question of superstition, but simply a result of transcendental science, and of logic still more, to admit the existence of worlds formed of even far more attenuated matter than the tail of a comet. By denying such a possibility, Science has played for the last century into the hands of neither philosophy nor true religion, but simply into those of theology. To be able to dispute the better the plurality of even material worlds, a belief thought by many churchmen incompatible with the teachings and doctrines of the Bible,\* Maxwell had to calumniate the memory of Newton, and try to convince his public that the principles contained in the Newtonian philosophy are those "which lie at the foundation of all atheistical systems." (*Vide* Vol. II., "*Plurality of Worlds.*")

"Dr. Whewell disputed the plurality of worlds by appeal to scientific evidence," writes Professor Winchell.† And if even the habitability of physical worlds, of planets, and distant stars which shine in myriads over our heads is so disputed, how little chance is there for the acceptance of invisible worlds within the apparently transparent space of our own!

But, if we can conceive of a world composed (for *our* senses) of matter still more attenuated than the tail of a comet, hence of inhabitants in it who are as ethereal, in proportion to *their* globe, as we are in comparison with *our* rocky, hard-cruusted earth, no wonder if we do not perceive them, nor sense their presence or even existence. Only, in what is the idea contrary to science? Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organisms be born, developed, and exist, under other laws of being than those that rule our little world? Is it absolutely necessary that every corporeal being should be clothed in "coats of skin" like those that Adam and Eve were provided with in the legend of Genesis? Corporeality, we are told, however, by more than one man of science, "may exist under very divergent conditions."‡ Do not we know through the

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\* Nevertheless, it will be shown on the testimony of the Bible itself, and of such good Christian theologians as Cardinal Wiseman, that this plurality is taught in both the *Old* and the *New* Testaments.

† See "The Plurality of the Worlds," wherein the list of many men of Science, who wrote to prove the theory, is given.

‡ Professor A. Winchell—arguing upon the plurality of the worlds—makes the following remarks: "It is not at all improbable that substances of a refractory nature might be so mixed with other substances, known or unknown to us, as to be capable of enduring vastly greater vicissitudes of heat and cold than is possible with terrestrial organisms. The tissues of terrestrial animals are simply suited to terrestrial conditions. Yet even here we find different types and species of animals adapted to the trials of extremely dissimilar situations. . . . That an animal should be a quadruped or a

discoveries of that very all-denying science that we are surrounded by myriads of invisible lives? If these microbes, bacteria and the *tutti quanti* of the infinitesimally small, are invisible to us by virtue of their minuteness, cannot there be, at the other pole of it, beings as invisible owing to the quality of their texture or matter—to its tenuity, in fact? Conversely, as to the effects of cometary matter, have we not another example of a half visible form of life and matter? The ray of sunlight entering our apartment, reveals in its passage myriads of tiny beings living their little life and ceasing to be, independent and heedless of whether they are perceived or not by our grosser materiality. And so again, of the microbes and bacteria and such-like unseen beings in other elements. We passed them by, during those long centuries of dreary ignorance, after the lamp of knowledge in the heathen and highly philosophical systems had ceased to throw its bright light on the ages of intolerance and bigotry during early Christianity; and we would fain pass them by again now.

And yet these *lives* surrounded us *then* as they do now. They have worked on, obedient to their own laws, and it is only as they were gradually revealed by Science that we have begun to take cognisance of them, as of the effects produced by them.

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biped is something not depending on the necessities of organization, or instinct, or intelligence. That an animal should possess just five senses is not a necessity of perceptive existence. There may be animals on the earth with neither smell nor taste. There may be beings on other worlds, and *even on this*, who possess more numerous senses than we. The possibility of this is apparent when we consider the high probability that other properties and other modes of existence lie among the resources of the Kosmos, and even of terrestrial matter. There are animals which subsist where rational man would perish—in the soil, in the river, and the sea" . . . (and why not *human* beings of different organizations, in such case?) . . . "Nor is incorporated rational existence conditioned on warm blood, nor on any temperature which does not change the forms of matter of which the organism may be composed. *There may be intelligences corporealized* after some concept not involving the processes of injection, assimilation, and reproduction. Such bodies would not require daily food and warmth. They might be lost in the abysses of the ocean, or laid up on a stormy cliff through the tempests of an Arctic winter, or plunged in a volcano for a hundred years, and yet retain consciousness and thought. It is conceivable. Why might not psychic natures be enshrined in indestructible flint and platinum? These substances are no further from the nature of intelligence than carbon, hydrogen, oxygen, and lime. But, not to carry the thought to such an extreme (?), might not high intelligences be embodied in frames as indifferent to external conditions as the sage of the western plains, or the lichens of Labrador, the rotifers that remain dried for years, or the spores of bacteria which pass living through boiling water. . . . These suggestions are made simply to remind the reader how little can be argued respecting the necessary conditions of intelligent, organized existence, from the standard of corporeal existence found upon the earth. Intelligence is, from its nature, as universal and as uniform as the laws of the Universe. Bodies are merely the local fitting of intelligence to particular modifications of universal matter or Force." (*World-Life, or Comparative Geology*, pp. 496-498 *et seq.*)

How long has it taken the world, as it is now, to become what it is? If it can be said of cosmic dust that some of it comes to the present day "*which had never belonged to the earth before*" ("*World-Life*"), how much more logical to believe—as the Occultists do—that through the countless ages and millions of years that have rolled away, since that dust aggregated and formed the globe we live in around its *nucleus* of *intelligent* primeval substance—many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth, as our own will. Those primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away, and therefore they have never existed. Yet their relics—a very few of them, truly—are to be found, and they have to be discovered by geological research. Though, even if they were never to be met with, there is no reason to say that no men could have ever lived in those geological times, to which the period of their presence on earth is assigned. For their organisms needed no warm blood, no atmosphere, no feeding; the author of "*World-Life*" is right, and it is no such *great extreme* to believe even as we do, that as there may be, on scientific hypotheses, "*psychic natures enshrined in indestructible flint and platinum*" to this day, so there were psychic natures enshrined in forms of equal *indestructible* primeval matter—the real forefathers of our fifth race.

When we speak, therefore, as in Book II., of men who inhabited this globe 18,000,000 years back, we have in the mind neither the men of our present races, nor the present atmospheric laws, thermal conditions, etc. The Earth and mankind, like the Sun, Moon, and planets, have all their growth, changes, developments, and gradual evolution in their life-periods; they are born, become infants, then children, adolescents, grown-up bodies, grow old, and finally die. Why should not *Mankind* be also under this universal law? Says Uriel to Enoch: "Behold, I have showed thee all things. Thou seest the Sun, Moon, and those which conduct the stars of heaven, *which cause all their operations, seasons, and arrivals to return. . . . In the days of sinners* the years shall be shortened . . . everything done on Earth shall be subverted . . . the moon shall change its laws" . . . etc. Ch. *lxxix.*)

The "*days of Sinners*" meant the days when matter would be in its full sway on Earth, and man would have reached the apex of physical development in stature and animality. That came to pass during the period of the Atlanteans, about the middle point of their Race (the 4th), which was drowned as prophesied by Uriel. Since then man began decreasing in physical stature, strength, and years, as will be shown in

Book II. But as we are in the mid-point of our *sub-race* of the Fifth Root Race—the acme of materiality in each—therefore the animal propensities, though more refined, are not the less developed for that: and they are so chiefly in civilized countries.



### § XV.

#### GODS, MONADS, AND ATOMS.

SOME years ago we remarked\* that “the Esoteric Doctrine may well be called the ‘thread-doctrine,’ since, like *Sutrātman*, in the Vedanta philosophy,† it passes through and strings together all the ancient philosophical religious systems, and reconciles and explains them all.” We say now it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact science, and shows some of them to be necessarily correct, since they are found corroborated in the ancient records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of *lèse-Science*; nevertheless, it is a fact.

Science is, undeniably, ultra-materialistic in our days; but it finds, in one sense, its justification. Nature behaving *in actu* ever esoterically, and being, as the Kabalists say, *in abscondito*, can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its *sub-stance*—the noumenon of evanescent matter.

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\* “The Septenary Principle,” art. in “Five Years of Theosophy,” p. 197.

† The Atman or Spirit (the Spiritual SELF) passing like a thread through the five subtle bodies (or principles, *Koshas*) is called “thread-soul,” or *Sutrātman* in Vedantic philosophy.

It is only by acting on such lines that some of the truths, now called "exploded superstitions," will be discovered to be facts and the relics of ancient knowledge and wisdom.

One of such "degrading" beliefs—in the opinion of the all-denying sceptic—is found in the idea that Kosmos, besides its objective planetary inhabitants, its humanities in other inhabited worlds, is full of invisible, intelligent *Existences*. The so-called Arch-Angels, Angels and Spirits, of the West, copies of their prototypes, the Dhyan-Chohans, the Devas and Pitris, of the East, are no real Beings but fictions. On this point Materialistic Science is inexorable. To support its position, it upsets its own axiomatic law of uniformity in the laws of nature, that of continuity, and all the logical sequence of analogies in the evolution of being. The masses of the profane are asked, and made, to believe that the accumulated testimony of History, which shows even the Atheists of old—such as Epicurus and Democritus—believing in *gods*, was false; and that philosophers like Socrates and Plato, asserting their existence, were mistaken enthusiasts and fools. If we hold our opinions merely on historical grounds, on the authority of legions of the most eminent Sages, Neo-Platonists, Mystics of all the ages, from Pythagoras down to the eminent Scientists and Professors of the present century, who, if they reject "gods," believe in "spirits," shall we consider such authorities as weak-minded and foolish as any Roman Catholic peasant, who believes in and prays to his once human Saint, or the Archangel, St. Michael? But is there no difference between the belief of the peasant and that of the Western heirs to the Rosicrucians and Alchemists of the Middle Ages? Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs or cheats, or is it the handful of modern sceptics—the "leaders of thought"—who are struck with the cecity of negation? The latter, we opine. It would be a *miracle* indeed, quite an abnormal fact in the realm of probabilities and logic, were that handful of negators to be the sole custodians of *truth*, while the million-strong hosts of believers in gods, angels, and spirits—in Europe and America alone—namely, Greek and Latin Christians, Theosophists, Spiritualists, Mystics, etc., etc., should be no better than deluded fanatics and hallucinated mediums, and often no higher than the victims of deceivers and impostors! However varying in their external presentations and dogmas, beliefs in the Hosts of invisible Intelligences of various grades have all the same foundation. Truth and error are mixed in all. The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of*

*Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

Without throwing any discredit upon time-honoured beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy. There have been—in all ages—undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions. For Protestants, the garden of Eden is the primeval point of departure in the drama of Humanity, and the solemn tragedy on the summit of Calvary, the prelude to the hoped-for Millennium. For Roman Catholics, Satan is at the foundation of Kosmos, Christ in its centre, and Antichrist at its apex. For both, the Hierarchy of Being begins and ends within the narrow frames of their respective theologies: one self-created *personal* God and an Empyrean ringing with the Hallelujas of *created* angels; the rest, *false* gods, Satan and fiends.

Theosophy proceeds on broader lines. From the very beginning of Æons—in time and space in our Round and Globe—the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the pupils of those same now invisible "heavenly men," in geometrical figures and symbols. The keys thereto passed from one generation of "wise men" to the other. Some of the symbols, thus passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous "Triangle." The latter figure, along with the plane cube and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed "*Geneses*." The *ten points* inscribed within that "Pythagorean *triangle*" are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets them—on their very face, and in the order given—will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first *Heavenly* to *terrestrial* man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our earth, and the primordial elements by

which the latter was generated. Begotten in the invisible *Depths*, and in the womb of the same "Mother" as its fellow-globes—he who will master the mysteries of our Earth, will have mastered those of all others.

Whatever ignorance, pride or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown inseparably connected with both philosophy and modern science. The gods of the ancients, the monads—from Pythagoras down to Leibnitz—and the atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during *Pralayas*.

La Pluche shows sincerity, but gives a poor idea of his philosophical capacities when declaring his personal views on the Monad or the Mathematical Point. "A point," he says, "is enough to put all the schools in the world in a combustion. But what need has man to know that point, since the creation of such a small being is beyond his power? *A fortiori*, philosophy acts against probability when, from that point which absorbs and disconcerts all her meditations, she presumes to pass on to the generation of the world. . . ."

Philosophy, however, could never have formed its conception of a logical, universal, and absolute Deity if it had no Mathematical Point within the Circle to base its speculations upon. It is only the manifested Point, lost to our senses after its pregenetic appearance in the infinitude and *incognizability* of the Circle, that made a reconciliation between philosophy and theology possible—on condition that the latter should abandon its crude materialistic dogmas. And it is because it has so unwisely rejected the Pythagorean Monad and geometrical figures, that Christian theology has evolved its self-created human and personal God, the monstrous Head from whence flow in two streams the dogmas of Salvation and Damnation. This is so true that even those clergymen who would be philosophers and who were masons, have, in their arbitrary interpretations, fathered upon the ancient sages the queer idea that "the Monad represented (with them) *the throne* of the Omnipotent Deity, placed in the centre of the Empyrean to indicate T.G.A.O.T.U."\*—read "the Great Architect of the Universe." A curious explanation this, more Masonic than strictly Pythagorean.

Nor did the "hierogram within a Circle, or equilateral Triangle,"

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\* "Science of Numbers," by the Rev. G. Oliver (p. 36).

ever mean "the exemplification of the unity of the divine Essence"; for this was exemplified by the plane of the boundless Circle. What it really meant was the triune co-equal Nature of the first differentiated Substance, or the *con-substantiality* of the (manifested) Spirit, matter and the Universe—their "Son," who proceeds from the Point (the real, esoteric LOGOS) or the Pythagorean MONAD. For the Greek *Monas* signifies "Unity" in its primary sense. Those unable to seize the difference between the monad—the Universal Unit—and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed Logos or the *Word*, ought never to meddle in philosophy, let alone the Esoteric Sciences. It is needless to remind the educated reader of Kant's *Thesis* to demonstrate his second *Antinomy*.\* Those who have read and understood it will see clearly the line we draw between the *absolutely Ideal* Universe and the invisible though manifested Kosmos. Our Gods and Monads are not the Elements of *extension* itself, but only those of the invisible reality which is the basis of the manifested Kosmos. Neither esoteric philosophy, nor Kant, nor Leibnitz would ever admit that extension can be composed of simple or unextended parts. But theologian-philosophers will not grasp this. The Circle and the Point, which latter retires into and merges with the former, after having emanated the first three points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World, have ever been an insuperable obstacle to theological flights into dogmatic Empyreans. On the authority of this Archaic Symbol, a male, personal god, the *Creator* and *Father* of all, becomes a third-rate emanation, the Sephiroth standing *fourth* in descent, and on the left hand of En-Soph (see the *Kabalistic Tree of Life*). Hence, the Monad is degraded into a Vehicle—a "throne"!

The Monad—only the emanation and reflection of the Point (Logos) in the phenomenal World—becomes, as the *apex* of the manifested equilateral triangle, the "Father." The left side or line is the *Duad*, the "Mother," regarded as the evil, counteracting principle (Plutarch, *De Placitis Placitorum*); the right side represents the Son ("his Mother's husband" in every Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World.† By mystic transmutation they became the Quaternary—the triangle became the TETRAKTIS.

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\* See Kant's *Critique de la Raison pure* (Barn's transl., Vol. II., p. 54).

† In the Greek and Latin churches—which regard marriage as one of the sacraments—the officiating priest during the marriage ceremony represents the apex of the *triangle*; the bride its left feminine side and the bridegroom the right one, while the horizontal line is symbolised by the row of witness, the bridesmaids and best-men. But behind

This transcendental application of geometry to Cosmic and divine theology—the Alpha and the Omega of mystical conception—became dwarfed after Pythagoras by Aristotle. By omitting the Point and the Circle, and taking no account of the apex, he reduced the metaphysical value of the idea, and thus limited the doctrine of magnitude to a simple TRIAD—the *line*, the *surface*, and the *body*. His modern heirs, who play at Idealism, have interpreted these three geometrical figures as Space, Force, and Matter—“the potencies of an interacting Unity.”\* Materialistic Science, perceiving but the basic line of the *manifested* “triangle”—the plane of matter—translates it practically as (Father)-MATTER, (Mother)-MATTER, and (Son)-MATTER, and theoretically as Matter, Force, and Correlation.

But to the average physicist, as remarked by a Kabalist, “Space, Force, Matter, are, what signs in algebra are to the mathematician, merely conventional symbols;” or “Force as force, and Matter as matter, are as absolutely unknowable as is the assumed empty space in which they are held to interact.” As symbols representing abstractions, “the physicist bases reasoned hypotheses of the origin of things . . . and sees three needs in what he terms creation: (a) a place wherein to create; (b) a medium by which to create; (c) a material from which to create. And in giving a logical expression to this hypothesis through the terms space, force, matter, he believes he has proved the existence of that which each of these represents *as he conceives it to be.*”†

The physicist who regards Space merely as a representation of our mind, or extension unrelated to things in it, which Locke defined as capable of neither resistance nor motion; the paradoxical materialist, who would have a *void* there, where he can see no matter, would reject with the utmost contempt the proposition that “Space is a substantial though (apparently) an absolutely unknowable living Entity.” (*New Aspects*, p. 9.) Such is, nevertheless, the Kabalistic teaching, and it is that of Archaic philosophy. Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is “a connection of all matter in the *plenium*,” as Leibnitz would say. This is symbolized in the Pythagorean Triangle.

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the priest there is the altar with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests ought to enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol. Now, however, even the churches have lost the true meaning of this symbolism.

\* See Von Hartmann's and Herbert Spencer's works.

† “New Aspects of Life,” by Henry Pratt, M.D.

