

STANZA VII.

FROM THE SEMI-DIVINE DOWN TO THE FIRST
HUMAN RACES.

§§ (24) The higher creators reject in their pride the forms evolved by the "Sons of Yoga." (25) They will not incarnate in the early "Egg-born." . . (26) They select the later androgynes. (27) The first man endowed with mind.

24. THE SONS OF WISDOM, THE SONS OF NIGHT (*issued from the body of Brahmā when it became Night*), READY FOR RE-BIRTH, CAME DOWN. THEY SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*) (a). "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (*Race*). FROM THEIR OWN ESSENCE THEY FILLED (*intensified*) THE KAMA (*the vehicle of desire*). THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (*higher*) KNOWLEDGE. THE SPARK BURNT LOW (b). THE THIRD REMAINED MINDLESS. THEIR JIVAS (*Monads*) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (*primitive human species*). THEY (*became the*) NARROW-HEADED. THE THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME AND OF THE DARK WISDOM (c).

This Stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the angels, and the many problems that have puzzled the brains of the philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the æons which followed. The best explanation which can be given, in view of the difficulties of the subject, shall now be attempted.

(a) Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man*—if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name—is, so far, only an animal intellectually. It is only in the actual *midway* Round that he develops in himself entirely the fourth principle as a fit vehicle for the

fifth. But Manas will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds. As Christian Schœttingen says in *Horæ Hebraicæ*, etc., the first terrestrial Adam “had only the breath of life,” *Nephesh, but not the living Soul.*

(b) Here the *inferior* Races, of which there are still some analogues left—as the Australians (now fast dying out) and some African and Oceanic tribes—are meant. “*They were not ready*” signifies that the *Karmic* development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races. But this is explained later on.

(c) The *Zohar* speaks of “Black Fire,” which is *Absolute Light-Wisdom*. To those who, prompted by old theological prejudice, may say: “But the *Asuras* are the rebel Devas, the *opponents of the Gods*—hence devils, and the spirits of Evil,” it is answered: Esoteric philosophy admits neither good nor evil *per se*, as existing independently in nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness; thus LUCIFER—the spirit of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sand-banks of Life, for Lucifer is the Logos in his highest, and the “Adversary” in his lowest aspect—both of which are reflected in our *Ego*. Lactantius, speaking of the Nature of Christ, makes the Logos, the *Word, the first-born brother of Satan, the “first of all creatures.”* (*Inst. div.* Book II., c. viii., “Qabbalah,” 116.)

The *Vishnu Purâna* describes these primeval creatures (the *Arvaksrota*) with *crooked* digestive canals: They were “endowed with inward manifestations, but mutually in ignorance about *their kind and nature.*” The twenty-eight kinds of *Badha*, or imperfections, do not apply, as Wilson thought, to the animals now known and specified by him,* for these did not exist in those geological periods. This is quite plain in the said work, in which the first created (on this globe) are the “five-fold immovable creation,” minerals and vegetables; then come those fabulous animals, *Tiryaksrota*, (the monsters of the abyss slain by the “Lords,” see Stanzas II. and III.); then the *Urdhwasrotas*, the happy celestial beings, which feed on ambrosia; then lastly, the *Arvaksrotas*, human beings—Brahmâ’s

* See Book I., chap. v., p. 71.

seventh creation so-called. But these "creations," including the latter, did not occur on this globe, wherever else they may have taken place. It is not Brahmâ who creates things and men on this Earth, but the chief and Lord of the Prajâpati, the Lords of Being and terrestrial Creation.* Obeying the command of Brahmâ, Daksha (the synthesis, or the aggregate, of the terrestrial creators and progenitors, Pitris included) made superior and inferior (*vara* and *avara*) things "referring to *putra*" progeny, and "*bipeds* and *quadrupeds*, and subsequently by his will (the Sons of Will and Yoga) made females," *i.e.*, separated the androgynes. Here again, we have "bipeds" or men, created before the "quadrupeds" as in the esoteric teachings. (*Vide supra and Stanza XII. as explained.*)

Since, in the exoteric accounts, the *Asuras* are the first beings created from the "body of night," while the *Pitris* issue from that of *Twilight*; the "gods" being placed by Parâsara (*Vishnu Purâna*) between the two, and shown to evolve from the "body of the day," it is easy to discover a determined purpose to veil the order of creation. Man is the *Arvaksvota* coming from the "Body of the Dawn"; and elsewhere, man is again referred to, when the creator of the world, Brahmâ, is shown "creating fierce beings, denominated Bhûtas and eaters of flesh," or as the text has it, "fiends frightful from being monkey-coloured and carnivorous."† Whereas the *Rakshasas* are generally translated by "Evil Spirits" and "the enemies of the gods," which identifies them with the *Asuras*. In the *Ramâyana*, when Hanuman is reconnoitering the enemy in Lanka, he finds there *Rakshasas*, some hideous, "while some were beautiful to look upon," and, in *Vishnu Purâna*, there is a direct reference to their becoming the Saviours of "Humanity," or of Brahmâ.