It consists of *ten points* inscribed pyramid-like (from one to the last four) within its three lines, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single dot is a *Monad*, and represents a *Unit-Point*, which is *the* Unity from whence all proceeds, and all is of the same essence with it. While the ten dots within the triangle represent the phenomenal world, the three sides of the equilateral triangle which enclose the pyramid of dots are the barriers of *noumenal* Matter, or Substance, that separate it from the world of Thought. "Pythagoras considered a *point* to correspond in proportion to unity; a *line* to 2; a *superficies* to 3; a *solid* to 4; and he defined a point as a *Monad* having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superficies was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre—space—circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points." (*Pythag. Triangle*, p. 19.)

It is argued that "the human mind cannot conceive an indivisible unit short of the annihilation of the idea with its subject." This is an error, as the Pythagoreans have proved, and a number of Seers before them, although there is a special training for it, and although the profane mind can hardly grasp it. But there are such things as *metamathematics* and *metageometry*. Even mathematics pure and simple proceed from the Universal to the particular, from the mathematical, hence *indivisible* Point, to solid figures. The teaching originated in India, and was taught in Europe by Pythagoras, who, throwing a veil over the Circle and the Point—which no living man can define except as incomprehensible abstractions—laid the origin of the differentiated Cosmic matter in the basic or horizontal line of the Triangle. Thus the latter became the earliest of geometrical figures. The author of "New Aspects of Life" and of the *Kabalistic Mysteries*—objects to the objectivization, so to speak, of the Pythagorean conception and use of the equilateral triangle, and calls it a *misnomer*. His argument that a solid equilateral body—"one whose base, and each of its sides, form equal triangles—must have four co-equal sides or surfaces, while a triangular plane will as necessarily possess five," demonstrates on the contrary the grandeur of the conception in all its esoteric application to the idea of

the *pregenesis*, and the genesis of Kosmos. Granted, that an ideal triangle, depicted by mathematical, imaginary lines "can have no sides at all, being simply a *phantom of the mind* (if sides be imputed to which, they must be the sides of the object it constructively represents)." But in such case most of the scientific hypotheses are no better than "phantoms of the mind"; they are unverifiable, except on inference, and have been adopted merely to answer scientific necessities. Furthermore, the ideal triangle—"as the abstract idea of a triangular body, and, therefore, as the type of an abstract idea"—accomplished and carried out to perfection the double symbolism intended. As an emblem applicable to the objective idea, the simple triangle became a solid. When repeated in stone on the four cardinal points, it assumed the shape of the Pyramid—the symbol of the phenomenal merging into the noumenal Universe of thought—at the apex of the four triangles; and, as an "imaginary figure constructed of three mathematical lines," it symbolized the subjective spheres—those lines "enclosing a mathematical space—which is equal to nothing enclosing nothing." Because, to the senses and the untrained consciousness of profane and scientist, everything beyond the line of differentiated matter—*i.e.*, outside of, and beyond the realm of even the most spiritual *substance*—has to remain for ever *equal to nothing*. It is the AIN-SOPH—the *No-THING*.

Yet these "phantoms of the mind" are in truth no greater abstractions than the abstract ideas in general upon evolution and physical development—*e.g.*, Gravity, Matter, Force, etc.—on which the exact sciences are based. Our most eminent chemists and physicists are earnestly pursuing the not hopeless attempt of finally tracing to its hiding-place the *protyle*, or the basic line of the Pythagorean triangle. The latter is, as said, the grandest conception imaginable, as it symbolizes both the ideal and the visible universes.\* For if "*the possible unit is only a possibility as an actuality of nature, as an individual of any kind,*" and as every individual natural object is capable of division, and by division loses its unity, *or ceases to be a unit*,† it is so only in the realm of exact sciences in a world as deceptive as it is illusive. In the realm of the Esoteric sciences the unit divided *ad infinitum*, instead of losing its unity, approaches with every division the planes of the only eternal REALITY. The eye of the SEER can follow and behold it in all its pregenetic glory. This same idea of the reality of the subjective, and the unreality of the objective universes, is found at the bottom of the Pythagorean and Platonic teachings—limited to the *Elect* alone; for

\* In the world of Form, having found its expression in the Pyramids, Symbolism has in them both a triangle and a square, with their four co-equal triangles or surfaces, the four basic points, and the fifth—the *apex*.

† "New Aspects of Life."

Porphyry, speaking of the *Monad* and the *Duad*, says that the former only was considered substantial and real, “*that most simple Being, the cause of all unity and the measure of all things.*”

But the *Duad*, although the origin of Evil, or Matter—thence *unreal* in philosophy—is still Substance during *Manvantara*, and is often called the *third* monad, in Occultism, and the connecting line as between two Points, . . . or Numbers which proceeded from THAT, “which was before all Numbers,” as expressed by Rabbi Barahiel. And from this *Duad* proceeded all the *Scintillas* of the three upper and the four lower worlds or planes—which are in constant interaction and correspondence. This is a teaching which the *Kabala* has in common with Eastern Occultism. For in the occult philosophy there are the “ONE Cause” and the “*Primal Cause*,” which latter thus becomes, paradoxically, the second, as clearly expressed by the author of the “*Qabbalah, from the philosophical writings of Ibn Gabirol*,”—“in the treatment of the *Primal cause*, two things must be considered, the *Primal Cause per se*, and the relation and connection of the *Primal Cause* with the visible and unseen universe.’ Thus he shows the early Hebrews following in the steps of the Oriental philosophy—Chaldean, Persian, Hindu, Arabic, etc. Their *Primal Cause* was designated at first “by the triadic *Shaddaï*, the (triune) Almighty, subsequently by the *Tetragrammaton*, YHVH, symbol of the Past, Present, and Future,” and, let us add, of the eternal *Is*, or the *I AM*. Moreover, in the *Kabala* the name YHVH (or *Jehovah*) expresses a *He* and a *She*, male and female, two in one, or *Hokhmah* and *Binah*, and his, or rather their *Shekinah* or synthesizing spirit (grace), which makes again of the *Duad* a *Triad*. This is demonstrated in the Jewish Liturgy for Pentecost, and the prayer, “In the name of *Unity*, of the Holy and Blessed *Hû* (*He*), and His *Shekinah*, the Hidden and Concealed *Hû*, blessed be YHVH (the *Quaternary*) for ever.” “*Hû* is said to be masculine and *YAH* feminine, together they make the **יהוה אהוה** *i.e.*, one YHVH. One, but of a male-female nature. The *Shekinah* is always considered in the *Qabbalah* as feminine” (p. 175). And so it is considered in the *exoteric Purânas*, for *Shekinah* is no more than *Sakti*—the female double or lining of any god, in such case. And so it was with the early Christians whose Holy Spirit was feminine, as *Sophia* was with the Gnostics. But in the transcendental Chaldean *Kabala* or “*Book of Numbers*,” “*Shekinah*” is sexless, and the purest abstraction, a *State*, like *Nirvana*, not subject or object or anything except an absolute *PRESENCE*.

Thus it is only in the anthropomorphised systems (such as the *Kabala* has now greatly become) that *Shekinah-Sakti* is feminine. As such she becomes the *Duad* of *Pythagoras*, the two straight lines of the symbol that can never meet, which therefore form no geometrical figure and are

the symbol of matter. Out of this Duad, when united in one basic line of the triangle on the lower plane (the upper Triangle of the Sephirothal Tree), emerge the Elohim, or Deity in *Cosmic Nature*, with the true Kabalists the *lowest* designation, translated in the Bible "God" (see the same work and page).<sup>\*</sup> Out of these issue the *Scintillas*.

The *Scintillas* are the "Souls," and these Souls appear in the three-fold form of Monads (units), atoms and gods—according to our teaching. "Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man." (Esot. Catechism.) Again, "God, Monad, and Atom are the correspondences of Spirit, Mind, and Body (*Atma, Manas, and Sthula Sarira*) in man." In their septenary aggregation they are the "Heavenly Man" (see *Kabala* for the latter term); thus, terrestrial man is the provisional reflection of the Heavenly. . . . "The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, *gods*) cloth themselves when a form is needed." (*Esot. Cat.*)

This relates to Cosmic and sub-planetary Monads, not to the Super-Cosmic *Monas* (the Pythagorean Monad) as called, in its synthetic character, by the Pantheistical Peripatetics. The Monads of the present dissertation are treated from the standpoint of their individuality, as *atomic Souls*, before these atoms descend into pure terrestrial form. For this descent into *concrete* matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and *Deva* (divine) consciousness. At present, however, we are not concerned with their terrestrial metamorphoses and tribulations, but with their life and behaviour in Space, on planes wherein the eye of the most intuitional chemist and physicist cannot reach them—unless, indeed, he develops in himself highly clairvoyant faculties.

It is well known that Leibnitz came several times very near the truth, but defined monadic evolution incorrectly, which is not to be wondered at, since he was not an INITIATE, nor even a Mystic, only a

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\* Such recent works as the Qabalah of Mr. Isaac Myer and of Mr. S. L. MacGregor Mathers, fully justify our attitude towards the Jehovistic Deity. It is not the transcendental, philosophical, and highly metaphysical abstraction of the original Kabalistic thought—Ain-Soph-Shekinah-Adam-Kadmon, and all that follows—that we oppose, but the crystallization of all these into the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and *finite* deity for which eternity, omnipotence, and omniscience are claimed. We do not war against the IDEAL REALITY, but the hideous theological *Shadow*.

very intuitional philosopher. Yet no psycho-physicist ever came nearer than he has to the esoteric general outline of evolution. This evolution—viewed from its several standpoints—*i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation—the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero-point,” and beyond.

These states—once the spirit of Esoteric philosophy is grasped—become absolutely necessary from simple logical and analogical considerations. Physical Science having now ascertained, through its department of Chemistry, the invariable law of this evolution of atoms—from their “*protylean*” state down to that of a physical and then a chemical particle (or molecule)—cannot well reject the same as a general law. And once it is forced by its enemies—Metaphysics and Psychology\*—out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room *in the Spaces* of SPACE to Planetary Spirits (gods), Elementals, and even the *Elementary* Spooks or Ghosts, and others. Already Figuier and Paul D’Assier, two Positivists and Materialists, have succumbed before this logical necessity. Other and still greater Scientists will follow in that “intellectual FALL.” They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense.

Here is an example: Prof. W. Crookes’ latest discovery of what he has named *protyle*. In the “Notes on the Bhagavat Gita,” by one of the best metaphysicians and Vedantic scholars in India,† the lecturer, referring cautiously to “things occult” in that great Indian esoteric work, makes a remark as suggestive as it is strictly correct. “. . . Into the details of the evolution of the solar system itself,” he says, “*it is not necessary for me to enter*. You may gather some idea *as to the way* in which the various elements start into existence from these THREE *principles into which* MULAPRAKRITI *is differentiated* (the Pythagorean triangle), by

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\* Let not the word “psychology” cause the reader to carry his thought by an association of ideas to modern “Psychologists,” so-called, whose *idealism* is another name for uncompromising materialism, and whose pretended Monism is no better than a mask to conceal the void of final annihilation—even of consciousness. Here *Spiritual* psychology is meant.

† T. Subba Row, see *Theosophist* for Feb., 1887.

examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will give you some idea of the way in which these Elements spring from *Vishwanara*,\* the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. *Except in a few particulars*, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Vishwanara*, and is, so far as I know, *the nearest approach made by modern investigators* TO THE REAL OCCULT THEORY on the subject."

These words will be re-echoed and approved by every Eastern Occultist. Much from the lectures by Prof. Crookes has already been quoted in § XII. of these Addenda. Since then, there has been another lecture delivered, as remarkable as the first one, on the "Genesis of the Elements,"† and also a third one. Here we have almost a corroboration of the teachings of Esoteric philosophy concerning the mode of primeval evolution. It is, indeed, as *near an approach*, made by a great scholar and specialist in chemistry,‡ to the Secret Doctrine, as could be made apart from the application of the monads and atoms to the dogmas of pure transcendental metaphysics, and their connection and correlation with "Gods and intelligent Conscious Monads." But Chemistry is now on its ascending plane, thanks to one of its highest European representatives. It is impossible for it to go back to that day when materialism regarded its *sub*-elements as absolutely simple and homogeneous bodies, which it had raised, in its blindness, to the rank of elements. The mask has been snatched off by too clever a hand for there to be any fear of a new disguise. And after years of pseudology, of bastard molecules parading under the name of elements, behind and beyond which there could be nought but void, a great professor of chemistry asks once more: "What are these elements, whence do they come, what is their signification? . . . These elements perplex us in our researches, baffle us in our speculations, and haunt us in our very dreams. They stretch like an unknown sea before us—mocking, mystifying, and murmuring strange revelations and possibilities." (*Gen. of Elem.*, p. 1.)

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\* "*Vishwanara* is not merely the manifested objective world, but the one physical basis (the horizontal line of the triangle) from which the whole objective world starts into existence." And this is the Cosmic *Duad*, the androgynous Substance. Beyond only, is the true *Protyle*.

† By W. Crookes, F.R.S., V.P.C.S., delivered at the Royal Institution, London, on Friday, February 18th, 1887.

‡ How true it is will be fully demonstrated only on that day when his discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and revolutionized all the present speculations. Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth.

Those who are heirs to primeval revelations have taught these "possibilities" in every century, but have never found a fair hearing. The truths inspired to Kepler, Leibnitz, Gassendi, Swedenborg, etc., were ever alloyed with their own speculations in one or another predetermined direction—hence distorted. But now one of the great truths has dawned upon an eminent professor of modern exact science, and he fearlessly proclaims as a fundamental axiom that Science has not made itself acquainted, so far, with *real* simple elements. For Prof. Crookes tells his audience:

"If I venture to say that our commonly received elements are NOT simple and primordial, that they have not arisen by chance or have not been created in a desultory and mechanical manner, but have been evolved from simpler matters—or perhaps, indeed, from one sole kind of matter—I do but give formal utterance to an idea which has been, so to speak, for some time 'in the air' of science. Chemists, physicists, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our text-books are not the pillars of Hercules which we must never hope to pass." . . . "Philosophers in the present as in the past—men who certainly have not worked in the laboratory—have reached the same view from another side." Thus Mr. Herbert Spencer records his conviction that 'the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce.' . . . "And the poet has forestalled the philosopher. Milton ('Paradise Lost,' Book V.) makes the Archangel Raphael say to Adam, instinct with the evolutionary idea, that the Almighty had created

. . . 'One first matter, all  
Indued with various forms, various degrees  
Of substance.'

Nevertheless, the idea would have remained crystallized "in the air of Science," and never have descended into the thick atmosphere of materialism and profane mortals for years to come, perhaps, had not Professor Crookes bravely and fearlessly reduced it to its simple elements, and thus publicly forced it on Scientific notice. "An idea," says Plutarch, "is a *being* incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation." (*De Placit. Philos.*) The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing to what may be the last. For once *protyle* accepted and recognized—as invisible Ether was, both being logical and scientific necessities—Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or METACHEMISTRY. The discoverer of

radiant matter will have vindicated in time the Archaic Aryan works on Occultism and even the Vedas and Purânas. For what are the manifested "Mother," the "Father-Son-Husband" (Aditi and Daksha, a form of Brahmâ, as Creators) and the "Son,"—the three "First-born"—*but simply Hydrogen, Oxygen, and that which in its terrestrial manifestation is called nitrogen.* Even the exoteric descriptions of the "First Born" triad give all the characteristics of these three *gases*. Priestley, the "discoverer" of Oxygen, or that which was known in the highest antiquity!

Yet all the ancient, mediæval, and modern poets and philosophers have been anticipated even in the exoteric Hindu books. Descartes' *plenum* of matter differentiated into particles; Leibnitz's *Ethereal Fluid* and Kant's "primitive fluid" dissolved into its elements; Kepler's Solar Vortex and Systemic Vortices; in short, from the Elemental Vortices inaugurated by the universal mind—through Anaxagoras, down to Galileo, Torricelli, and Swedenborg, and after them to the latest speculations by European mystics—all this is found in the Hindu hymns and Mantras to the "Gods, Monads, and Atoms," in their fulness, for they are inseparable. In esoteric teachings, the most transcendental conceptions of the universe and its mysteries, as the most (seemingly) materialistic speculations are found reconciled, because those sciences embrace the whole scope of evolution from Spirit to matter. As declared by an American Theosophist, "The Monads (of Leibnitz) may from one point of view be called *force*, from another *matter*. To occult Science, *force* and *matter* are *only two sides of the same* SUBSTANCE." ("Path," No. 10, p. 297.)

Let the reader remember these "Monads" of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*Slokas*) translated by Sir William Jones, in which it is said that the creative source of the Divine Mind, . . . "Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.* . . . ."

When, therefore, Professor Crookes declares that "If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe, . . ." the answer is ready. The theoretical knowledge is contained in the esoteric meaning of every Hindu cosmogony in the *Purânas*; the practical demonstration thereof—is in the hands of those who will not be recognised *in this century*, save by the very few. The scientific possibilities of various discoveries, that must inexorably lead exact Science into the acceptance of Eastern Occult views, which contain all the requisite material for the filling of those "gaps," are, so far, at the mercy of modern materialism. It is only by working in the direction

taken by Professor Crookes that there is any hope for the recognition of a few, hitherto Occult, truths.

Meanwhile, one thirsting to have a glimpse at a practical diagram of the evolution of primordial matter, which, separating and differentiating under the impulse of cyclic law, divides itself into a septenary gradation of SUBSTANCE (from a general view), can do no better than examine the plates attached to Mr. Crookes' lecture: "Genesis of the Elements," and ponder well over some passages of the text. In one place (p. 11) he says:—

" . . . Our notions of a chemical element have expanded. Hitherto the molecule has been regarded as an aggregate of two or more atoms, and no account has been taken of the architectural design on which these atoms have been joined. We may consider that the structure of a chemical element is more complicated than has hitherto been supposed. Between the molecules we are accustomed to deal with in chemical reactions and ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; then sub-molecules differ one from the other, according to the position they occupied in the yttrium edifice."

" Perhaps this hypothesis can be simplified if we imagine yttrium to be represented by a five-shilling piece. By chemical fractionation I have divided it into five separate shillings, and find that these shillings are not counterparts, but like the carbon atoms in the benzol ring, have the impress of their position, 1, 2, 3, 4, 5, stamped on them. . . . If I throw my shillings into the melting-pot or dissolve them chemically, the mint stamp disappears and they all turn out to be silver." . . .

This will be the case with all the atoms and molecules when they have separated from their compound forms and bodies—when *pralaya* sets in. Reverse the case, and imagine the dawn of a new manvantara. The pure "silver" of the absorbed material will once more separate into SUBSTANCE, which will generate "Divine Essences" whose "principles"\* are the primary elements, the sub-elements, the physical energies and subjective and objective matter; or, as these are epitomised—GODS, MONADS, and ATOMS. If leaving for one moment the metaphysical or transcendental side of the question,—dropping out of the present consideration the supersensuous and intelligent beings and entities believed in by the Kabalists and Christians—we turn to the atomical theory of evolution, the occult teachings are still found corroborated by exact Science and its confessions, as far, at least, as regards the supposed "simple" elements, now suddenly

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\* Corresponding on the cosmic scale with the Spirit, Soul-mind, Life, and the three *Vehicles*—the astral, the *Mayavic* and the physical bodies (of mankind) whatever division is made.

degraded into poor and distant relatives—not even second cousins to the latter. For we are told by Prof. Crookes that :

“Hitherto, it has been considered that if the atomic weight of a metal, determined by different observers, setting out from different compounds, was always found to be constant . . . then such metal must rightly take rank among the simple or elementary bodies. We learn . . . that this is no longer the case. Again, we have here wheels within wheels. Gadolinium is not an element but a compound. . . We have shown that yttrium is a complex of five or more new constituents. And who shall venture to gainsay that each of these constituents, if attacked in some different manner, and if the result were submitted to a test more delicate and searching than the radiant-matter test, might not be still further divisible? Where, then, is the actual ultimate element? As we advance it recedes like the tantalizing mirage lakes and groves seen by the tired and thirsty traveller in the desert. Are we in our quest for truth to be thus deluded and baulked? The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct. . .” (p. 16).

On page 429 of *Isis Unveiled*, Vol. I., we said that “the mystery of first creation, which was ever the despair of Science, is unfathomable unless they (the Scientists) accept the doctrine of Hermes. *They will have to follow in the footsteps of the Hermetists.*” Our prophecy begins to assert itself.

But between Hermes and Huxley there is a middle course and point. Let the men of Science only throw a bridge half-way, and think seriously over the theories of Leibnitz. We have shown *our* theories with regard to atomic evolution—their last formation into compound chemical molecules being produced within our terrestrial workshops in the earth’s atmosphere and not elsewhere—as strangely agreeing with the evolution of atoms shown on Mr. Crookes’ plates. Several times already it was stated in this volume that *Mārttānda* (the Sun) had evolved and aggregated, together with his smaller seven Brothers, from his Mother’s (Aditi’s) bosom, that bosom being *prima* MATER-ia—the lecturer’s primordial *protyle*. Esoteric doctrines teach the existence of “an antecedent form of energy having periodic cycles of ebb and swell, rest and activity” (p. 21)—and behold a great scholar in Science now asking the world to accept this as one of the postulates. We have shown the “Mother,” fiery and hot, becoming gradually cool and radiant, and that same Scientist claims as his second postulate, a *scientific necessity*, it would seem—“an internal action akin to cooling, operating slowly in the *protyle*.” Occult Science teaches that “Mother” lies stretched in infinity (during *Pralaya*) as the great Deep, the “dry Waters of Space,” according to the quaint expression in the *Catechism*, and becomes *wet*

only after the separation and the moving over its face of *Narayana*, the "Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation."\* And now Science tells us that "the first-born element . . . most nearly allied to protyle" . . . would be "*hydrogen* . . . which for some time would be the only existing form of matter" in the Universe. What says *Old Science*? It answers: Just so; but we would call hydrogen and oxygen (which instils the fire of life into the "Mother" by incubation) in the *pregenetic* and even pre-geological ages—the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth—nitrogen being of no divine origin, but merely an earth-born cement to unite other gases and fluids, and serve as a sponge to carry in itself the breath of LIFE—pure air.† Before these *gases* and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane—something else, and so on *in infinitum*. The eminent and learned gentleman must pardon an Occultist for quoting him at such length; but such is the penalty of a Fellow of the Royal Society who approaches so near the precincts of the Sacred Adytum of Occult mysteries as virtually to overstep the forbidden boundaries.

But it is time to leave modern *physical* science and turn to the psychological and metaphysical side of the question. We would only remark that to the "two very reasonable postulates" required by the eminent lecturer, "to get a glimpse of some few of the secrets so darkly hidden" behind "the door of the Unknown"—a third should be added‡—lest no battering at it should avail; the postulate that Leibnitz, in his speculations, stood on a firm groundwork of fact and truth. The admirable and thoughtful synopsis of these speculations—as given by John Theodore Merz in his "Leibnitz"—shows how nearly he has brushed the hidden secrets of esoteric Theogony in his *Monadologie*. And yet that philosopher has hardly risen in his speculations above the first planes, the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the *manifested* life, self-consciousness and intelligence, leaving the regions of the earlier post-genetic mysteries untouched, as his ethereal fluid is post-planetary.

But this third postulate will hardly be accepted by the modern men

\* "The Lord is a consuming *fire*." . . . "In him was *life*, and the life was the light of men."

† Which if separated *ALCHEMICALLY* would yield the Spirit of Life, and its Elixir.

‡ Foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical "atoms" are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity.

of Science; and, like Descartes, they will prefer keeping to the properties of external things, which, like extension, are incapable of explaining the phenomenon of motion, rather than accept the latter as an independent Force. They will never become anti-Cartesian in this generation; nor will they admit that "this property of inertia is not a purely geometrical property, that it points to the existence of something in external bodies which is not extension merely." This is Leibnitz's idea as analyzed by Mertz, who adds that he called this *something* Force, and maintained that external things were endowed with Force, and that in order to be the bearers of this force they must have a substance, for they are not lifeless and inert masses, but the centres and bearers of form, a purely esoteric claim, since *force* was with Leibnitz an *active* principle, the division between mind and matter disappearing by this conclusion. But—

"The mathematical and dynamical inquiries of Leibnitz would not have led to the same result in the mind of a purely scientific inquirer. But Leibnitz was not a scientific man in the modern sense of the word. Had he been so, he might have worked out the conception of energy, defined mathematically the ideas of force and mechanical work, and arrived at the conclusion that even for purely scientific purposes it is desirable to look upon force, not as a primary quantity, but as a quantity derived from some other value."

But, luckily for truth—

"Leibnitz was a philosopher; and as such he had certain primary principles, which biassed him in favour of certain conclusions, and his discovery that external things were substances endowed with force was at once used for the purpose of applying these principles. One of these principles was the law of continuity, the conviction that all the world was connected, that there were no gaps and chasms which could not be bridged over. The contrast of extended thinking substances was unbearable to him. The definition of the extended substances had already become untenable: it was natural that a similar inquiry was made into the definition of mind, the thinking substance. . . ."

The divisions made by Leibnitz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of science, not Descartes—not even Kant—has ever reached. With him there existed ever an infinite gradation of thought. Only a small portion of the contents of our thoughts, he said, rises into the clearness of apperception, "into the light of perfect consciousness." Many remain in a confused or obscure state, in the state of "perceptions;" but they are there; . . . Descartes denied soul to the animal, Leibnitz endowed, as the Occultists do, "the whole creation with mental life, this being, according to him, capable of infinite gradations." And

this, as Mertz justly observes, “at once widened the realm of mental life, destroying the contrast of *animate and inanimate matter*; it did yet more—it reacted on the conception of matter, of the extended substance. For it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses. . . . Leibnitz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *in infinitum*. And what became of the atoms then? They lost their extension and they retained only their property of resistance; they were the centres of force. They were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life*. Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension . . . having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point. . . . As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences of *things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought . . .” (p. 144).

This is the spirit, the very root of occult doctrine and thought. The “Spirit-Matter” and “Matter-Spirit” extend infinitely *in depth*, and like “the essence of things” of Leibnitz, our essence of things *real* is *at the seventh depth*; while the *unreal* and gross matter of Science and the external world, is at the lowest end of our perceptive senses. The Occultist knows the worth or worthlessness of the latter.

The student must now be shown the fundamental distinction between the system of Leibnitz\* and that of occult philosophy, on the question of the Monads, and this may be done with his *Monadology* before us. It may be correctly stated that were Leibnitz’ and Spinoza’s systems

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\* The real spelling of the name—as spelt by himself—is Leibniz. He was of Slavonian descent though a German by birth.

reconciled, the essence and Spirit of esoteric philosophy would be made to appear. From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic doctrine. Both opposed the metaphysics of Descartes. His idea of the contrast of two substances—Extension and Thought—radically differing from each other and mutually irreducible, was too arbitrary and too unphilosophical for them. Thus Leibnitz made of the two Cartesian substances two attributes of one universal unity, in which he saw God. Spinoza recognised but one universal indivisible substance and absolute ALL, like Parabrahmam. Leibnitz, on the contrary perceived the existence of a plurality of substances. There was but ONE for Spinoza; for Leibnitz an infinity of Beings, *from*, and *in*, the One. Hence, though both admitted but *one real Entity*, while Spinoza made it impersonal and indivisible, Leibnitz divided his *personal* Diety into a number of divine and semi-divine Beings. Spinoza was a *subjective*, Leibnitz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions.

Now, if these two teachings were blended together and each corrected by the other,—and foremost of all the One Reality weeded of its personality—there would remain as sum total a true spirit of esoteric philosophy in them; the impersonal, attributeless, absolute divine essence which is *no* “Being,” but the root of all being. Draw a deep line in your thought between that ever-incognizable essence, and the, as invisible, yet comprehensible Presence (*Mulaprakriti*), or Schekinah, from *beyond and through which* vibrates the Sound of the *Verbum*, and from which evolve the numberless hierarchies of intelligent *Egos*, of conscious as of semi-conscious, *perceptive* and *apperceptive* Beings, whose essence is spiritual Force, whose Substance is the Elements and whose Bodies (when needed) are the *atoms*—and our doctrine is there. For, says Leibnitz, “the primitive Element of every material body being Force, which has none of the characteristics of (*objective*) matter—it can be conceived but can never be the object of any imaginative representation.” That which was for him the primordial and ultimate element in every body and object was thus not the material atoms, or molecules, necessarily more or less extended, as those of Epicurus and Gassendi, but, as Mertz shows, immaterial and metaphysical atoms, ‘mathematical points’; or *real souls*,—as explained by Henri Lachelier (*Professeur agrégé de Philosophie*), his French biographer. “That which exists outside of us in an absolute manner, are Souls whose essence is force,” (*Monadologie, Introd.*).

Thus, *reality* in the manifested world is composed of a *unity of units*, so to say, immaterial (from our stand-point) and infinite. This Leibnitz calls “Monads,” Eastern philosophy “*Jivas*”—and Occultism gives it, with the Kabalists and all the Christians, a variety of names.

They are with us, as with Leibnitz—"the expression of the universe,"\* and every physical point is but the phenomenal expression of the noumenal, metaphysical point. His distinction between *perception* and *apperception*, is the philosophical though dim expression of the Esoteric teachings. His "reduced universes," of which "there are as many as there are Monads"—is the chaotic representation of our Septenary System with its divisions and sub-divisions.

As to the relation his Monads bear to our Dhyan-Chohans, Cosmic Spirits, Devas and Elementals, we may reproduce briefly the opinion of a learned and thoughtful theosophist, Mr. H. A. Bjerregaard, on the subject. In an excellent paper "On the Elementals, the Elementary Spirits, and the relationship between them and Human Beings," read by him before the "Aryan Theosophical Society of New York" (see PATH, Nos. 10 and 11, of Jan. and Feb. 1887), Mr. Bjerregaard formulates distinctly his opinion. . . . "To Spinoza, substance is dead and inactive, but to Leibnitz's penetrating mind everything is living activity and active energy. In holding this view, *he comes infinitely nearer the Orient than any other thinker of his day, or after him.* His discovery that *an active energy forms the essence of Substance* is a principle that *places him in direct relationship to the Seers of the East.*"

And the lecturer proceeds to show that to Leibnitz atoms and elements are *centres of force*, or rather "spiritual beings whose very nature is to act," for the elementary particles are not acting mechanically, but from an *internal* principle. They are incorporeal spiritual units ("substantial," however, but not *immaterial* in our sense) inaccessible to all changes from without, and indestructible by any external force. Leibnitz's monads, adds the lecturer, "differ from atoms in the following particulars, which are very important for us to remember, otherwise we shall not be able to see the difference between elementals and mere matter." . . . "Atoms are not distinguished from each other, they are qualitatively alike; but one monad differs from every other monad qualitatively; and every one is a peculiar world to itself. Not so with atoms; they are absolutely alike quantitatively and qualitatively, and possess no individuality of their own.† Again, the atoms (molecules,

\* "Leibnitz's Dynamism," says Professor Lachelier, "would offer but little difficulty if, with him, the Monad had remained a simple atom of *blind force*. But . . ." One perfectly understands the perplexity of modern materialism!

† Leibnitz was an *absolute* Idealist in maintaining that "material atoms are contrary to reason" (*Système nouveau*, Erdmann, p. 126. col. 2). For him *matter* was a simple representation of the monad, whether human or atomic. Monads, he thought (as we do), are everywhere. Thus the human soul is a monad, and every cell in the human body has its monad, as every cell in animal, vegetable, and even in the (so-called) *inorganic* bodies. His *atoms* are the molecules of modern Science, and his monads those *simple*

rather) of materialistic philosophy can be considered as extended and divisible, while the monads are mere mathematical points and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the elementals of mystic philosophy—these monads are representative Beings. Every monad reflects every other. Every monad is a living mirror of the Universe within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon this depends the work they can do for us; in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active*; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad or *Elemental* is a looking-glass that can speak. . .”

It is at this point that Leibnitz’s philosophy breaks down. There is no provision made, nor any distinction established, between the “Elemental” monad and that of a high Planetary Spirit, or even the human monad or Soul. He even goes so far as to sometimes doubt whether “God has ever made anything but Monads or substances without extension.” (*Examen des Principes du P. Malebranche.*) He draws a distinction between Monads and Atoms,\* because, as he repeatedly states, “bodies with all their qualities are only phenomenal, like the rainbow. . . . *Corpora omnia cum omnibus qualitatibus suis non sunt aliud quam phenomena bene fundata, ut Iris*” (Letter to Father Desbosses, *Correspondence*, letter xviii.)—but soon after he finds a provision for this in a substantial correspondence, a certain metaphysical bond between the monads—*vinculum substantiale*. Esoteric philosophy, teaching an *objective Idealism*—though it regards the objective Universe and all in it as *Maya*, temporary illusion—draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical stand-point, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. The adept, therefore, *may* read the future in an Elemental Monad, but he has to draw for this object a great number of them, as each monad represents only a portion of the Kingdom it belongs to. “It is not in the object, but in the modification of the cognition of the object that the Monads are limited. They all go confusedly to the infinite, to the all, but they are all limited and distinguished by the

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*atoms* that materialistic Science takes on faith, though it will never succeed in *interviewing* them—except in imagination. But Leibnitz is rather contradictory in his views about Monads. He speaks of his *Metaphysical Points* and *Formal Atoms*, at one time as *realities*, occupying space; at another as pure *Spiritual ideas*; then again endows them with objectivity and aggregates and positions in their co-relations.

\* The *atoms* of Leibnitz have, in truth, nothing but the name in common with the atoms of the Greek Materialists, or even the *molecules* of modern Science. He calls them *formal atoms*, and compares them to the substantial forms of Aristotle. (See *Système Nouveau*, § 3.)

degrees of distinct perceptions." (§ 60, *Monadologie*.)\* And as Leibnitz explains, "All the portions of the Universe are distinctly represented in the Monads, *but some are reflected in one monad, some in another;*" but a number of monads could represent simultaneously the thoughts of the two millions of inhabitants of Paris.

But what say the Occult Sciences to this, and what do they add?

They say that what is called collectively *Monads* by Leibnitz—roughly viewed, and leaving every subdivision out of calculation, for the present†—may be separated into three distinct Hosts, which, counted from the highest planes, are, firstly, "gods," or conscious, spiritual *Egos*; the intelligent architects, who work after the plan in the *Divine Mind*. Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive* monads, just as every cell in a human body is so informed. (See the closing pages of Book I.) There are shoals of such *informed* atoms which, in their turn, inform the molecules; an infinitude of monads, or Elementals proper, and countless spiritual Forces—*Monadless*, for they are pure incorporealities,‡ except under certain laws, when they assume a form—not necessarily human. Whence the substance that clothes them—the apparent organism they evolve around their centres? The *Formless* ("Arupa") Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads—each the mirror of its own Universe—and thus individualize

\* Leibnitz, like Aristotle, calls the created or *emanated* monads (the Elementals issued from Cosmic Spirits or Gods)—*Entelechies*, 'Ἐντελεχεια—and "incorporeal automata." (§ 18, *Monadologie*.)

† These three "rough divisions" correspond to *spirit*, *mind* (or soul), and *body*, in the human constitution.