The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. Brahmâ is *Mahat*—the universal Mind—hence the too-selfish among the *Rakshasas* showing the desire to become possessed of it all—to "devour" *Mahat*. The allegory is transparent.

At any rate, esoteric philosophy identifies the pre-Brahmanical

* "*Vishnu Purâna*," Book I., chap. xv. of vol. 2.

† *Ibid.*, Book I., chap. v.

Asuras, Rudras, * Râkshasas and all the "Adversaries" of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him *consciously* immortal. They are, then, during the cycle of Incarnations, the true *dual Logos*—the conflicting and two-faced divine Principle in Man. The Commentary that follows, and the next Stanzas may, no doubt, throw more light on this very difficult tenet, but the writer does not feel competent to give it out fully. Of the succession of Races, however, they say:—

"First come the *SELF-EXISTENT* on this Earth. They are the 'Spiritual Lives' projected by the absolute *WILL* and *LAW*, at the dawn of every rebirth of the worlds. These *LIVES* are the divine 'Sishta,' (the seed-Manus, or the Prajâpati and the Pitris)."

From these proceed—

1. *The First Race, the "Self-born," which are the (astral) shadows of their Progenitors.*† *The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet.*

2. *From the First (race) emanated the second, called the "Sweat-born"‡ and*

* Whom Manu calls "our paternal grandfathers" (III., 284). The Rudras are the seven manifestations of Rudra-Siva, "the destroying god," and also the grand Yogi and ascetic.

† See § II., §§ 1, Commentary.

‡ To speak of *life* as having arisen, and of the human race as having originated, in this *absurdly unscientific* way, in the face of the modern Pedigrees of Man, is to court instantaneous annihilation. The esoteric doctrine risks the danger, nevertheless, and even goes so far as to ask the impartial reader to compare the above hypothesis (if it is one) with Hæckel's theory—now fast becoming an axiom with science—which is quoted verbatim:—

" . . . How did life, the living world of organisms, arise? And, secondly, the special question: How did the human race originate? The first of these two inquiries, that as to the first appearance of living beings, can only be decided empirically (!!) by proof of the so-called Archebiosis, or equivocal generation, or the spontaneous production of organisms of the simplest conceivable kind. Such are the *Monera* (*Protogenes*, *Protamoeba*, etc), exceedingly simple microscopic masses of protoplasm without structure or organisation, which take in nutriment and reproduce themselves by division. Such a *Moneron* as that primordial organism discovered by the renowned English zoologist Huxley, and named *Bathybius Hæckelii*, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean, between 3,000 and 30,000 feet. It is true that the first appearance of such *Monera* has not up to the present moment been actually observed; but there is nothing intrinsically improbable in such an evolution." (*The "Pedigree of Man," Aveling's translation. p. 33.*)

The *Bathybius* protoplasm having recently turned out to be no organic substance at all, there remains little to be said. Nor, after reading this, does one need to consume further time in refuting the further assertion that . . . "in that case man also

the "Boneless." This is the Second Root-Race, endowed by the preservers (Rākshasas)* and the incarnating gods (Asuras and the Kumāras) with the first primitive and weak spark (the germ of intelligence) . . . And from these in turn proceeds:—

3. The Third Root-Race, the "Two-fold" (Androgynes). The first Races hereof are shells, till the last is "inhabited" (i.e., informed) by the Dhyanis.

The Second Race, as stated above, being also sexless, evolved out of itself, at its beginning, the Third Androgyne Race by an analogous, but already more complicated process. As described in the *Commentary*, the very earliest of that race were:—

"The 'Sons of Passive Yoga.' † They issued from the second Manushyas

has beyond a doubt (to the minds of Hæckel and his like) arisen from the lower mammalia, apes and the earlier simian creatures, the still earlier Marsupialia, Amphibia, Pisces, by progressive transformations," all produced by "a series of natural forces working blindly, without aim, without design" (p. 36).

The above-quoted passage bears its criticism on its own face. Science is made to teach that which, up to the present time, "has never been actually observed." She is made to deny the phenomenon of an intelligent nature and a vital force independent of form and matter, and to find it more scientific to teach the miraculous performance of "natural forces working blindly without aim or design." If so, then we are led to think that the physico-mechanical forces of the brains of certain eminent Scientists are leading them on as blindly to sacrifice logic and common sense on the altar of mutual admiration. Why should the protoplasmic Moneron producing the first living creature through self-division be held as a very scientific hypothesis, and an ethereal pre-human race generating the primeval men in the same fashion be tabooed as unscientific superstition? Or has materialism obtained a sole monopoly in Science?

* The Rākshasas, regarded in Indian popular theology as demons, are called the "Preservers" beyond the Himalayas. This double and contradictory meaning has its origin in a philosophical allegory, which is variously rendered in the Purānas. It is stated that when Brahmā created the demons, Yakshas (from *Yaksh*, to eat) and the Rākshasas, both of which kinds of demons, as soon as born, wished to devour their creator, those among them that called out "Not so! oh, let him be saved (preserved)" were named Rākshasas (*Vishnu Purāna Book I. ch. v.*). The *Bhagavata Purāna* (III, 20, 19-21) renders the allegory differently. Brahmā transformed himself into night (or ignorance) invested with a body, upon which the Yakshas and Rākshasas seized, exclaiming "Do not spare it; devour it." Brahmā then cried out, "Do not devour me, spare me." This has an inner meaning of course. The "body of Night" is the darkness of ignorance, and it is the darkness of silence and secrecy. Now the Rākshasas are shown in almost every case to be Yogis, pious Saddhus and Initiates, a rather unusual occupation for demons. The meaning then is that while we have power to dispel the darkness of ignorance, "devour it," we have to preserve the sacred truth from profanation. "Brahmā is for the Brahmins alone," says that proud caste. The moral of the fable is evident.

† The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane the earliest) Races have their physical origin in the early Fourth Race. But it is the sub-race, which preceded the one that separated sexually, that is to be

(human race), and became oviparous. The emanations that came out of their bodies during the seasons of procreation were ovulary; the small spheroidal nuclei developing into a large soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our race."

This must seem to the reader ludicrously absurd. Nevertheless, it is strictly on the lines of evolutionary analogy, which science perceives in the development of the living animal species. First the moneron-like procreation by self-division (*vide Hæckel*); then, after a few stages, the oviparous, as in the case of the reptiles, which are followed by the birds; then, finally, the mammals with their *ovoviviparous* modes of producing their young ones.

If the term *ovoviviparous* is applied to some fish and reptiles, which hatch their eggs within their bodies, why should it not be applied to female mammalians, including woman? The ovule, in which, after impregnation, the development of the foetus takes place, is an egg.

All events, this conception is more philosophical than that of Eve with a suddenly created placenta giving birth to Cain, because of the Apple, when even the marsupial, the earliest of mammals, is *not placental* yet.

Moreover, the *progressive* order of the methods of reproduction, as unveiled by science, is a brilliant confirmation of esoteric Ethnology. It is only necessary to tabulate the data in order to prove our assertion. (Cf. especially *Schmidt's "Doctrine of Descent and Darwinism," p. 39, et. seq., and Laing's "A Modern Zoroastrian," pp. 102-111.*)

I. Fission:—

(a) As seen in the division of the homogeneous speck of protoplasm, known as Moneron or Amœba, into two.

(b) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the original cell-wall or burst it, and multiply outside as independent entities. (Cf., *the First Root-Race.*)

II. Budding:—

A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism; e.g., many vegetables, the sea-anemone, etc. (Cf., *the Second Root-Race.*)*

regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Aryan Races. Weber's idea that the Indo-Germanic Race preceded the Aryan Vedic Race is, to the Occultist, grotesque to the last degree.

* Every process of healing and cicatrization in the higher animal groups—even in the case of reproduction of mutilated limbs with the Amphibians—is effected by *fission* and *gemmation* of the elementary morphological elements.

III. *Spores* :—

A single cell thrown off by the parent organism, which develops into a multicellular organism reproducing the features of the latter, *e.g.*, bacteria and mosses.

IV. *Intermediate Hermaphroditism* :—

Male and female organs inhering in the same individual; *e.g.*, the majority of plants, worms, and snails, etc.; allied to budding. (Cf. *Second and early Third Root-Races*.)

V. *True sexual union* :—

(Cf. *later Third Root-Race*.)

We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the *spiritual* Dhyanis, had become “intellectual” through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were “ready,” and became the Arhats, or *sages*, alluded to above. This needs explanation.

It does not mean that *Monads* entered forms in which other *Monads* already were. They were “Essences,” “Intelligences,” and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their “Egos,” or *Manas* (since they are called *Manasaputra*, born of “Mahat,” or Brahmá) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the *Fifth* Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal*; they are those whom we call the “Fifth-Rounders.” Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were “half ready,” who received “but a spark,” constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution,

after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained" of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained"* savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries*.

Let us pause before giving any more such strange teachings. Let us try and find out how far any ancient Scriptures, and even Science, permit the possibility of, or even distinctly corroborate, such wild notions as are found in our Anthropogenesis.

Recapitulating that which has been said we find:—That the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the ordinary method of generation. (3) That the evolution of animals—of the mammalians at any rate—follows that of man instead of preceding it. And this is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor.