‡ Brother C. H. A. Bjerregaard, in his lecture (already mentioned), warns his audience not to regard the *Sephiroth* too much as *individualities*, but to avoid at the same time seeing in them *abstractions*. "We shall never arrive at the truth," he says, "much less the power of *associating with those celestials*, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness" (No. 10, *Path*). . . . "There are several designations for 'angels' in the Bible which clearly show the beings like the Elementals of the Kabala and the monads of Leibnitz, must be understood by that term rather than that which is commonly understood. They are called 'morning stars,' 'flaming fires,' 'the mighty ones,' and St. Paul sees them in his cosmogonic vision as 'Principalities and Powers.' Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal Existences . . . as an *influence*, a spiritual substance, or *conscious Force*." (*Path*, No. 11, p. 322.)

for the time being an independent mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar atoms. For atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the *principles*, corporeal, psychic and Spiritual, of the "Gods,"—themselves the Radiations of primordial nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective—as *influences*, and the objective—as mystic *forms*, which, under Karmic law, become a *Presence*, Spirit and Matter being One, as repeatedly stated. Spirit is matter *on the seventh plane*; matter is Spirit—on the lowest point of its cyclic activity; and both—are *MAYA*.

Atoms are called "Vibrations" in Occultism; also "Sound"—collectively. This does not interfere with Mr. Tyndall's scientific discovery. He traced, on the lower rung of the ladder of monadic being, the whole course of the *atmospheric vibrations*—and this constitutes the *objective* part of the process in nature. He has traced and recorded the rapidity of their motion and transmission; the force of their impact; their setting up vibrations in the tympanum and their transmission of these to the stolithes, etc., etc., till the vibration of the auditory nerve commences—and a new phenomenon now takes place: the *subjective side* of the process or *the sensation of Sound*. Does he perceive or see it? No; for his speciality is to discover the behaviour of matter. But why should not a psychic see it, a spiritual seer, whose inner Eye is opened, and who can see through the veil of matter? The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that *MOTION* which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such "force," there stands the *conscious* guiding noumenon thereof—Angel or God, Spirit or Demon—ruling powers, yet the same.

As described by Seers—those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly—they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes

like the Northern lights during the *Aurora Borealis*. The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean. . . .

However imperfect and incomplete this explanation on "Gods, Monads and Atoms," it is hoped that some students and theosophists, at least, will feel that there may be indeed a close relation between materialistic Science, and Occultism, which is the complement and missing soul of the former.

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## XVI.

### CYCLIC EVOLUTION AND KARMA.

It is the Spiritual evolution of the *inner*, immortal man that forms the fundamental tenet in the Occult Sciences. To realize even distantly such a process, the student has to believe (*a*) in the ONE Universal Life, independent of matter (or what Science regards as matter); and (*b*) in the individual intelligences that animate the various manifestations of this Principle. Mr. Huxley does not believe in "Vital Force," others do. Dr. J. H. Hutchinson Sterling's work "Concerning Protoplasm" has made no small havoc of this dogmatic negation. Professor Beale's decision is also in favour of a Vital Principle; and Dr. B. W. Richardson's lectures on the "Nervous Ether," have been sufficiently quoted from. Thus, opinions are divided.

The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency, "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma—a sexless principle—does not.

Throughout the first two Parts, it was shown that, at the first flutter

of renascent life, Svābhāvat, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.

The Cycles are also subservient to the effects produced by this activity. "The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA." The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of *Fohat*, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and "man-bearing" globes, down to the genera, species, and classes of all the *seven* kingdoms\* (of which *we know only four*). For "the blessed workers have received the *Thyan-kam*, in the eternity" (Book of "The Aphorisms of *Tson-ka-pa*").

"Thyan-kam" is the power or knowledge of guiding the impulses of cosmic energy in the right direction.

The true Buddhist, recognising no "personal god," nor any "Father" and "Creator of Heaven and Earth," still believes in an *absolute consciousness*, "Adi-Buddhi"; and the Buddhist philosopher *knows* that there are Planetary Spirits, the "Dhyan Chohans." But though he admits of "spiritual lives," yet, as they are temporary in eternity, even they, according to his philosophy, are "the *maya* of the *day*," the *illusion* of a "day of Brahmā," a short manvantara of 4,320,000,000 years. The "Yin-Sin" is not for the speculations of men, for the Lord Buddha has strongly prohibited all such inquiry. If the Dhyan Chohans and all the invisible Beings—the *Seven* Centres and their direct Emanations, the *minor* centres of Energy—are the direct reflex of the ONE Light, yet men are far removed from these, since the whole of the *visible* Kosmos consists of "*self-produced* beings, the creatures of *Karma*." Thus regarding a personal God "as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men,"† they teach that only "two things are (objectively) eternal, namely *Akāsa* and *Nirvana*"; and that these are ONE in reality, and but a *maya* when divided. "Buddhists deny creation and cannot conceive of a *Creator*." "Everything has come out of *Akāsa* (or Svābhāvat

\* Vide Stanza VI. (Book I.) and Commentary.

† *Buddhist Catechism*, by H. S. Olcott, President of the Theosophical Society.

on our earth) in obedience to a law of motion inherent in it, and after a certain existence passes away. Nothing ever came out of nothing." (*Buddhist Catechism.*)

If a Vedantic Brahmin of the Adwaita Sect, when asked whether he believes in the existence of God, is always likely to answer, as Jaccoliot was answered—"I am myself 'God';" a Buddhist (a Sinhalese especially) would simply laugh, and say in reply, "There is no God; no Creation." Yet the root philosophy of both Adwaita and Buddhist scholars is *identical*, and both have the same respect for animal life, for both believe that every creature on earth, however small and humble, "is an immortal portion of the immortal matter"—for matter with them has quite another significance than it has with either Christian or materialist—and that every creature is subject to Karma.

The answer of the Brahmin is one which would suggest itself to every ancient philosopher, Kabalist, and Gnostic of the early days. It contains the very spirit of the Delphic and Kabalistic commandments, for esoteric philosophy solved, ages ago, the problem of what man *was, is,* and *will be*; of man's origin, life-cycle—interminable in its duration of successive incarnations or rebirths—and finally of his absorption into the source from which he started.

But it is not physical Science that we can ever ask to read man for us, as the riddle of the Past, or that of the Future; since no philosopher is able to tell us even what man is, as he is known both to physiology and psychology. In doubt whether man was "a god or beast," he is now connected with the latter and derived from an animal. No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which occultists—of all men—regard with veneration and respect. They recognize its ground and the wonderful work done by it, the progress achieved in physiology, and even—to a degree—in biology. But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner; especially to his higher capacities and perceptions, and those states of consciousness, across the road to which such authorities as Mill draw a strong line, saying "So far, and no farther shalt thou go."

No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations; but he puts the case differently.

It is not against zoological and anthropological discoveries, based on

the fossils of man and animal, that every mystic and believer in a divine soul inwardly revolts, but only against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices. Their premises may or may not be always true; and as some of these theories live but a short life, the deductions therefrom must ever be one-sided with materialistic evolutionists. Yet it is on the strength of such very ephemeral authority, that most of the men of science frequently receive undue honours where they deserve them the least.\*

To make the working of Karma, in the periodical renovations of the Universe, more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the esoteric bearing of the Karmic Cycles upon Universal Ethics. The question is, do those mysterious divisions of time, called Yugas and Kalpas by the Hindus, and so very graphically—Κύκλος—"cycle," ring or circle, by the Greeks, have any bearing upon, or any direct connection with, human life? Even exoteric philosophy explains that these perpetual circles of time are ever returning on themselves, periodically, and

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\* We refer those who would regard the statement as an impertinence or *irreverence* against accepted Science, to Mr. James Hutchinson Stirling's work concerning "Protoplasm," which is a defence of a *vital* Principle *versus* the Molecularists—Huxley, Tyndall, Vogt, and Co.—and request them to examine whether it is true or not to say that the scientific premises may not be always correct, but that they are accepted, nevertheless, to fill up a gap or a hole in some beloved materialistic hobby. Speaking of protoplasm and the organs of man, as "viewed by Mr. Huxley," the author says: "Probably then, in regard to any continuity in protoplasm of power, of form, or of substance, we have seen *lacunæ* enow. Nay, Mr. Huxley himself can be adduced in evidence on the same side. *Not rarely do we find in his essay admissions of PROBABILITY, where it is CERTAINTY that is alone in place.* He says, for example: 'It is more than probable that *when the vegetable world is thoroughly explored we shall find all plants in possession of the same powers.*' *When a conclusion is decidedly announced, it is rather disappointing to be told, as here, that the premisses are still to collect' (!!) . . . .* Again, here is a passage in which he is seen to cut his own 'basis' from beneath his own feet. After telling us that all forms of protoplasm consist of carbon, hydrogen, oxygen and nitrogen 'in very complex union,' he continues: 'To this complex combination, *the nature of which has never been determined with exactness (! !), the name of protein has been applied.*' This, plainly, is an identification, on Mr. Huxley's own part, of protoplasm and protein; and what is said of one, being necessarily true of the other, it follows that he admits the nature of protoplasm never to have been determined with exactness, and that even in his eyes the *lis* is still *sub judice*. This admission is strengthened by the words, too, 'If we use this term—*protein*—with such *caution* as may properly arise out of our *comparative ignorance* of the things for which it stands' . . . etc., etc. (p. 33 and 34, in reply to Mr. Huxley in "Yeast").

This is the eminent Huxley, the king of physiology and biology, who is proven playing at blind man's buff with *premisses* and *facts*. What may not the "smaller fry" of science do after this!

intelligently in Space and Eternity. There are "Cycles of matter" \* and there are "Cycles of Spiritual evolution." Racial, national, and individual cycles. May not esoteric speculation allow us a still deeper insight into the workings of these?

This idea is beautifully expressed in a very clever scientific work:—

"The possibility of rising to a comprehension of a system of co-ordination so far outreaching in time and space all reach of human observations, is a circumstance which signalizes the power of man to transcend the limitations of changing and inconsistent matter, and assert his superiority over all unstable and perishable forms of being. *There is a method in the succession of events*, and in the relation of co-existent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back or forward over æons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past. This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us the grounds for the generalization of two laws which are truly *principles of scientific divination*, by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or, to phrase it for our purpose, *the law of correlated successiveness or organized history in the individual*, illustrated in the changing phrases of every single maturing system of results. . . . These thoughts summon into our immediate presence the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift it up toward a sublime apprehension of the Supreme Intelligence whose dwelling place is Eternity." ("World-Life," p. 535 and 548.)

According to the teachings, Maya, or the illusive appearance of the marshalling of events and actions on this earth, changes, varying with nations and places. But the chief features of one's life are always in accordance with the "Constellation" one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it, whether we call it a *Dhvan Chohan*, as in Asia, or an Archangel, as with the Greek and Latin churches. In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN. The closer the approach to one's *Prototype*, "in Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity

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\* "The Cycles of Matter," a name given by Professor Winchell to an Essay of his written in 1860.

with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. Thus, "the events of humanity *do* run co-ordinately with the number forms," since the single units of that humanity proceed one and all from the same source—the *central* and its *shadow*, the visible SUN. For the equinoxes and solstices, the periods and various phases of the Solar course, astronomically and numerically expressed, are only the concrete symbols of the eternally living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, as shown by several authors.

Yes; "our destiny *is* written in the stars!" Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations—which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

A materialist, treating upon the periodical creations of our globe, has expressed it in one sentence. "The whole *past* of the Earth is nothing but an unfolded *present*." This was Büchner, who little suspected that he was repeating an axiom of the Occultists. It is quite true also, as Burmeister (quoted in "*Force and matter*") remarks, that

“the historical investigation of the development of the Earth has proved that *now and then* rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the Forces which were in action ever remained the same.”

The “Forces”—their *noumena* rather—are the same, of course; therefore, the phenomenal Forces must be the same also. But how can any one feel so sure that the attributes of matter have not altered under the hand of Protean Evolution? How can any materialist assert with such confidence, as is done by Rossmassler, that “this eternal conformity in the essence of phenomena renders it certain that fire and water possessed *at all times* the same powers and ever will possess them?” Who are they “that darken counsel with words without knowledge,” and where were the Huxleys and Büchners when the foundations of the earth were laid by the great Law? It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined.\*

“The history of the World begins with its general aim,” says Hegel; “the realization of the Idea of Spirit—only in an *implicit* form (*an sich*), that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will—that which has been called the subjective side—physical craving, instinct, passion, private interest, as also opinion and subjective conception—spontaneously present themselves at the very commencement. *This vast congeries of volitions, interests and activities constitute the instruments and means of the world*”

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\* Men of science will say: We deny, because nothing of the kind has ever come within the scope of our experience. But, as argued by Charles Richet, the physiologist: “So be it, but have you at least demonstrated the contrary? . . . Do not, at any rate, deny *a priori*. Actual Science is not sufficiently advanced to give you such right.” (“La suggestion mentale et le calcul des probabilités.”)

SPiRIT for attaining its object; bringing it to consciousness and realising it. And this aim is none other than finding itself—coming to itself—and contemplating itself in concrete actuality. But that those manifestations of vitality on the part of individuals and peoples, in which they seek and satisfy their own purposes, are at the same time *the means and instruments of a higher power, of a higher and broader purpose of which they know nothing*—which they realise unconsciously—might be made a matter of question; rather has been questioned . . . on this point I announced my view at the very outset, and asserted our hypothesis . . . and our belief *that Reason governs the World and has consequently governed its history*. In relation to this independently universal and substantial existence—all else is subordinate, subservient to it, and the means for its development.”\*

No metaphysician or theosophist could demur to these truths, which are all embodied in esoteric teachings. There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma* and Western Pantheists, “*Nemesis*” and “*Cycles*.” The law of evolution is now carrying us along the ascending arc of *our cycle, when the effects will be once more re-merged into*, and re-become the (now neutralized) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special “*Round*,” a moment in the duration of the great cycle, or the *Mahayuga*.

The fine philosophical remarks of Hegel are found to have their application in the teachings of Occult science, which shows nature ever acting with a given purpose, whose results are always dual. This was stated in our first Occult volumes, in *Isis Unveiled*, p. 268, Vol. II., in the following words:—

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

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

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

But these cycles—wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West†—do not affect all mankind at one and the same

\* “On World History” in “Philosophy of History,” p. 26. (Sibree’s Eng. Transl.).

† This symbolism does not prevent these now seemingly mythic personages from

time—as explained in the *Racial division of Cycles* (See sub-section 6.) Hence, as we see, the difficulty of comprehending, and discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*pre-ordained*, so to say, by Karmic law—is separated from their physical course. The calculations of the best astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and dealt with upon these lines. And this mastery can be achieved only through INITIATION.

The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner cycles of his (man's) progressive evolution from the ethereal down to the semi-ethereal and purely physical : down to the redemption of man from his *coat of skin* and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the manvantaric "Serpent swallows its tail" and seven minor cycles are passed. These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race ; but there are minor and national as well as tribal cycles within those, which run independently of each other. They are called in the Eastern esotericism the *Karmic* cycles. In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah—the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes ; that while the dreaded goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel her to action and give the impulse to its direction. KARMA-NEMESIS is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel. Yea—

"Wise are they who worship Nemesis"\*

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having ruled the earth once upon a time under the human form of actual living, though truly divine and god-like man. The opinion of Colonel Vallancey (and also of Count de Gobelin) that the *names of the Kabiri appear to be all allegorical*, and to have signified no more (?) than an almanac of the vicissitudes of the seasons—calculated for the operations of agriculture" (*Collect. de Reb. Hibern.*, No. 13, *Præf.* Sect. 5) is as absurd as his assertion that Æon, Kronos, Saturn and Dagon are all one, namely, the "patriarch Adam." The Kabiri were the instructors of mankind in agriculture, because they were the *regents* over the seasons and Cosmic cycles. Hence it was they who regulated, as planetary Spirits or "Angels" (messengers), the *mysteries of the art of agriculture*.

\* Who dread Karma-Nemesis would be better.

—as the *chorus* tells Prometheus. And as unwise they, who believe that the goddess may be propitiated by whatever sacrifices and prayers, or have her wheel diverted from the path it has once taken. “The triform Fates and ever mindful Furies” are her attributes only on earth, and begotten by ourselves. There is no return from the paths she cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym of PROVIDENCE, minus *design*, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World’s evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the “ways of Providence.” We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives,

not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, "the laws of life," one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, "the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their re-action."

Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood *IN ACTU*, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if—

". . . . virtue in distress, and vice in triumph  
Make atheists of mankind,"\*

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing *That* which—

. . . . .  
"Just, though mysterious, leads us on unerring  
Through ways unmark'd from guilt to punishment . . . ."

—which are now the ways and the high road on which move onward the great European nations. The Western Aryans had, every nation

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\* Dryden.

and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron Age, the *Kali-Yuga*, an age BLACK WITH HORRORS. . . .

It is true, on the other hand, that the exoteric cycles of every nation have been correctly made to be derived from, and depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But in their purely physical sense, Europe knows of no other cycles than the astronomical, and makes its computations accordingly. Nor will it hear of any other than *imaginary* circles or circuits in the starry heavens that gird them—

“With centric and eccentric scribbled o'er  
Cycle and epicycle, orb in orb . . .”