* The term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African Races (Bushmen included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of to-day represents an average of 1437 cubic centimètres compared to 1523 of the Auvergnat.

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

Now the majority of the Darwinian evolutionists incline to a polygenetic explanation of the origin of Races. On this particular question, however, scientists are, as in many other cases, at sixes and sevens; they agree to disagree.

“Does man descend from one *single couple* or from *several groups*—monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses (?) will never be known (?), the second hypothesis is far the most probable.”* Abel Hovelacque, in his “Science of Language,” comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

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

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

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

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

* A. Lefèvre, “Philosophy,” p. 498.

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

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

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

* "*Principles of Zoology*," p. 206.

† Vol. I., p. 154.

25. HOW DID THE MANASA, THE SONS OF WISDOM ACT? THEY REJECTED THE SELF-BORN, (*the boneless*). THEY ARE NOT READY. THEY SPURNED THE (*First*) SWEAT-BORN.* THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE (*First*) EGG-BORN.†

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

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

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

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

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

‡ *Vide* Verse 24.

as, "towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth." Have they likewise *fallen*, if, then, incarnation was the *Fall* ?

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

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

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWO-FOLD (*androgynæ Third Race**), THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE" (a).

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

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

(a) How did they *create*, since the "Lords of Wisdom" are identical with the Hindu Devas, who refuse "to create"? Clearly they are the

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

Kumâras of the Hindu Pantheon and Purânas, those elder sons of Brahmâ, "Sanandana and the other sons of *Vedhas*," who, previously created by him "without desire or passion, remained chaste, full of holy wisdom and undesirous of progeny?"*

The power, by which they first created, is just that which has since caused them to be degraded from their high status to the position of evil spirits, of Satan and his Host, created in their turn by the unclean fancy of exoteric creeds. It was by *Kriyasakti*, that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied. This power is explained in the "Twelve Signs of the Zodiac," † as follows:—

(b) "*Kriyasakti*—the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of *Itchasakti* (Will-power) and *Kriyasakti*."

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the "ancestors" (the *spiritual* forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*. They were the "holy seed-grain" of the future Saviours of Humanity.

Here we have to make again a break, in order to explain certain difficult points, of which there are so many. It is almost impossible to avoid such interruptions. For explanations and a philosophical account of the nature of those beings, which are now viewed as the "Evil" and rebellious Spirits, the creators by *Kriyasakti*, the reader is referred to the chapters on "The Fallen Angels" and "The Mystic Dragons," in Part II. of this Volume.

The order of the evolution of the human Races stands thus in the Fifth Book of the Commentaries, and was already given:—

The First men were Chhayas (1); *the second, the "Sweat-born"* (2), *the Third, "Egg-born," and the holy Fathers born by the power of Kriyasakti* (3); *the Fourth were the children of the Padmañani* (Chenresi) (4).

* See "*Vishnu Purâna*," Book I., ch. 7, para. 1.

† See "*Five Years of Theosophy*," p. 777.

Of course such primeval modes of procreation—by the evolution of one's image, through drops of perspiration, after that by Yoga, and then by what people will regard as magic (Kriyasakti)—are doomed beforehand to be regarded as fairy-tales. Nevertheless, beginning with the first and ending with the last, there is really nothing miraculous in them, nor anything which could not be shown natural. This must be proven.

1. *Chhaya-birth*, or that primeval mode of *sexless* procreation, the first Race having *oozed out*, so to say, from the bodies of the Pitris, is hinted at in a Cosmic allegory in the Purânas.* It is the beautiful allegory and story of Sanjnâ, the daughter of Viswakarma—married to the Sun, who, “unable to endure the fervours of her lord,” gave him her *chhaya* (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*. The Sun, supposing the “*chhaya*” to be his wife begat by her children, like Adam with Lilith—an *ethereal shadow* also, as in the legend, though an actual living female monster millions of years ago.

But, perhaps, this instance proves little except the exuberant fancy of the Purânîc authors. We have another proof ready. If the materialised forms, which are sometimes seen oozing out of the bodies of certain mediums could, instead of vanishing, be fixed and made solid—the *creation* of the first Race would become quite comprehensible. This kind of procreation cannot fail to be suggestive to the student. Neither the mystery nor the *impossibility* of such a mode is certainly any greater—while it is far more comprehensible to the mind of the true metaphysical thinker—than the mystery of the conception of the foetus, its gestation and birth as a child, as we now know it.

Now to the curious and little understood corroboration in the Purânas about the “Sweat-born.”

2. Kandu is a sage and a Yogi, eminent in holy wisdom and pious austerities, which, finally, awaken the jealousy of the gods, who are represented in the Hindu Scriptures as being in never-ending strife with the ascetics. Indra, the “King of the Gods,”† finally sends one of his female Apsarasas to tempt the sage. This is no worse than Jehovah sending Sarah, Abraham's wife, to tempt Pharaoh; but in truth it is those gods (and god), who are ever trying to disturb ascetics and thus make them lose the fruit of their austerities, who ought to be regarded as “tempting demons,” instead of applying the term to the Rudras, Kumâras, and Asuras, whose great sanctity and chastity seem a standing reproach to the Don Juanic gods of the Pantheon. But it is

* Vide “*Vishnu-Purâna*” Book III., chap. 2.

† In the oldest MS. of “*Vishnu-Purâna*” in the possession of an Initiate in Southern India, the god is not Indra, but **Kama**, the god of love and desire. See text further on.

the reverse that we find in all the Purânîc allegories, and not without good esoteric reason.

The king of the gods (or Indra) sends a beautiful Apsarasas (nymph) named Pramlochâ to seduce Kandu and disturb his penance. She succeeds in her unholy purpose and "907 years six months and three days"* spent in her company seem to the sage as one day. When this psychological or hypnotic state ends, the Muni curses bitterly the creature who seduced him, thus disturbing his devotions. "Depart, begone!" he cries, "vile bundle of illusions!" . . . And Pramlochâ, terrified, flies away, *wiping the perspiration from her body* with the leaves of the trees as she passes through the air. She went from tree to tree, and as, with the dusky shoots that crowned their summits, she dried her limbs, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dews; and the winds collected them into one mass. "This," said Soma (the Moon), "I matured by my rays; and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Mârishâ."†

Now Kandu stands here for the *First Race*. He is a son of the Pitris, hence one *devoid of mind*, which is hinted at by his being unable to discern a period of nearly one thousand years from one day; therefore he is shown to be so easily deluded and blinded. Here is a variant of the allegory in *Genesis*, of Adam, born an image of clay, into which the "Lord-god" breathes the *breath of life* but not of intellect and discrimination, which are developed only after he had tasted of the fruit of the Tree of Knowledge; in other words when he has acquired the first development of Mind, and had implanted in him *Manas*, whose terrestrial aspect is of the Earth earthy, though its highest faculties connect it with Spirit and the *divine Soul*. Pramlochâ is the Hindu Lilith of the Aryan Adam; and Mârishâ, the daughter born of the perspiration from her pores, is the "sweat-born," and stands as a symbol for the Second Race of Mankind.

As remarked in the foot note (*vide supra*) it is not Indra, who now figures in the Purânas, but Kamadeva, the god of love and desire, who sends Pramlochâ on Earth. Logic, besides the esoteric doctrine, shows that it must be so. For Kama is the king and lord of the Apsarasas, of whom Pramlochâ is one; and, therefore, when Kandu, in cursing her,

* These are the exoteric figures given in a purposely reversed and distorted way, being the figure of the duration of the cycle between the first and second human race. All Orientalists to the contrary, there is not a word in any of the Purânas that has not a special esoteric meaning.

† "*Vishnu Purâna*," Book I., ch. 15. Cf. also Vivien's temptation of Merlin (Tennyson), the same legend in Irish tradition.

exclaims "Thou hast performed the office assigned by the monarch of the gods, go!" he must mean by that monarch Kama and not Indra, to whom the Apsarasas are not subservient. For Kama, again, is in the Rig Veda (*x.* 129) the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create, "Desire first arose in It, which was the *primal germ of mind*; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity." A hymn in the *Atharva Veda* exalts Kama into a supreme God and Creator, and says: "Kama was born the first. Him, neither gods nor fathers (Pitara) nor men have equalled." . . . The *Atharva Veda* identifies him with *Agni*, but makes him superior to that god. The *Taittiriya Brâhmana* makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of Sraddha (faith). Elsewhere Kama is born from the heart of Brahmâ; therefore he is *Atma-Bhu* "Self-Existent," and *Aja*, the "unborn." His sending Pramlochâ has a deep philosophical meaning; sent by Indra—the narrative has none. As Eros was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character, (Harivansa making him a son of Lakshmi, who is Venus). The allegory, as said, shows the psychic element developing the physiological, before the birth of *Daksha*, the *progenitor of real physical men*, made to be born from Mârishâ and before whose time living beings and men were procreated "by the will, by sight, by touch and by Yoga," as will be shown.

This, then, is the allegory built on the mode of procreation of the *Second* or the "Sweat-born." The same for the *Third Race* in its final development.