But with the pagans, with whom, as Coleridge has it—“ . . . . Time, cyclical time, was their abstraction of the Deity . . .” that “Deity” manifesting co-ordinately with, and only through Karma, and being that KARMA-NEMESIS itself, the cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations. Modern wisdom is satisfied with astronomical computations and prophecies based on unerring mathematical laws. Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit—ASTROLOGY. And, as the sidereal motions *do* regulate and determine other events on Earth—besides potatoes and the periodical disease of that useful vegetable—(a statement which, not being amenable to scientific explanation, is merely derided, while accepted)—those events have to be allowed to find themselves predetermined by even simple astronomical computations. Believers in astrology will understand our meaning, sceptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich-like, to their own fate. . . . . \*

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\* Not all, however, for there are men of Science awakening to truth. This is what we read: “Whatever way we turn our eyes we encounter a mystery . . . all in Nature for us is *the unknown*. . . Yet they are numerous, those superficial minds for whom nothing can be produced by natural forces outside of facts observed long ago, consecrated in books and grouped more or less skilfully with the help of theories whose ephemeral duration ought, by this time, to have demonstrated their insufficiency, . . . . I do not pretend to *contest the possibility of invisible Beings, of a nature different from ours and susceptible of moving matter to action*. Profound philosophers have admitted it in all epochs as a consequence of the great law of continuity which rules the Universe. That intellectual life, which we see starting in some way from non-being (*néant*) and gradually reaching man, can it stop abruptly at man to reappear only in the infinite, in the sovereign regulator of the world? This is little probable.” Therefore . . . “I

This because their little *historical* period, so called, allows them no margin for comparison. Sidereal heaven is before them; and though their spiritual vision is still unopened and the atmospheric dust of terrestrial origin seals their sight and chains it to the limits of physical systems, still they do not fail to perceive the movements and note the behaviour of meteors and comets. They record the periodical advents of those wanderers and "flaming messengers," and prophecy, in consequence, earthquakes, meteoric showers, the apparition of certain stars, comets, etc., etc. Are they soothsayers for all that? No, they are learned astronomers.

Why, then, should occultists and astrologers, as learned, be disbelieved, when they prophecy the return of some cyclic event on the same mathematical principle? Why should the claim that they *know it* be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate, similar effects. Are the prophecies derided, because of the claim of the hundreds of thousands of years of observation, and the millions of years of the human races? In its turn modern Science is laughed at for its far more modest geological and anthropological figures, by those who hold to Biblical chronology. Thus Karma adjusts even human laughter at the mutual expense of sects, learned societies, and individuals. Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision*, nor *prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to. The reliability of the information depends, of course, on the acceptation or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race—that which preceded being traditional. Moreover, those who believe in Seership and Occult

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no more deny the existence of Spirits than I deny soul while trying to explain certain facts without their hypothesis . . ." "The Non-Defined Forces," Historical and Experimental Researches, p. 3. The above is written by A. de Rochas, a well-known man of science in France, his work being one of the signs of the time. (Paris: Masson, Boulevard St. Germain, 1887.)

powers will have no difficulty in crediting the general character, at least, of the information given, even if traditional, once the latter is checked and corrected by the corroboration of clairvoyance and esoteric knowledge. But in the present case no such metaphysical belief is claimed as our chief dependence, but a proof is given on what, to every Occultist, is quite scientific evidence—the records preserved through the *Zodiac* for incalculable ages.

It is now amply proved that even horoscopes and judiciary astrology are not quite based on a fiction, and that stars and constellations, consequently, have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races, and mankind in bulk? This, again, is a claim made on the authority of the Zodiacal records. We shall examine then, if you please, how far the Zodiac was known to the ancients, and how far it is forgotten by the moderns.



## XVII.

### “THE ZODIAC AND ITS ANTIQUITY.”

“ALL men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess,” said Jordan, justly adding to this—“and yet almost all men *are guided by the understandings of others, not by their own*; and may be said more truly to adopt, than to beget, their opinions.”

This becomes doubly true in the matter of scientific opinions upon hypotheses offered for consideration—the prejudice and preconceptions of “authorities,” so called, often deciding upon questions of the most vital importance for history. There are several such predetermined opinions among our learned Orientalists, yet few are more unjust or *illogical* than the general error with regard to the antiquity of the Zodiac. Thanks to the hobby of some German Orientalists, English and American Sanskritists have accepted Professor Weber’s opinion that the peoples of India had no idea or knowledge of the Zodiac prior to the Macedonian invasion, and that it is from the Greeks that the ancient Hindus imported it into their country. We are further told, by several other “authorities,” that no Eastern nation knew of the Zodiac before the Hellenes kindly acquainted their neighbours with their invention. *This*, in the face of the *Book of Job*, declared, even by themselves, to be the oldest in the Hebrew canon, certainly prior to Moses, and which speaks of the *making* “of Arcturus, Orion, and Pleiades (*Ash, Kesil, and*

*Cimah*) and the chambers of the South" (ix. 9); of Scorpio and the *Mazzaroths*—the TWELVE SIGNS (xxxviii., 31,32), which words, if they mean anything, imply knowledge of the Zodiac even among the nomadic Arabic tribes. The *Book of Job*, they say, precedes Homer and Hesiod by at least one thousand years—the two Greek poets having themselves flourished some eight centuries before the Christian era (!!). One who prefers, by the bye, to believe Plato, who shows Homer flourishing far earlier, could point to a number of Zodiacal signs mentioned in the *Iliad* and the *Odyssey*, in the Orphic poems, and elsewhere. But since the cock-and-bull hypothesis of some modern critics to the effect that neither Orpheus, nor yet Homer and Hesiod, ever existed, it would seem time lost to mention these Archaic authors at all. The Arabian *Job* will suffice; unless, indeed, his volume of lamentations, along with the poems of the two Greeks, adding to them those of Linus, should now be also declared to be the patriotic forgery of the Jew Aristobulus. But if the Zodiac was known in the days of Job, how could the civilized and philosophical Hindus have remained ignorant of it?

Risking the arrows of modern criticism—rather blunted by misuse—the reader may be made acquainted with Bailly's learned opinion upon the subject. Inferred speculations may be shown to be erroneous. Mathematical calculations stand on more secure grounds. Taking as a starting point several astronomical references in *Job*, Bailly devised a very ingenious means of proving that the earliest founders of the science of the Zodiac belonged to an antediluvian, primitive people. The fact that he seems willing to see in Thoth, Seth, and in *Fohi* (of China), some of the Biblical patriarchs, does not interfere with the validity of his proof as to the antiquity of the Zodiac.\* Even accepting, for argument's sake, his cautious 3700 years B.C. as the correct age of the science, this date proves in the most irrefutable way that it was not the Greeks who invented the Zodiac, for the simple reason that they did not yet exist as a nation thirty-seven centuries B.C.—not as an *historical* race admitted by the critics, at any rate. Bailly then calculated the period at which the constellations manifested the atmospheric influence called by Job "sweet influences of the Pleiades"† (in Hebrew, *Chimah*, see *Job xxxviii.* 31); of the *Cesil* (Orion); and that of the *desert* rains with reference to *Scorpio*, the eighth constellation; and found that in presence the eternal conformity of those divisions of the zodiac and names of the planets applied in the same order everywhere and always; and in presence of the impossibility of attributing it all to chance and *coincidence*,

\* *Astronomie Antique.*

† The *Pleiades*, as all know, are the seven stars beyond the Bull, which appear at the beginning of spring. They have a very occult meaning in the Hindu esoteric philosophy, and are connected with *sound* and other mystic principles in Nature.

“which never creates such similarities,” there must be allowed for the zodiac a great antiquity indeed. (See *Astronomie Antique*, pp. 63 to 74.)

Again, if the Bible is supposed to be an authority on any matter (and there are some who still believe so, whether from Christian or Kabalistical considerations), then the zodiac is clearly mentioned in II Kings, xxiii. 5. Before the “book of the law” was “found” by Hilkiah, the high priest (xxii.), the signs of the zodiac were known and worshipped. They were held in the same adoration as the sun and moon, since the “priests, whom the kings of Judah had ordained to burn incense . . . unto Baal, to the sun, moon, and to the planets, and to all the host of heaven,” or the *twelve signs* or *constellations*, as the marginal note in the English Bible explains (see II. Kings xxiii. 5), had followed the injunction for centuries. They were stopped in their idolatry only by King Josiah, 624 years B.C.

The Old Testament is full of allusions to the twelve zodiacal signs, and the whole scheme is built upon it—heroes, personages, and events. Thus in the dream of Joseph, who saw eleven “stars” bowing to the *twelfth*, which was *his* “star,” the zodiac is meant. The Roman Catholics have discovered in it, moreover, a prophecy of Christ, who is that *twelfth* star, they say, and the *eleven* apostles; the absence of the *twelfth* being also regarded as a prophetic allusion to the treachery of Judas. The twelve sons of Jacob are again a reference to the same, as justly pointed out by Villapandus (*Temple de Jerusalem*, Vol. II., p. 2nd part, chap. xxx.). Sir James Malcolm, in his *History of Persia* (ch. vii.), shows the *Dabistan* echoing all such traditions about the Zodiac. He traces the invention of it to the palmy days of the golden age of Iran, remarking that one of the said traditions maintains that the genii of the planets are represented under the same shapes and figures they had assumed, when *they showed themselves to several holy prophets*, and have thus led to the establishment of the rites based on the Zodiac.

Pythagoras, and after him Philo Judæus, held the number 12 as very sacred. “The dodecahedron is a PERFECT number.” It is the one among the signs of the Zodiac, Philo adds, that the sun visits in twelve months, and it is to honour that sign that Moses divided his nation into twelve tribes, established the twelve cakes (Levit. xxiv., 5) of the *shewbread*, and placed twelve precious stones around the *ephod* of the pontiffs. (See *De Profugis*.)

According to Seneca, Berosus taught prophecy of every future event and cataclysm by the Zodiac; and the time fixed by him for the conflagration of the world (*pralaya*), and another for a deluge, is found to answer to the time given in an ancient Egyptian papyrus. It comes at every renewal of the cycle of the sidereal year of 25,868 years. The names of the Akkadian months were called by, and derived from, the

names of the signs of the Zodiac, and the Akkadians themselves are far earlier than the Chaldæans. Mr. Proctor shows, in his *Myths and Marvels of Astronomy*, that the ancient astronomers had acquired a system of the most accurate astronomy 2,400 years B.C.; the Hindus date their Kali Yug from a great periodical conjunction of the planets thirty-one centuries B.C.; and, withal, it is the Greeks belonging to the expedition of Alexander the Great, who were the instructors of the Aryan Hindus in astronomy!

Whether the origin of the Zodiac is Aryan or Egyptian, it is still of an immense antiquity. Simplicius (VIth cent. A.D.) writes that he had always heard that the Egyptians had kept astronomical observations and records for the last 630,000 years. This statement appears to frighten Mr. G. Massey, who remarks on this in his *Natural Genesis* (318) that "if we read this number of years by the month which Euxodus said the Egyptians termed a year, *that* would still yield the length of two cycles of precession (or 51,736 years). Diogenes Laertius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great (*Proem*, 2). Martianus Capella corroborates the same by telling posterity that the Egyptians had secretly studied astronomy for over 40,000 years, before they imparted their knowledge to the world (*Astronomy of the Ancients*, Lewis, p. 264).

Several valuable quotations are made in the *Natural Genesis* with the view of supporting the author's theories, but they justify the teaching of the *Secret Doctrine* far more. For instance, Plutarch is quoted from his *Life of Sulla*, saying: "One day when the sky was serene . . . a sound was heard in it . . . of a trumpet, so loud, shrill and mournful, that it affrighted . . . the world. The Tuscan sages said that it *portended a new race of men, and a renovation of the world; for they affirmed that there were eight several kinds of men, all being different in life and manners, and that Heaven had allotted each its time, which was limited by the circuit of the great year*" (25,868 years).

This reminds one strongly of our seven races of men, and of the eighth—the "animal man"—descended from the later Third Race; as also of the successive submersions and destruction of the continents which finally disposed of almost the entire bulk of that race.

"The Assyrians," says Iamblichus, "have not only preserved the memorials of seven and twenty myriads of years (270,000 years) as Hipparchus says they have, but likewise of the whole apocatastases and periods of the seven rulers of the world." (Proclus, in *Timæus*, b. I.) This is the calculation of the *Esoteric Doctrine*, as approximately as it can be. For 1,000,000 of years are allowed for our present Root-race (the Fifth), and about 850,000 years since the submersion of the last large island (part of the Continent), the Ruta of the Fourth Race, or the Atlanteans;

while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the glacial period or thereabouts (*vide* Book II.). But the Seven Rulers, or the seven great Dynasties of the *divine* kings belong to the traditions of every great people of antiquity. Wherever twelve are mentioned, these are invariably the 12 signs of the zodiac.

So patent is the fact, that the Roman Catholic writers—especially among the French Ultramontanes—have tacitly agreed to connect the twelve Jewish Patriarchs with the *signs* of the Zodiac. This is done in a kind of prophetic-mystic way, which would sound to pious and ignorant ears like a portentous sign, a tacit divine recognition of the “chosen people of God,” whose finger has purposely traced in heaven, from the beginning of creation, the numbers of these patriarchs. For instance, these writers (De Mirville among others) recognise curiously enough all the characteristics of the 12 signs of the Zodiac, in the words addressed by the dying Jacob to his Sons, and in his definitions of the future of each Tribe. (*Vide Genesis, ch. xlix.*) Moreover, the respective banners of the same tribes are claimed to have exhibited the same symbols and the same names as the signs, repeated in the 12 stones of the *Urim* and *Thummim*, and on the 12 wings of the cherub. Leaving the proof of exactitude in the alleged correspondence to the said mystics, it is as follows: Man, or the *Aquarius*, is in the sphere of Reuben, who is declared as “unstable as water” (the *Vulgate* has it, to be “*rushing* like water,”; *Gemini*, in the strong fraternal association of Simeon and Levi; *Leo*, in that of Judah, “the strong Lion” of his tribe, “the lion’s whelp”; the *Pisces*, in Zabulon, who “shall dwell at the haven of the sea”; *Taurus*, in Issachar, because he is “a strong ass couching down,” etc., and therefore associated with the stables; *Virgo-Scorpio*, in Dan, who in described as “a serpent, an adder in the path that biteth,” etc.; *Capricornus* in Naphtali, who is “a hind (a deer) let loose;” *Cancer*, in Benjamin, for he is “*ravenous*”; *Libra*, the “Balance,” in Asher, whose “bread shall be fat”; *Sagittarius* in Joseph, because “his bow abode in strength.” To make up for the *twelfth* sign, *Virgo*, made independent of *Scorpio*, is Dina, the only daughter of Jacob. (See *Genesis xlix.*) Tradition shows the *alleged* tribes carrying the 12 signs on their banners. But the Bible is, besides these, full of theo-cosmological and astronomical symbols and personifications.

It remains to wonder, and query—if the actual, living Patriarch’s destiny was so indissolubly wound up with the Zodiac—how it is that after the loss of the ten tribes, ten signs out of the twelve have not also miraculously disappeared from the sidereal fields? But this is of no great concern. Let us rather busy ourselves with the history of the Zodiac itself.

Now the reader may be reminded of some opinions expressed on the subject by several of the highest authorities in Science.

Newton believed the invention of the Zodiac could be traced as far back as the expedition of the Argonauts; and Dulaure fixed its origin at 6,500 years B.C., just 2,496 years before the creation of the World according to the Bible chronology.

Creuzer believes it very easy to show that most of the theogonies are intimately connected with religious calendars, and point to the Zodiac as their prime origin—if not identical with the Zodiac known to us now, then something very analogous to it. He feels certain that the Zodiac and its mystic relations are at the bottom of all the mythologies, under one form or the other. and that it had existed in the old form for ages before; owing to some singular co-ordination of events, it was brought out in the present defined astronomical garb. (*Creuzer*, Book III., page 930.)

Whether “the genii of the planets” (our Dhyān Chohans of supra-mundane spheres) showed themselves to “holy prophets” or not, as claimed in the *Dabistan*, it would seem that great laymen and warriors were favoured in the same way in days of old, when astrological *magic* and *theophania* went hand in hand in Chaldea. For Xenophon, no ordinary man, narrates of Cyrus, that at the moment of his death that king was giving ardent thanks to gods and heroes, for having *so often* instructed him *themselves* about the *signs* in heaven, *ἐν οὐρανῶν σημεῖοις* (*Cyropédie*, “Ant. du Zodiacue.”)

Unless the science of the zodiac is supposed to be of the highest antiquity and universality, how account for its signs being traced in the oldest theogonies? Laplace is said to have felt struck with amazement at the idea of the days of Mercury (Wednesday), Venus (Friday), Jupiter (Thursday), Saturn (Saturday), and others being related to the days of the week in the same order and with the same names in India as in Northern Europe. “Try, if you can, with the present system of *autochthonous* civilizations, so much in fashion in our day, to explain how nations with no ancestry, no traditions or birthplace in common, could have succeeded in inventing a kind of celestial phantasmagoria, a veritable *imbroglio* of sidereal denominations, without sequence or object, having no figurative relation with the constellations they represent, and still less, *apparently*, with the phases of our terrestrial life they are made to signify,” had there not been a *general* intention and a *universal* cause and belief, at the root of all this? (*Pneumatologie*, Vol. IV., p. 61.) Most truly has Dupuis asserted the same: “Il est impossible de découvrir le moindre trait de ressemblance entre les parties du ciel et les figures que les astronomes y ont *arbitrairement* tracées, et de l'autre côté; *le hasard est impossible*,” he says. (*Origine des Cultes*, “Zodiaque.”)

Most certainly chance is “*impossible.*” There is no “chance” in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. “Chance,” says Coleridge, “is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual.” Replace the word “God” by that of *Karma* and it will become an Eastern axiom. Therefore, the *sidereal* “prophecies” of the zodiac, as they are called by Christian mystics, never point to any one particular event, however solemn and sacred it may be for some one portion of humanity, but to ever-recurrent, periodical laws in nature, understood but by the Initiates of the *sidereal gods* themselves.