Mârishâ, through the exertions of Soma, the Moon, is taken to wife by the *Prachetasas*, the production of the "Mind-born" sons of Brahmâ also*, from whom they beget the Patriarch Daksha, a son of Brahmâ

* The text has:—"From Brahmâ were born mind-engendered progeny, with forms and faculties derived from his corporeal nature, *embodied spirits* produced from the limbs (*gâtra*) of *Dhimat* (all-wise deity). These beings were the abode of the three qualities of *deva-sarga* (divine creation, which, as the five-fold creation, is devoid of clearness of perception, without reflection, dull of nature). But as they did not multiply themselves, Brahmâ created "other mind-born sons like himself," namely, the Brahmâ-rishis, or the Prajâpati (ten and seven). Sanandana and the other sons of Vedhas (Brahmâ) were previously created, but, as shown elsewhere, they were "without desire or passion, inspired with holy wisdom, estranged from the universe and undesirous of progeny" (*Book I., ch. 7*). These Sanandana and other Kumâras are then the Gods, who after refusing to "create progeny" are forced to incarnate in senseless men. The reader must pardon unavoidable repetitions in view of the great number of the facts given.

also, in a former *Kalpa* or life, explain and add the Purânas, in order to mislead, yet speaking the truth.

(3.) The early Third Race, then, is formed from drops of "sweat," which, after many a transformation, grow into human bodies. This is not more difficult to imagine or realise than the growth of the fœtus from an imperceptible germ, which fœtus develops into a child, and then into a strong, heavy man. But this race again changes its mode of procreation according to the Commentaries. It is said to have emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies—huge eggs. In these the human fœtus gestated for several years. In the Purânas, Mârishâ, the daughter of Kandû, the sage, becomes the wife of the *Prachetasas* and the mother of Daksha. Now Daksha is the father of the first *human-like* progenitors, having been born in this way. He is mentioned later on. The evolution of man, the microcosm, is analogous to that of the Universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm.

Then the race becomes:—

(4.) The androgyne, or hermaphrodite. This process of men-bearing explains, perhaps, why Aristophanes* describes the nature of the old race as *androgyneous*, the form of every individual being rounded, "having the back and sides as *in a circle*," whose "manner of running was circular . . . terrible in force and strength and with prodigious ambition." Therefore, to make them weaker, "Zeus divided them (in the Third Root-Race) into two, and Apollo (the Sun), under his direction, closed up the skin." The Madagascans (the island belonged to Lemuria) have a tradition about the first man, who lived at first without eating, and, having indulged in food, a swelling appeared in his leg; this bursting, there emerged from it a female, who became the mother of their race. Truly . . . "We have our sciences of *Heterogenesis* and *Parthenogenesis*, showing that the field is yet open. . . . The polyps . . . produce their offspring from themselves, like the buds and ramifications of a tree. . . ." Why not the primitive *human* polyp? The very interesting polyp *Stauridium* passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or *Medusa*. The *Medusa* is utterly dissimilar to its parent-organism, the *Stauridium*. It also reproduces itself differently, by sexual method, and from the resulting eggs *Stauridia* once more put in

* See Plato's '*Banquet*.'

an appearance. This striking fact may assist many to understand that a form may be evolved—as in the *sexual* Lemurians from *Hermaprodite* parentage—quite unlike its immediate progenitors. It is, moreover, unquestionable that in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of “Heredity,” its servant.

The meaning of the last sentence in the above-quoted Commentary on Stanza 27, namely, that the Fourth Race were the children of Padmapani, may find its explanation in a certain letter from the Inspirer of “*Esoteric Buddhism*” quoted on p. 68. “The majority of mankind belongs to the seventh sub-race of the Fourth Root-Race—the above-mentioned Chinamen and their off-shoots and branchlets. (Malayans, Mongolians, Tibetans, Hungarians, Finns, and even the Esquimaux are all remnants of this last offshoot.)”

Padmapani, or Avalôkitésvara in Sanskrit, is, in Tibetan, Chenresi. Now, Avalôkitésvara is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapani-Avalôkitésvara is called *esoterically* Bhodhisatva (or Dhyani Chohan) *Chenresi Vanchug*, “the powerful and all-seeing.” He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapani Chenresi, the “lotus-bearer,” emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas—the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as “the most perfect Buddha” in Tibet, instead of in India, where his predecessors, the great Rishis and Manus had appeared in the beginning of our Race, but now appear no longer. Even the exoteric appearance of Dhyani Chenresi is suggestive of the esoteric teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third, the first complete one, and thus is represented as the *culmination of the four primeval* races in his *eleven-faced* form. It is a column built in four rows, each series having three faces or heads of different complexions: the three faces for each race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces—the third face being left a blank—(a reference to the untimely end of the Atlanteans) is brown-black. Padmapani (Daksha) is seated on the column, and forms the apex. In this reference

compare Stanza 39. The Dhyan Chohan is represented with four arms, another allusion to the four races. For while two are folded, the third hand holds a lotus (*Padmapani*, "the lotus-bearer"), this flower symbolizing generation, and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head the sign of water —matter, deluge—while on his brow rests the third eye (Siva's eye, that of spiritual insight). His name is "Protector" (of Tibet), "Saviour of Humanity." On other occasions when he has only two arms, he is Chenresi, the Dhyani and Bhodisatva, *Chakna-padmakarpo*, "he who holds a lotus." His other name is Chantong, "he of the 1,000 eyes," when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like a forest of rays. Another of his names is Lokapati and Lokanâtha (Sanskrit) "Lord of the World"; and Jigten-gonpo (Tibetan), "Protector and Saviour against evil" of any kind.

Padmapani, however, is the "lotus-bearer" symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last of which, the present Maha-Kalpa (the Vârâha), is called Padma, and represents one half of the life of Brahmâ. Though a minor Kalpa, it is called Maha, "great," because it comprises the age in which Brahmâ sprang from a lotus. Theoretically, the Kalpas are infinite, but practically they are divided and sub-divided in Space and Time, each division—down to the smallest—having its own Dhyani as patron or regent. Padmapani (Avalôkitêshwara) becomes, in China, in his female aspect, Kwan-yin, "who assumes any form, at pleasure, in order to save mankind." The knowledge of the astrological aspect of the constellations on the respective "birth-days" of these Dhyanis—Amitabha (the O-mi-to Fo, of China), included: *e.g.*, on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month, etc., etc.—gives the Occultist the greatest facilities for performing what are called "magic" feats. The future of an individual is seen, with all its coming events marshalled in order, in a *magic* mirror placed under the ray of certain constellations. But—beware of the reverse of the medal, SORCERY.

STANZA VIII.

EVOLUTION OF THE ANIMAL MAMMALIANS. — THE FIRST FALL.

§§ (28) How the first mammals were produced. (29) A quasi-Darwinian Evolution. (30) The animals get solid bodies. (31) Their separation into sexes. (32) The first sin of the mindless men.

28. FROM THE DROPS OF SWEAT (*a*); FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES AND ANIMALS OF THE WHEEL BEFORE (*previous, Third Round*); AND FROM CAST-OFF DUST; THE FIRST ANIMALS (*of this Round*) WERE PRODUCED.

(*a*) The Occult doctrine maintains that, in this Round, the mammals were a later work of evolution than man. Evolution proceeds in cycles. The great Manvantaric cycle of Seven Rounds, beginning in the First Round with mineral, vegetable, and animal, brings its evolutionary work on the descending arc to a dead stop in the middle of the Fourth *Race*, at the close of the first half of the Fourth *Round*. It is on our Earth, then, (the Fourth sphere and the lowest) and in the present *Round*, that this middle point has been reached. And since the Monad has passed, after its "first inmetallization" on Globe A, through the mineral, vegetable, and animal worlds in every degree of the three states of matter, except the last degree of the third or solid state, which it reached only at the "*mid-point of evolution*," it is but logical and natural that at the beginning of the Fourth Round on Globe D, Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity. To make it still clearer: if the Monad begins its cycle of incarnations through the three objective kingdoms on the descending curved line, it has necessarily to enter on the re-ascending curved line of the sphere as a man also. On the descending arc it is the spiritual which is gradually transformed into the material. On the middle line of the base, Spirit and Matter are equilibrated in Man. On the ascending arc, Spirit is slowly re-asserting itself at the expense of the physical, or matter, so that, at the close of the seventh Race of the Seventh Round, the Monad will find itself as

free from matter and all its qualities as it was in the beginning ; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and temptations.

This order of evolution is found also in *Genesis* (*ch. 1 and 2*) if one reads it in its true esoteric sense, for chapter i. contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth, up to that moment when Man is called to conscious life by the Elohim of Wisdom. In the first chapter, animals, whales and fowls of the air, are created before the androgyne Adam.* In the second, Adam (the sexless) comes first, and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two races, and of the first half of the Third Race, is symbolized, in the second chapter of *Genesis*, by the *deep sleep of Adam*. It was the dreamless sleep of mental inaction, the slumber of the Soul and Mind, which was meant by that "sleep," and not at all the physiological process of differentiation of sexes, as a learned French theorist (M. Naudin) imagined.

The Purânas, the Chaldean and Egyptian fragments, and also the Chinese traditions, all show an agreement with the Secret Doctrine as to the process and order of evolution. We find in them the corroboration of almost all our teaching. For instance : the statement concerning the oviparous mode of procreation of the Third Race, and even a hint at a less innocent mode of the procreation of the first mammal forms, "gigantic, transparent, dumb and monstrous they were," says the Commentary. Study the stories of the several Rishis and their multifarious progeny ; *e.g.*, Pulastya is the father of *all the Serpents and Nagas*—the oviparous brood ; Kasyapa was grandsire, through his wife Tamra, of the birds and of Garuda, king of the feathered tribe ; while by his wife Surabhi, he was the parent of cows and buffaloes, etc., etc.