No occultist, no astrologer of Eastern birth, will ever agree with Christian mystics, or even with Kepler’s mystical astronomy, his great science and erudition notwithstanding; simply because, if his premises are quite correct, his deductions therefrom are one-sided and biassed by Christian preconceptions. Where the latter finds a prophecy directly pointing at the Saviour, other nations see a symbol of an eternal law decreed for the actual manvantara. Why see in the *Pisces* a direct reference to Christ—one of the several world-reformers, a Saviour but for his direct followers, but only a great and glorious Initiate for all the rest—when that constellation shines as a symbol of all the past, present, and future Spiritual Saviours who dispense light and dispel mental darkness? Christian symbologists have tried to prove that it was that of Ephraim (Joseph’s son), the *elect* of Jacob, that therefore, it was at the moment of the Sun entering into the sign of the Fish (*Pisces*) that “the Elect Messiah, the *Ἰχθῦς* of the first Christians, had to be born. But, if Jesus of Nazareth was that Messiah—was he really born at that “moment,” or was he made to be so born by the adaptation of theologians, who sought only to make their preconceived ideas fit in with *sidereal facts* and popular belief? Everyone knows that the real time and year of the birth of Jesus are totally unknown. And it is the Jews, whose forefathers have made the word *Dag* signify both “fish” and “Messiah,” who, during the forced development of their rabbinical language, are the first to deny this Christian claim. And what of the further facts that Brahmins also connect *their* “Messiah,” the eternal Avatar Vishnu, with a *fish* and the Deluge, and that the Babylonians made of their *Dag-On*, equally a fish and a Messiah, the Man-Fish and Prophet?

There are those learned iconoclasts among Egyptologists, who say that “when the Pharisees sought a ‘*sign from heaven*’ Jesus said, ‘*there shall no sign be given but the sign of Jonas*’ (Mat. xvi. 4). . . . The sign of Jonas is that of the Oan or fishman of Nineveh. . . . Assuredly there was no other sign than that of the Sun reborn in *Pisces*. The

voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning fish-man Ichthys, Oannes, or Jonas—who could not be made flesh.”

It would appear that Kepler maintained it as a positive *fact* that, at the moment of the “incarnation,” all the planets were in conjunction in the sign of *Pisces*, called by the Jews (the Kabalists) the “constellation of the Messiah.” “It is this constellation,” he averred, “that was placed the *star of the Magi*.” This statement, quoted by Dr. Sepp (*Vie de notre Seigneur Jésus Christ*, Vol. I. p. 9), emboldened him to remark that “all the Jewish traditions while announcing that *star*, that *many nations* have seen,” (!)\* added that “it would absorb the *seventy planets* that preside over the destinies of various nations on this globe.” † “In virtue of those natural prophecies,” explains Dr. Sepp, “it was written in the stars of the firmament that the Messiah would be born in the lunar year of the world 4320, in that memorable year when the entire choir of the planets would be feasting its jubilee.”

There was indeed a rage, at the beginning of the present century, for claiming from the Hindus restoration of an alleged robbery from the Jews of their “gods,” patriarchs, and chronology. It was Wilford who had recognized Noah in Prithee and in Satyavrata, Enos in Dhruva, and even Assur in Iswara. Yet, after being residents for so many years in India, some Orientalists, at least, ought to have known that it was not the Hindus alone who had these figures, or who had divided their great age into four minor ages. Nevertheless writers in the *Asiatic Researches* indulged in the most extravagant speculations.

“Christian theologians think it their duty to write against the long periods of Hindu chronology,” argues very pertinently S. A. Mackey, the Norwich “philosopher, astronomer, and shoemaker.” “But when a man of learning crucifies the names and numbers of the ancients, and wrings and twists them into a form which means something quite foreign to the intention of the ancient authors; but which, so mutilated, fits in with the birth of some maggot pre-existing in his own brain with so much exactness that he pretends *to be amazed* at the discovery, I cannot think him quite so pardonable” (*Key of Urania*).

This is intended to apply to Captain (later Colonel) Wilford, but the

\* Whether many nations have seen that identical star, or not, we all know that the sepulchres of “the three Magi,” who rejoice in the quite *Teutonic* names of Kaspar and Melchior, Balthazar being the only exception, and the two having little of the Chaldean ring in them—are shown by the priests in the famous cathedral of Cologne, where the Magian bodies are not only supposed, but firmly believed to have been buried.

† This tradition about the *seventy planets* that preside over the destinies of nations, is based on the occult cosmogonical teaching that besides our own septenary chain of world-planets, there are many more in the solar system.

words may fit more than one of our modern Orientalists. The former was the first to crown his unlucky speculations in Hindu chronology and the Purânas by connecting the 4,320,000 years with biblical chronology, simply dwarfing the figures to 4,320 years (the supposed lunar year of the Nativity), and Dr. Sepp has simply plagiarized the idea from this gallant officer. Moreover, he persisted in seeing in them Jewish property, as well as a Christian prophecy, thus accusing the Aryans of having helped themselves to Semitic revelation, whereas it was the reverse. The Jews, moreover, need not be accused of despoiling the Hindus, of whose figures Ezra probably knew nothing. They had evidently and undeniably borrowed them from the Chaldeans, along with their gods. Of the 432,000 years of the Chaldean divine Dynasties\* they made 4,320 lunar years from the world's creation to the Christian era; as to the Babylonian and Egyptian Gods, they transformed them as quietly and modestly into Patriarchs. Every nation was more or less guilty of such refashioning and adaptation of a Pantheon (common once to all) of universal, into national, tribal gods and Heroes. It was their property in its new Pentateuchal garb, and no one of the Israelites has ever forced it upon any other nation—least of all upon Europeans.

Without stopping to notice this very unscientific chronology more than is necessary, we may make a few remarks that may be found to the point. These figures of 4,320 *lunar* years of the world (in the Bible the *solar* years are used) are not fanciful, as such, even if their application is quite erroneous; for they are only the distorted echo of the primitive esoteric, and later on Brahminical doctrine concerning the Yugas. A "Day" of Brahmâ equals 4,320,000,000 years, as also a "Night" of Brahmâ, or the duration of Pralaya, after which a *new* SUN rises trium-

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\* Every scholar is aware, of course, that the Chaldeans claimed the same figures (432) or (432,000) for their divine dynasties as the Hindus do for their Mahayuga, namely, 4,320,000. Therefore has Dr. Sepp, of Munich, undertaken to support Kepler and Wilford in their charge that the Hindus had borrowed them from the Christians, and the Chaldeans from the Jews, who, as claimed, expected their Messiah in the lunar year of the world 4,320!!! As these figures, according to ancient writers, were based by Berosus on the 120 Saroses—each of the divisions meaning six neroses of 600 years each, making a sum total of 432,000 years—they do not thus appear peremptory. But the pious professor of Munich undertook to explain them in *the correct way*. He claims to have solved the riddle by showing that "the saros being composed according to Pliny of 222 synodical months, to wit, 18 years 6/10," the calculator naturally fell back into the figures "given by Suidas," who affirmed that the 120 saroses made 2,222 sacerdotal and cyclic years, which equalled 1,656 solar years." (*Vie de Nôtre Seigneur Jésus Christ, Vol. II., p. 417.*)

Suidas said nothing of the kind, and, if he had, he would prove little, if anything, by it. The *neroses* and *saroses* were the same thorn in the side of *uninitiated* ancient writers, as the apocalyptic 666 of the "great Beast" is in that of the modern, and they have found their unlucky Newtons as the latter figures have,

phantly over a *new manvantara*, for the septenary chain it illuminates. The teaching had penetrated into Palestine and Europe centuries before the Christian era (see *Isis Unveiled* II. 132), and was present in the minds of the Mosaic Jews, who based upon it their small cycle, though it received full expression only through the Christian chronologers of the Bible, who adopted it, as also the 25th of December, the day on which all the *solar* gods were said to have been incarnated. What wonder, then, that the Messiah was *made* to be born “the *lunar* year of the world 4,320?” The “Son of Righteousness and *Salvation*” had once more arisen and had dispelled *pralajic* darkness of chaos and *non-being* on the plane of our objective little globe and chain. Once the subject of the adoration was settled upon, it was easy to make the supposed events of his birth, life, and death, fit in with the *Zodiacal* exigencies and old traditions, though they had to be somewhat remodelled for the occasion.

Thus what Kepler said, as a great astronomer, becomes comprehensible. He recognised the grand and universal importance of all such planetary conjunctions, “each of which”—as he has well said—“is a *climacteric* year of Humanity.”\* The rare conjunction of Saturn, Jupiter, and Mars has its significance and importance on account of its *certain great results*—in India and China as much as it has in Europe for the respective mystics of all those countries. And it is certainly no better now than a mere assumption to maintain that nature had only Christ in view, when building her (to the profane) fantastic and meaningless constellations. If it is claimed that it was no hazard that could lead the archaic architects of the Zodiac, thousands of years ago, to mark with the asterisk (*a*) the figure of *Taurus*, with no better or more valid proof of it being *prophetic* of the *Verbum* or Christ than that the *aleph* of *Taurus* means “the ONE” and the FIRST, and that Christ was also the *alpha* or the ONE, then this “proof” may be shown strangely invalidated in more than one way. To begin with, the Zodiac existed before the Christian era, at all events; further, all the Sun-gods had been mystically connected with that constellation (*Taurus*)—Osiris, for instance—and were all called by their respective votaries “the First.” Then the compilers of the mystical epithets given to the Christian Saviour, were all more or less acquainted with

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\* The reader has to bear in mind that the phrase “climacteric year” has more than the usual significance, when used by Occultists and Mystics. It is not only a critical period, during which some great change is periodically expected, whether in human or cosmic constitution, but it likewise pertains to spiritual universal changes. The Europeans called every 63rd year “the grand climacteric,” and perhaps justly supposed those years to be the years produced by multiplying 7 into the odd numbers 3, 5, 7 and 9. But *seven* is the real scale of nature, in Occultism, and 7 has to be multiplied in quite a different way and method, unknown as yet to European nations.

the significance of the Zodiacal signs; and it is easier to suppose that they should have arranged their claims so as to answer the mystic signs, than that the latter should have shone as a prophecy for one portion of humanity, for millions of years, taking no heed of the numberless generations that had gone before, and those to be born hereafter.

“It is not simple chance,” we are told, “that has placed in certain spheres, on a throne, the head of that bull (*Taurus*), trying to push away with the *ansated cross* on its horns, a *Dragon*; the more so, since this constellation of *Taurus* was called ‘*the great city of God and the mother of revelations*,’ and also ‘*the interpreter of the divine voice*,’ the *Apis pacis* of Hermoutis, in Egypt, which (as the *patristic* fathers would assure the world) preferred oracles that related to the birth of the Saviour” (*Pneumatologie*, iv., 71).

To this theological assumption there are several answers. *Firstly*, the ansated Egyptian cross, or *tau*, the Jaina cross, or Swastica, and the Christian cross have all the same meaning. *Secondly*, no peoples or nations except the Christians gave the significance to the Dragon that is given to it now. The serpent was the symbol of WISDOM; and the Bull (*Taurus*) the symbol of physical or terrestrial *generation*. Thus the latter, pushing off the Dragon, or *spiritual*, Divine Wisdom, with the *Tau*, or Cross—which is esoterically “the foundation and framework of all construction”—would have an entirely *phallic*, physiological meaning, had it not still another significance unknown to our Biblical scholars and symbologists. At any rate, it shows no special reference to the *Verbum* of St. John, except, perhaps, in a general sense. The *taurus* (which, by the way, is no *lamb*, but a bull) was sacred in every Cosmogony, with the Hindus as with the Zoroastrians, with the Chaldees as with the Egyptians. So much, every schoolboy knows.

It may perhaps help to refresh the memory of our Theosophists by referring them to what was said of the Virgin and the Dragon, and the universality of periodical births and re-births of World-Saviours—solar gods—in *Isis*, II., 490, with reference to certain passages in Revelations.

In 1853, the *savant* known as Erard-Mollien read before the Institute of France a paper tending to prove the antiquity of the Indian Zodiac, in the signs of which were found the root and philosophy of all the most important religious festivals of that country, the origin of which religious ceremonies goes back into the night of time at least 3,000 B.C., as the lecturer tried to demonstrate. The Zodiac of the Hindus, he thought, was far anterior to the Zodiac of the Greeks, and differed from it in some particulars vastly. In it one sees the *Dragon* on a tree, at the foot of which the “*Virgin*,” *Kanya-Durga*, one of the most ancient goddesses, is placed on a *lion* dragging after him the *solar car*. “This is the reason why,” he added, “this *Virgin Durga* is not the simple *memento* of

an astronomical fact, but verily the most ancient divinity of the Indian Olympus. She is evidently the same of whom all the Sibylline books spoke, those works that have been the source of the inspiration of Virgil; the virgin whose return was prophesied as a sign of universal renovation. . . . And why," he added, "when we see to this day, the months named after the deity-names of this solar Zodiac by the Malayalim-speaking people of southern India—why should that people have abandoned their ancestral Zodiac to burden themselves with that of the Greeks? Everything proves, on the contrary, that these zodiacal figures have been transmitted to the Greeks by the Chaldees, who got them from the Brahmans." (*See Recueil de l'Académie des Inscriptions*, 1853.)

But all this is very poor testimony. Let us remember, however, also that which was said and accepted by the contemporaries of Volney, who, in his "Ruins of Empires," p. 360, remarks that as *Aries* was in its fifteenth degree 1447 B.C., it follows that the first degree of "Libra" could not have coincided with the Vernal equinox more lately than 15,194 years B.C., to which, if you add 1,790 years since Christ, it appears that 16,984 years have elapsed since the origin of the *Zodiac*.

Dr. Schlegel, moreover, in his *Uranographie Chinoise* assigns to the Chinese Astronomical Sphere an antiquity of 18,000 years. (*Vide* pp. 54, 196, *et seq.*)

Nevertheless, as opinions quoted without adequate proofs are of little avail, it may be more useful to turn to scientific evidence. M. Bailly, the famous French astronomer of the last century, Member of the Academy, etc., etc., asserts that the Hindu systems of astronomy are by far the oldest, and that from them the Egyptians, Greeks, Romans, and even the Jews derived their knowledge. In support of these views he says—

"The astronomers who preceded the epoch 1,491 are, first, the Alexandrian Greeks; Hipparchus, who flourished 125 years before our era, and Ptolemy, 260 years after Hipparchus. Following these were the Arabs, who revived the study of astronomy in the ninth century. These were succeeded by the Persians and the Tartars, to whom we owe the tables of Massireddin in 1269, and those of Ulug-beg in 1437. Such is the succession of events in Asia as known prior to the Indian epoch 1491. What, then, is an epoch? It is the observation of the longitude of a star at a given moment, the place in the sky where it was *seen*, and which serves as a point of reference, a starting-point from which to calculate both the past and future positions of the star from its observed motion. But an epoch is useless unless the motion of the star has been determined. A people, new to science and obliged to borrow a foreign astronomy, finds no difficulty in fixing an epoch, since

the only observation needed is one which can be made at any moment. But what it needs above all, what it is obliged to borrow, are those elements which depend on accurate determination, and which require continuous observation; above all, those motions which depend on time, and which can only be accurately determined by centuries of observation. These motions, then, must be borrowed from a nation which has made such observations, and has behind it the labours of centuries. We conclude, therefore, that a new people will not borrow the epochs of an ancient one, without also borrowing from them the 'average motions.' Starting from this principle we shall find that the Hindu epochs 1491 and 3102 could not have been derived from those of either Ptolemy or Ulug-beg."

There remains the supposition that the Hindus, comparing their observations in 1491 with those previously made by Ulug-beg and Ptolemy, used the intervals between these observations to determine the "average motions." The date of Ulug-beg is too recent for such a determination; while those of Ptolemy and Hipparchus were barely remote enough. But if the Hindu motions had been determined from these comparisons, the epochs would be connected together. Starting from the epochs of Ulug-beg and Ptolemy we should arrive at all those of the Hindus. But this is not the case. Hence foreign epochs were either unknown or useless to the Hindus.\*

We may add to this another important consideration. When a nation is obliged to borrow from its neighbours the methods or the average motions of its astronomical tables, it has even greater need to borrow, besides these, the knowledge of the inequalities of the motions of the heavenly bodies, the motions of the apogee, of the nodes, and of the inclination of the ecliptic; in short, all those elements the determination of which requires the art of observing, some instrumental appliances, and great industry. All these astronomical elements, differing more or less with the Greeks of Alexandria, the Arabs, the Persians and the Tartars, exhibit no resemblance whatever with those of the Hindus. The latter, therefore, borrowed nothing from their neighbours.

Condensing Bailly's remarks, he comes to the following conclusions:—

If the Hindus did not borrow their epoch, they must have possessed a real one of their own, based on their own observations; and this must be either the epoch of the year 1491 after, or that of the year 3102 before our era, the latter preceding by 4592 years the epoch 1491. We have to choose between these two epochs and to decide which of them is based on observation. But before stating the arguments which can and must

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\* For a detailed scientific proof of this conclusion, see page 121 of Mr. Bailly's work, where the subject is discussed technically.

decide the question, we may be permitted to make a few remarks to those who may be inclined to believe that it is modern observations and calculations which have enabled the Hindus to determine the past positions of the heavenly bodies. It is far from easy to determine the celestial movements with sufficient accuracy to ascend the stream of time for 4592 years, and to describe the phenomena which must have occurred at that period.

We possess to-day excellent instruments; exact observations have been made for some two or three centuries, which already permit us to calculate with considerable accuracy the average motions of the planets; we have the observations of the Chaldeans, of Hipparchus and of Ptolemy, which, owing to their remoteness from the present time, permit us to fix these motions with greater certainty. Still we cannot undertake to represent with invariable accuracy the observations throughout the long period intervening between the Chaldeans and ourselves; and still less can we undertake to determine with exactitude events occurring 4592 years before our day. Cassini and Maier have each determined the secular motion of the moon, and they differ by 3m. 43s. This difference would give rise in forty-six centuries to an uncertainty of nearly three degrees in the moon's place. Doubtless one of these determinations is more accurate than the other; and it is for observations of very great antiquity to decide between them. But in very remote periods, where observations are lacking, it follows that we are uncertain as to the phenomena. How, then, could the Hindus have calculated back from the year 1491 A.D. to the year 3102 before our era, if they were only recent students of astronomy?

The Orientals have never been what we are. However high an opinion of their knowledge we may form from the examination of their Astronomy, we cannot suppose them ever to have possessed that great array of instruments which distinguishes our modern observatories, and which is the product of simultaneous progress in various arts, nor could they have possessed that genius for discovery, which has hitherto seemed to belong exclusively to Europe, and which, supplying the place of time, causes the rapid progress of science and of human intelligence. If the Asiatics have been powerful, learned and wise, it is power and time which have produced their merit and success of all kinds. Power has founded or destroyed their empires; now it has erected edifices imposing by their bulk, now it has reduced them to venerable ruins; and while these vicissitudes alternated with each other, patience accumulated knowledge; and prolonged experience produced wisdom. It is the antiquity of the nations of the East which has erected their scientific fame.

If the Hindus possessed in 1491 a knowledge of the heavenly motions

sufficiently accurate to enable them to calculate backwards for 4,592 years, it follows that they could only have obtained this knowledge from very ancient observations. To grant them such knowledge, while refusing them the observations from which it is derived, is to suppose an impossibility; it would be equivalent to assuming that at the outset of their career they had already reaped the harvest of time and experience. While on the other hand, if their epoch of 3102 is assumed to be real, it would follow that the Hindus had simply kept pace with successive centuries down to the year 1491 of our era. Thus, time itself was their teacher; they knew the motions of the heavenly bodies during these periods, because they had seen them; and the duration of the Hindu people on earth is the cause of the fidelity of its records and the accuracy of its calculations.

It would seem that the problem as to which of the two epochs of 3102 and 1491 is the real one ought to be solved by one consideration, viz., that the ancients in general, and particularly the Hindus, calculated, and therefore observed, eclipses only. Says Bailly:—

Now, there was no eclipse of the sun at the moment of the epoch 1492; and no eclipse of the moon either 14 days before or after that moment. Therefore the epoch 1491 is not based on an observation. As regards the epoch 3102, the Brahmins of Tirvalour place it at sunrise on February 18th. The sun was then in the first point of the Zodiac according to its true longitude. The other tables show that at the preceding midnight the moon was in the same place, but according to its average longitude. The Brahmins tell us also that this first point, the origin of their Zodiac, was, in the year 3102, 54 degrees behind the equinox. It follows that the origin—the first point of their Zodiac—was therefore in the sixth degree of Libra.

There occurred, therefore, about this time and place an average conjunction; “and indeed this conjunction is given in our best tables: La Caille’s for the sun and Maier’s for the moon.” There was no eclipse of the sun, the moon being too distant from her node; but fourteen days later, the moon having approached the node, must have been eclipsed. Maier’s tables, used without correction for acceleration, give this eclipse; but they place it during the day when it could not have been observed in India. Cassini’s tables give it as occurring at night, which shows that Maier’s motions are too rapid for distant centuries, when the acceleration is not allowed for; and which also proves that in spite of the improvement of our knowledge we can still be uncertain as to the actual aspect of the heavens in past times.

Therefore we believe that as between the two Hindu epochs, the real one is the year 3102, because it was accompanied by an eclipse which could be observed, and which must have served to determine it. This

is a first proof of the truth of the longitude assigned by the Hindus to the sun and the moon at this instant ; and this proof would perhaps be sufficient, were it not that this ancient determination becomes of the greatest importance for the verification of the motions of these bodies, and must therefore be borne out by every possible proof of its authenticity.

We notice, first, that the Hindus seem to have combined two epochs together into the year 3102. The Tirvalour Brahmins reckon primarily from the first moment of the Kali-Yug ; but they have a second epoch placed 2d. 3h. 32m. 30s. later. The latter is the true astronomical epoch, while the former seems to be a civil era. But if this epoch of the Kali-Yug had no reality, and was the mere result of a calculation, why should it be thus divided ? Their calculated astronomical epoch would have become that of the Kali-Yug, which would have been placed at the conjunction of the sun and the moon, as is the case with the epochs of the three other tables. They must have had some reason for distinguishing between the two ; and this reason can only be due to the circumstances and the time of the epoch ; which therefore could not be the result of calculation. This is not all ; starting from the solar epoch determined by the rising of the sun on February 18th, 3102, and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a.m. of February 16th, which is the instant of the beginning of Kali-Yuga. It is curious that this age has not been made to commence at one of the four great divisions of the day. It might be suspected that the epoch should be midnight, and that the 2h. 27m. 30s. are a meridian correction. But whatever may have been the reason for fixing on this moment, it is plain that were this epoch the result of calculation, it would have been just as easy to carry it back to midnight, so as to make the epoch correspond to one of the chief divisions of the day, instead of placing it at a moment fixed by the fraction of a day.

2nd. The Hindus assert that at the first moment of Kali-Yug there was a conjunction of all the planets ; and their tables show this conjunction while ours indicate that it might actually have occurred. Jupiter and Mercury were in exactly the same degree of the ecliptic ; Mars being  $8^{\circ}$  and Saturn  $17^{\circ}$  distant from it. It follows that about this time, or some fourteen days after the commencement of Kali-Yug, the Hindus saw four planets emerge successively from the Sun's rays ; first Saturn, then Mars, then Jupiter and Mercury, and these planets appeared united in a somewhat small space. Although Venus was not among them, the taste for the marvellous caused it to be called a general conjunction of all the planets. The testimony of the Brahmins here coincides with that of our tables ; and this evidence, the result of a tradition, must be founded on actual observation.

3rd. We may remark that this phenomenon was visible about a fortnight after the epoch, and exactly at the time when the eclipse of the moon must have been observed, which served to fix the epoch. The two observations mutually confirm each other; and whoever made the one must have made the other also.

4th. We may believe also that the Hindus made at the same time a determination of the place of the moon's node; this seems indicated by their calculation. They give the longitude of this point of the lunar orbit for the time of their epoch, and to this they add as a constant 40m., which is the node's motion in 12d. 14h. It is as if they stated that this determination was made 13 days after their epoch, and that to make it correspond to that epoch, we must add the 40m. through which the node has retrograded in the interval.

This observation is, therefore, of the same date as that of the lunar eclipse; thus giving three observations, which are mutually confirmatory.

5th. It appears from the description of the Hindu Zodiac given by M. C. Gentil, that on it the places of the stars named "The Eye of Taurus" and the "Wheat-ear of Virgo," can be determined for the commencement of the Kali-Yug.

Now, comparing these places with the actual positions, reduced by *our* precession of the equinoxes to the moment in question, we see that the point of origin of the Hindu Zodiac must lie between the fifth and sixth degree of Libra. The Brahmins, therefore, were right in placing it in the sixth degree of that sign, the more so since this small difference may be due to the proper motion of the stars which is unknown.

Thus it was yet another observation which guided the Hindus in this fairly accurate determination of the first point of their movable zodiac.

It does not seem possible to doubt the existence in antiquity of observations of this date. The Persians say that four beautiful stars were placed as guardians at the four corners of the world. Now it so happens that at the commencement of Kali Yug, 3000 or 3100 years before our era, the "Eye of the Bull" and the "Heart of the Scorpion" were exactly at the equinoctial points, while the "Heart of the Lion" and the "Southern Fish" were pretty near the solstitial points. An observation of the rising of the Pleiades in the evening, seven days before the autumnal equinox, also belongs to the year 3000 before our era. This and similar observations collected in Ptolemy's calendars, though he does not give their authors, these observations, which are older than those of the Chaldeans, may well be the work of the Hindus. They are well acquainted with the constellation of the Pleiades, and while we call it vulgarly the "Poussinière" they name it: *Pillaloo-codi*—the "Hen and chickens." This name has therefore, passed from people to

people, and comes to us from the most ancient nations of Asia. We see that the Hindus must have observed the rising of the Pleiades, and have made use of it to regulate their years and their months; for this constellation is also called Krittika. Now they have a month of the same name, and this coincidence can only be due to the fact that this month was announced by the rising or setting of the constellation in question. But what is even more decisive as showing that the Hindus observed the stars, and in the same way that we do, marking their position by their longitude, is a fact mentioned by Augustinus Riccius that, according to observations attributed to Hermes, and made 1,985 years before Ptolemy, the brilliant star in the Lyre and that in the Heart of the Hydra were each seven degrees in advance of their respective positions as determined by Ptolemy.

This determination seems very extraordinary. The stars advance regularly with respect to the equinox; and Ptolemy ought to have found the longitudes 28 degrees in excess of what they were 1985 years before his time. Besides, there is a remarkable peculiarity about this fact; the same error or difference being found in the positions of both stars; therefore the error was due to some cause affecting both stars equally. It was to explain this peculiarity that the Arab Thebith imagined the stars to have an oscillatory movement, causing them to advance and recede alternately.

This hypothesis was easily disproved; but the observations attributed to Hermes remained unexplained. Their explanation, however, is found in Hindu Astronomy. At the date fixed for these observations, 1985 years before Ptolemy, the first point of the Hindu Zodiac was 35 degrees in advance of the equinox; therefore the longitudes reckoned for this point are 35 degrees in excess of those reckoned from the equinox. But after the lapse of 1985 years the stars would have advanced 28 degrees, and there would remain a difference of only 7 degrees between the longitudes of Hermes and those of Ptolemy, and the difference would be the same for the two stars, since it is due to the difference between the starting-points of the Hindu Zodiac and that of Ptolemy, which reckons from the equinox. This explanation is so simple and natural that it must be true. We do not know whether Hermes, so celebrated in antiquity, was a Hindu, but we see that the observations attributed to him are reckoned in the Hindu manner, and we conclude that they were made by the Hindus, who, therefore, were able to make all the observations we have enumerated, and which we find noted in their tables.

6th. The observation of the year 3102, which seems to have fixed their epoch, was not a difficult one. We see that the Hindus, having once determined the moon's daily motion of 13deg. 10m. 35sec., made



the fictitious epoch in question. Hence, since to make this calculation they must have set out from their real epoch, the one which was founded on an observation and not from any of those which were derived by this very calculation from the former, it follows that their real epoch was that of the year 3102 before our era.

8th. The Tiravalore Brahmins give the Moon's motion as 7d. 2h. 8m. on the movable Zodiac, and as 9d. 7h. 45m. 1s. as referred to the equinox in a great period of 1,600,984 days, or 4,386 years and 94 days. We believe this motion to have been determined by observation; and we must state at the outset that this period is of an extent which renders it but ill suited to the calculation of the mean motions.

In their astronomical calculations the Hindus make use of periods of 248, 3,031, and 12,372 days; but, apart from the fact that these periods, though much too short, do not present the inconvenience of the former, they contain an exact number of revolutions of the moon referred to its apogee. They are in reality mean motions. The great period of 1,600,984 is not a sum of accumulated revolutions; there is no reason why it should contain 1,600,984 rather than 1,600,985 days. It would seem that observation alone must have fixed the number of days and marked the beginning and end of the period. This period ends on the 21st of May, 1282, of our era at 5h. 15m. 30s. at Benares. The moon was then in apogee, according to the Hindus, and her longitude was ... 7d. 13h. 45m. 1s.

Maier gives the longitude as ... 7d. 13h. 53m. 48s.

And places the apogee at ... 7d. 14h. 6m. 54s.

The determination of the moon's place by the Brahmins thus differs only by nine minutes from ours, and that of the apogee by twenty-two minutes, and it is very evident that they could only have obtained this agreement with our best tables and this exactitude in the celestial positions by observation. If then, observation fixed the end of this period, there is every reason to believe that it determined its commencement. But then this motion, determined directly, and from nature, would of necessity be in close agreement with the true motions of the heavenly bodies.

And in fact the Hindu motion during this long period of 4,883 years, does not differ by a minute from that of Cassini, and agrees equally with that of Maier. Thus two peoples, the Hindus and the Europeans, placed at the two extremities of the world, and perhaps as distant by their institutions, have obtained precisely the same results as regards the moon's motions; and an agreement which would be inconceivable, if it were not based on the observation and mutual imitation of nature. We must remark that the four tables of the Hindus are all copies of the same Astronomy. It cannot be denied that the Siamese tables existed

in 1687, when they were brought from India by M. de la Loubère. At that time the tables of Cassini and Maier were not in existence, and thus the Hindus were already in possession of the exact motion contained in these tables, while we did not yet possess it.\* It must, therefore, be admitted that the accuracy of this Hindu motion is the point of observation. It is exact throughout this period of 4,383 years, because it was taken from the sky itself; and if observation determined its close, it fixed its commencement also. It is the longest period which has been observed and of which the recollection is preserved in the annals of Astronomy. It has its origin in the epoch of the year 3102, B.C., and it is a demonstrative proof of the reality of that epoch.

Bailly is referred to at such length, as he is one of the few scientific men who have tried to do full justice to the Astronomy of the Aryans. From John Bentley down to Burgess' "Sûrya-Siddhânta," not one astronomer has been fair enough to the most learned people of Antiquity. However distorted and misunderstood the Hindu Symbology, no Occultist can fail to do it justice once that he knows something of the Secret Sciences; nor will he turn away from their metaphysical and mystical

\* The following is an answer to those men of science who might suspect that our Astronomy was carried to India and communicated to the Hindus by our Missionaries. 1st. Hindu astronomy has its own peculiar forms, characterized by their originality; if it had been our astronomy translated, great skill and knowledge would have been needed to disguise the theft. 2nd. When adopting the mean movement of the moon, they would have adopted also the inclination of the ecliptic, the equation of the sun's centre, the length of the year; these elements differ completely from ours, and are remarkably accurate as applying to the epoch of 3102; while they would be exceedingly erroneous if they had been calculated for last century. 3rd, finally, our missionaries could not have communicated to the Hindus in 1687 the tables of Cassini, which were not then in existence; they could have known only the mean motions of Tycho, Riccioli, Copernicus, Bouilland, Kepler, Longomontanus, and those of the tables of Alphonso. I will now give a tabular view of these mean motions for 4383 years and 94 days:—

Table.	Mean Motion.				Difference from Hindu.			
	D.	H.	M.	S.	H.	M.	S.	
Alphonso .....	9	7	2	47	—	0	42 14	
Copernicus .....	9	6	2	13	—	1	42 48	
Tycho .....	9	7	54	40	+	0	9 39	
Kepler .....	9	6	57	35	—	0	47 26	
Longomontanus.....	9	7	2	13	—	0	42 48	
Bouilland .....	9	6	48	8	—	0	58 53	
Riccioli .....	9	7	53	57	+	0	8 56	
Cassini.....	9	7	44	11	—	0	0 50	
Indian .....	9	7	45	1				

None of these mean motions, except Cassini's, agrees with that of the Hindus, who therefore, did not borrow their mean motions, since their figures agree only with those of Cassini, whose tables were not in existence in 1687. This mean motion of the moon belongs, therefore, to the Hindus, who could only have obtained it by observation."—Bailly's " *Traité de l'Astronomie Indienne et Orientale.*"

interpretation of the Zodiac, even though the whole Pleiades of Royal Astronomical Societies rise in arms against their mathematical rendering of it. The descent and re-ascent of the Monad or Soul cannot be disconnected from the Zodiacal signs, and it looks more natural, in the sense of the fitness of things, to believe in a mysterious sympathy between the metaphysical soul and the bright constellations, and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in heaven the types of twelve vicious Jews. And if, as the author of *The Gnostics* asserts, the aim of all the Gnostic schools and the later Platonists "was to accommodate the old faith to the influence of Buddhistic theosophy, *the very essence of which was that the innumerable gods of the Hindu mythology were but names for the ENERGIES of the First Triad in its successive AVATARS or manifestations unto man,*" whither can we turn to trace these theosophic ideas to their very root—better than to old Indian wisdom? We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*.

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## XVIII.

### SUMMARY OF THE MUTUAL POSITION.

THE reader has had the whole case presented to him from both sides, and it remains with him to decide whether its summary stands in our favour or not. If there were such a thing as void, a *vacuum* in Nature, one would find it produced, according to a physical law, in the minds of helpless admirers of the "lights" of science, who pass their time in mutually destroying their teachings. If ever the theory that "two lights make darkness" found its application it is in this case, when one half of the "lights" imposes its Forces and "modes of motion" on the belief of the faithful, and the other half opposes the very existence of the same. "Ether, Matter, Energy"—the sacred hypostatical trinity, the three principles of the truly *unknown* God of Science, called by them **PHYSICAL NATURE!**

Theology is taken to task and ridiculed for believing in the union of three persons in one Godhead—one God as to substance, three persons as to individuality; and we are laughed at for our belief in unproved and unprovable doctrines, in Angels and Devils, Gods and Spirits. And,

indeed, that which made the Scientists win the day over Theology in the Great "Conflict between Religion and Science," was precisely the argument that neither the identity of that substance, nor the triple individuality claimed, after having been conceived, invented, and worked out in the depths of Theological Consciousness, could be proved by any Scientific inductive process of reasoning, least of all on the evidence of our senses. Religion must perish, it is said, because it teaches *mysteries*. *Mystery is the negation of Common Sense*, and Science repels it. According to Mr. Tyndall, metaphysics is *fiction*, like poetry. The man of Science *takes nothing on trust*; rejects everything *that is not proven to him*, while the Theologian accepts *everything on blind faith*. The Theosophist and the Occultist, who take nothing on trust, not even *exact Science*, the Spiritualist who denies dogma but believes in Spirits and in *invisible but potential influences*, all share in the same contempt. Very well, then; what we have to do now, is to examine for the last time whether *exact Science* does not act precisely in the same way as Theosophy, Spiritualism, and Theology do.

In a work by Mr. S. Laing, considered a standard book on Science, "Modern Science and Modern Thought," the author of which, according to the laudatory review of the *Times*, "exhibits with much power and effect the immense discoveries of Science, and its numerous victories over old opinions, whenever THEY HAVE THE RASHNESS TO CHALLENGE CONCLUSIONS WITH IT," one reads in chapter III., "On Matter," as follows:

"WHAT IS THE MATERIAL UNIVERSE COMPOSED OF? ETHER MATTER, ENERGY" . . . . is the answer.

We stop to ask, "What is Ether?" And Mr. Laing answers in the name of Science:—

"*Ether is not actually known to us BY ANY TEST OF WHICH THE SENSES CAN TAKE COGNIZANCE, but is a sort of mathematical substance which WE ARE COMPELLED TO ASSUME in order to account for the phenomena of light and heat.*"

And what is matter? Do you know more about it than you do about the "hypothetical" agent, Ether?

"*In perfect strictness, it is true that chemical investigations can tell us . . . . NOTHING DIRECTLY of the composition of living matter, and . . . . it is also in strictness true, THAT WE KNOW NOTHING about the compositions of ANY (material) BODY WHATEVER AS IT IS.*" (*Lecture on Protoplasm by Mr. Huxley.*)

And Energy? Surely you can define the third person of the Trinity of your Material universe?

"THE ENERGY IS THAT WHICH IS ONLY KNOWN TO US BY ITS EFFECTS." (*Books on Physics.*)

Pray explain, for this is rather hazy.

"IN MECHANICS THERE IS ACTUAL AND POTENTIAL ENERGY: WORK

ACTUALLY PERFORMED, AND THE CAPACITY FOR PERFORMING IT. AS TO THE NATURE OF MOLECULAR ENERGY OR FORCES, THE VARIOUS PHENOMENA WHICH BODIES PRESENT SHOW THAT THEIR MOLECULES ARE UNDER THE INFLUENCE OF TWO CONTRARY FORCES—ONE WHICH TENDS TO BRING THEM TOGETHER, THE OTHER TO SEPARATE THEM. . . . THE FIRST IS MOLECULAR ATTRACTION, THE SECOND FORCE IS DUE TO *vis viva*, OR MOVING FORCE." . . . (*Ganot's Physics*.)

Just so: it is the nature of this *moving force*, the *vis viva* that we want to know. What is it? . . . .

"WE DO NOT KNOW!" IS THE INVARIABLE ANSWER. "IT IS AN EMPTY SHADOW OF MY IMAGINATION," explains Mr. Huxley in his *Physical Basis of Life*.

Thus the whole structure of Modern Science is built on a kind of "mathematical abstraction," on a Protean "Substance which eludes the senses," (Dubois Reymond,) and on *effects*, the shadowy and illusive will-o'-the-wisps of a *something* entirely unknown to and beyond the reach of Science, "*Self-moving*" atoms! *Self-moving* Suns, planets, and stars! But who, then, or *what* are they all, if they are self-endowed with motion? Why then should you, physicists, laugh and deride our "*Self-moving ARCHÆUS*"? Mystery is rejected and scorned by Science, and "*MYSTERY is the fatality of Science*," as Father Felix has truly said. . . . "Science cannot escape it!" The language of the French preacher is *ours*, and we quote it in "*Isis Unveiled*" (*Vide* Vol. I. 338-9). Who—he asks—who of you, men of Science :

" . . . has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there, I will not say at the centre of a sun, but at the centre of an atom? Who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science, she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: 'Shall I divide thee infinitesimally?' Then suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and in despair says: *I DO NOT KNOW*."

"But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence in the living being does life come? Where does it commence? What is the life principle?"\*

Do the men of science deny all these charges? Not at all, for here is a confession of Tyndall, which shows how powerless is science, even over the world of matter.

"The first marshalling of the atoms, on which all subsequent action depends,

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\* "Le Mystère et la Science," Conférences, Père Félix de Notre Dame; des Mousseaux: "*Hauts Phen. Magiques*."

baffles a keener power than that of the microscope." "Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly trained intellect, the most refined and disciplined imagination, *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature."

How little is known of the material universe, indeed, has now been suspected for years, on the very admissions of these men of science themselves. And now there are some materialists who would even make away with Ether—or whatever Science calls the infinite Substance, the noumenon of which the Buddhists call *Swābhāvāt*—as well as with atoms, too dangerous both on account of their ancient philosophical and their present Christian and theological associations. From the earliest philosophers whose records passed to posterity, down to our present age, which, if it denies "invisible Beings" in Space, can never be so insane as to deny a *plenium* of some sort—the *fulness* of the universe was an accepted belief. And what it was said to contain, one learns from Hermes Trismegistus (in Mrs. Kingsford's able rendering)—who is made to say:—

"Concerning the void . . . my judgment is that it does not exist, that it never existed, and that it never will exist, for all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form, having their species and their magnitude, one larger, one smaller, one solid, one tenuous. The larger . . . are easily perceived; the smaller . . . are difficult to apprehend, or altogether invisible. We know only of their existence by the sensation of feeling, wherefore *many persons deny such entities to be bodies, and regard them as simply spaces*,"\* but it is impossible there should be such spaces. For if indeed there should be anything outside the universe . . . then it would be a space occupied by intelligent beings analogous to its (the universe's) divinity . . . . . I speak of the genii, for I hold they dwell with us, and of the heroes who dwell above us, between the earth and the highest airs; wherein are neither clouds nor any tempest" (p. 84).

And we "hold" it too. Only, as already remarked, no Eastern Initiate would speak of spheres "above us, between the earth and the

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\* Behold the work of Cycles and their periodical return! Those who denied such "Entities" (Forces) to be bodies, and called them "Spaces," were the prototypes of our modern "Science-struck" public, and their official teachers, who speak of the Forces of nature as the imponderable energy of matter and modes of motion, and yet hold electricity (for one) as being as *atomic as matter itself*--(Helmholtz). Inconsistency and contradiction reign as much in official as in heterodox Science.

airs," even the highest, as there is no such division or measurement in *occult* speech, no "above" as no "below," but an eternal "within," *within two other within's*, or the planes of subjectivity merging gradually into that of terrestrial objectivity—this being for *man* the last one, his own plane. This necessary explanation may be closed here by giving, in the words of Hermes, the belief on this particular point of the whole world of mystics :—

"There are many orders of the gods; and in all there is an intelligent part. It is not to be supposed they do not come within the range of our senses; on the contrary, we perceive them, better even than those which are called visible. . . There are then gods, superior to all appearances; after them come the gods whose principle is spiritual; these gods being sensible, in conformity with their double origin, *manifest all things* by a sensible nature, each of them illuminating his works one by another.\* The Supreme Being of Heaven, or of all that is comprehended under this name, is Zeus, for it is by Heaven that Zeus gives life to all things. The Supreme Being of *the Sun is Light*, for it is by the disk of the Sun that we receive the benefit of the light. The thirty-six horoscopes of the fixed stars have for supreme Being or Prince, him whose name is *Pantomorphos*, or having all forms, because he gives divine forms to divers types. The seven planets, or wandering spheres, have for Supreme Spirits Fortune and Destiny, who uphold the eternal stability of the laws of nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced."

This is quite philosophical and in accordance with the spirit of Eastern esotericism: for all the Forces, such as Light, Heat, Electricity, etc., etc., are called the "Gods"—esoterically.

It must be so, since the esoteric teachings in Egypt and India were identical. And, therefore, the personification of *Fohat* synthesizing all the manifesting forces in nature is a legitimate result. Moreover, as will be shown in the division that follows this one, the real and *Occult* forces in nature only now begin to be known—and even in this case, by heterodox, not orthodox, Science (*See also* § X., THE COMING FORCE), though their existence, in one instance at any rate, is corroborated, and certified to by an immense number of educated people and even by some official men of science.

This sentence, moreover, in Stanza VI., "Fohat sets in motion the primordial World-germs, or the aggregation of Cosmic atoms and matter, some one way, some another, in the opposite direction"—looks orthodox and Scientific enough. For there is, at all events, one fact in support of this position fully recognized by Science, and it is this. The meteoric showers (periodical in November and August) belong to

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\* "Hermes here includes as gods the *sensible Forces* of nature, the elements and the phenomena of the Universe," remarks Mrs. A. Kingsford in a foot-note explaining it very correctly. So does Eastern philosophy.

a system moving in an elliptical orbit around the Sun. The aphelion of this ring is 1,732 millions of miles beyond the orbit of Neptune, its plane is inclined to the Earth's orbit at an angle of  $64^{\circ} 3'$ , and the direction of the meteoric swarm moving round this orbit is *contrary to that of the Earth's revolution*.

This fact, recognized only in 1833, shows it to be the modern rediscovery of what was very anciently known. *Fohat* turns with his two hands in contrary directions the "seed" and "the curds," or Cosmic matter; is turning, in clearer language, particles in a highly attenuated condition, and nebulae.

Outside the boundaries of the solar system, it is other Suns, and especially the mysterious "central Sun" (the "Abode of the invisible deity" as some reverend gentlemen have called it) that determines the motion of bodies and their direction. That motion serves also to differentiate the homogeneous matter, round and between the several bodies, into elements and sub-elements unknown to our earth, which are regarded by modern Science as distinct individual elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara, some Esoteric works calling them "Kalpic Masks."

*Fohat* is the key in Occultism which opens and unriddles the multi-form symbols and respective allegories in the so-called mythology of every nation; demonstrating the wonderful philosophy and the deep insight into the mysteries of nature, in the Egyptian and Chaldean as well as in the Aryan religions. *Fohat*, shown in his true character, proves how deeply versed were all those prehistoric nations in every science of nature, now called physical and chemical branches of natural philosophy. In India, *Fohat* is the scientific aspect of both Vishnu and Indra, the latter older and more important in the Rig Veda than his sectarian successor; while in Egypt *Fohat* was known as *Toum* issued of *Noot*,\* or *Osiris* in his character of a primordial god, creator of heaven and of beings (see chapter xvii., "*Book of the Dead*"). For *Toum* is spoken of as the *Protean* god who *generates other gods* and gives himself the form he likes; the "master of life" "giving their vigour to the gods" (chapter lxxix.) He is the *overseer* of the gods, and he "who creates spirits and gives them shape and life"; he is "the *north wind* and the *spirit of the west*;" and finally the "Setting Sun of Life," or the vital electric force that leaves the body at death, wherefore the *defunct* begs that *Toum* should give him the breath from his *right nostril* (positive elec-

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\* "Oh *Toum*, *Toum*! issued from the great (female) which is in the bosom of the waters" (the great Deep or *Space*) . . . "Thou, luminous through the *two Lions*" (the dual Force or power of the two *solar eyes*, or the electro-positive and the electro-negative forces. (See *Book of the Dead*, III., and *Egyptian Pantheon*, chapter ii.)

tricity) that he might live in his *second* form. Both the hieroglyph, and the text of chapter lxii. in the "*Book of the Dead*," show the identity of Toum with Fohat. The former represents a man standing erect with the hieroglyph of *the breaths* in his hands. The latter says:—

"I open to the chief of An (Heliopolis), I am Toum. I cross the water spilt by Thot-Hapi, the lord of the horizon, and am the *divider of the earth*" (Fohat divides Space and, with his *Sons*, the earth into seven zones) . . . .

. . . . "I cross the heavens, and am the two Lions. I am *Ra*, I am *Aam*, I ate my heir.\* . . . . I glide on the soil of the field of *Aanroo*,† given me by the master of limitless eternity. I am the germ of eternity. I am Toum, to whom eternity is accorded. . . ."

The very words used by Fohat in the XIth Book, and the very titles given him. In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the "*Book of Dead*." Number seven is quite as much insisted upon and emphasized therein as in the *Book of Dzyan*. "The Great Water (the Deep or Chaos) is said to be *seven cubits deep*"—"cubits" standing here of course for divisions, zones, and principles. Therein, "in the great mother, all the Gods, and the *seven great ones* are born." (See chapter cviii., 4, *Book of the Dead* and *Egyptian Pantheon*). Both Fohat and Toum are addressed as the "Great ones of the Seven Magic Forces," who, "conquer the Serpent *Apaḥ*" or Matter.

No student of occultism, however, ought to be betrayed, by the usual phraseology used in the translations of Hermetic Works, into believing that the ancient Egyptians or Greeks spoke of, and referred, monk-like, at every moment in conversation, to a Supreme Being, God, the "One Father and Creator of all," etc., as found on every page of such translations. No such thing indeed; and those texts *are not the original Egyptian* texts. They are Greek compilations, the earliest of which does not go beyond the early period of Neo-Platonism. No Hermetic

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\* An image expressing the succession of divine functions, the substitution from one form into another, or the *correlation of forces*. *Aam* is the electro-positive force, devouring all others as Saturn devoured his progeny.

† *Aanroo* is in the domain of Osiris, a field divided into *fourteen* sections "surrounded with an *iron* enclosure, within which grows the *corn of life seven cubits high*," the *Kamalo* of the Egyptians. Those only of the dead, who know the names of the janitors of the "seven halls," will be admitted into Amenti *for ever*; *i.e.*, those who have passed through the seven races of each *round*—otherwise they will rest in the *lower fields*; "and it represents also the seven successive Devachans, or *lokas*. In Amenti, one becomes pure spirit for the eternity (xxx. 4.); while in *Aanroo* "the soul of the spirit," or the defunct, is *devoured* each time by *Uraeus*—the Serpent, Son of the earth (in another sense the primordial vital principles in the Sun), *i.e.*, the Astral body of the deceased or the "Elementary" fades out and disappears in the "Son of the earth," *limited* time. The soul quits the fields of *Aanroo* and goes on earth under any shape it likes to assume. (See chapter cxix., *Book of the Dead*.)

work written by Egyptians (*vide* "Book of the Dead") would speak of the one universal God of the Monotheistic systems; the one *Absolute* cause of all, was as unnameable and unpronounceable in the mind of the ancient philosopher of Egypt, as it is for ever *Unknowable* in the conception of Mr. Herbert Spencer. As for the Egyptian in general, as M. Maspero well remarks, whenever he "arrived at the notion of divine Unity, the God One was never 'God,' simply." And Lepage Renouf very justly observed that the word *Nouter, nouti*, "god" had never ceased *being a generic name* with the Egyptians, nor has it ever become a personal pronoun. Every God was the "one living and unique God" with them. Their "monotheism was purely geographical. If the Egyptian of Memphis proclaimed the unity of Phtah to the exclusion of Ammon, the Thebeian Egyptian proclaimed the unity of Ammon to the exclusion of Phtah," as we now see done in India in the case of the Saivas and the Vaishnavas. "*Ra*, the 'One God' at Heliopolis is not the same as Osiris, the 'One God' at Abydos, and can be worshipped side by side with him, without being absorbed by his neighbour. The one god is but the god of the *nome* or the city, *noutiv, noutti*, and does not exclude the existence of the one god of that town or of the neighbouring *nome*. In short, whenever speaking of Egyptian Monotheism, one ought to speak of the Gods 'One' of Egypt, and not of the one god" (Maspero, in the *Guide au Musée de Boulak*. It is by this feature, pre-eminently Egyptian, that the authenticity of the various so-called *Hermetic Books*, ought to be tested; and it is totally absent from the Greek fragments known as such. This proves that a Greek Neo-Platonic, or even a Christian hand, had no small share in the editing of such works. Of course the fundamental philosophy is there, and in many a place—intact. But the style has been altered and smoothed in a monotheistic direction, as much, if not more than that of the Hebrew Genesis in its Greek and Latin translations. They *may* be *Hermetic* works, but not works written by either of the two Hermes—or rather, by Thot (Hermes) the directing intelligence of the Universe (*See ch. xciv., Book of the Dead*), or by Thot, his terrestrial incarnation called Trismegistus, of the Rosetta stone.

But all is doubt, negation, iconoclasm and brutal indifference, in our age of the hundred "isms" and no religion. Every idol is broken save the Golden Calf.

Unfortunately, no nation or nations can escape their Karmic fate any more than units and individuals do. History itself is dealt with by the so-called historians as unscrupulously as legendary lore. For this, Augustin Thierry has made the *amende honorable*, if one may believe his biographers. He deplored the erroneous principle that made them all (the *would-be* historiographers) lose their way, and each presume to

correct tradition, "that *vox populi* which nine times out of ten is *vox Dei*"; and he finally admitted that *in legend alone rests real history*; for "legend," he adds, "is *living* tradition, and three times out of four it is truer than what we call History." \*

While Materialists deny everything in the universe, save matter, Archæologists are trying to dwarf antiquity, and seek to destroy every claim to ancient Wisdom by tampering with Chronology. Our present-day Orientalists and Historical writers are to ancient History that which the white ants are to the buildings in India. More dangerous even than those Termites, the modern Archæologists—the "authorities" of the future in the matter of Universal History—are preparing for the History of past nations the fate of certain edifices in tropical countries: "History will tumble down and break into atoms in the lap of the twentieth century, devoured to its foundations by her annalists," said Michelet. Very soon, indeed, under their combined efforts, it will share the fate of those ruined cities in both Americas, which lie deeply buried under impassable virgin forests. Historical facts will remain as concealed from view by the inextricable jungles of modern hypotheses, denials and scepticism. But very happily *actual* History repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear on the surface. . . .

In our Book II. the very fact that a work with pretensions to philosophy, and which is an exposition of the most abstruse problems, has to be commenced by tracing the evolution of mankind from what *are* regarded as supernatural beings—*Spirits*—will arouse the most malevolent criticism. Believers in, and the defenders of, the Secret Doctrine, however, will have to bear the accusation of madness *and worse*, as philosophically as for long years already the writer has done. Whenever a Theosophist is taxed with insanity, he ought to reply by quoting from Montesquieu's "*Lettres Persanes*." "By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad."

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\* *Revue des Deux Mondes*, 1865, pp. 157 and 158.

END OF VOL. I.