In the Secret Doctrine, the first *Nagas*—beings wiser than Serpents—are the "Sons of Will and Yoga," born before the complete separation of the sexes, "matured in the man-bearing eggs† produced by the power (Kriyasakti) of the holy sages" of the early Third Race.‡

* An allegorical reference to the "Sacred Animals" of the Zodiac and other heavenly bodies. Some Kabalists see in them the prototypes of the animals.

† In "Hesiod," Zeus creates his *third* race of men out of ash-trees. In the "Popol Vuh" the Third Race of men is created out of the tree *Tzita* and the marrow of the reed called *Sibac*. But *Sibac* means "egg" in the mystery language of the *Artufas* (or Initiation caves). In a report sent in 1812 to the Cortes by Don Baptista Pino it is said : "All the Pueblos have their *Artufas*—so the natives call subterranean rooms with only a single door where they (secretly) assemble. . . . These are impenetrable temples . . . and the doors are always closed to the Spaniards. . . . They adore the Sun and Moon . . . fire and the great SNAKE (the creative power), whose eggs are called *Sibac*."

‡ There is a notable difference *esoterically* between the words *Sarpa* and *Naga*, though

“ In these were incarnated the Lords of the three (upper) worlds, “ the various classes of Rudras, who had been *Tushitas*, who had been *Jayas*, who are *Adityas* ;” for, as explained by Parâsara, “ There are a hundred appellations of the immeasurably mighty Rudras.”

Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis, (America being the *Pâtâla* or Antipodes of Jambu-Dwipa, not of Bharata-Varsha). Otherwise, whence the traditions and legends—the latter *always more true than history*, as says Augustin Thierry—and even the identity in the names of certain “ medicine men ” and priests, who exist to this day in Mexico? We shall have to say something of the *Nargals* and the *Nagals* and also of *Nagalism*, called “ devil-worship ” by the Missionaries.

In almost all the Purânas, the story of the “ Sacrifice of Daksha ” is given, the oldest account of which is to be found in *Vayu Purâna*. Allegorical as it is, there is more meaning and biological revelation in it to a Naturalist, than in all the *pseudo-scientific* vagaries, which are regarded as learned theories and hypotheses.

Daksha, who is regarded as the Chief Progenitor, is, moreover, pointed out as the creator of *physical man* in the “ fable,” which makes him lose his head from his body in the general strife between the gods and the *Raumas*. This head, being burnt in the fire, is replaced by the *head of a ram* (Kasi-Khanda). Now the ram’s head and horns are ever the symbol of generating power and of reproductive force, and are *phallic*. As we have shown, it is Daksha who establishes the era of men engendered by sexual intercourse. But this mode of procreation did not occur suddenly, as one may think, and required long ages before it became the one “ natural ” way. Therefore, his sacrifice to the gods is shown as interfered with by Siva, the *destroying* deity, *evolution and progress personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type. Siva-Rudra creates the terrible Virabhadra (born of his breath) the “ thousand-headed, thousand-armed ” (etc.) monster, and commissions him to destroy the sacrifice prepared by Daksha. Then Virabhadra, “ abiding in the region of the ghosts (ethereal men)

they are both used indiscriminately. Sarpa (serpent) is from the root *Srip*, *serpo* to creep; and they are called “ Ahi,” from *Ha*, to abandon. “ The sarpa was produced from Brahmâ’s hair, which, owing to his fright at beholding the Yakshas, whom he had created horrible to behold, fell off from the head, each hair becoming a serpent. They are called Sarpa from their creeping and *Ahi* because they had deserted the head ” (Wilson). But the *Nagas*, their serpent’s tail notwithstanding, do not creep, but manage to walk, run and fight in the allegories.

created from the pores of the skin (*Romakupas*), powerful Raumas,* (or Raumyas).” Now, however mythical the allegory, the Mahabhārata, which is history as much as is the Iliad, shows † the Raumyas and other races, as springing in the same manner from the *Romakupas*, hair or skin pores. This allegorical description of the “sacrifice” is full of significance to the students of the Secret Doctrine who know of the “Sweat-born.”

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

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

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

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP AND FLYING SARPAS (*serpents*) WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER, BECAME THE PROGENITORS OF THE FOWLS OF THE AIR (*a*).

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

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

* Wilson translates the word as “demigods” (See his *Vishnu Purāna*, p. 130); but Raumas or Raumyas are simply a race, a tribe.

† xii. 10308.

‡ “*Vishnu Purāna*.”

31. THE ANIMALS SEPARATED THE FIRST (*into male and female*) (b)

(a) Vertebrates, and after that mammalians. Before that the animals were also ethereal proto-organisms, just as man was.

(b) The fact of former hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the stand-point of Biology. As Prof. Oscar Schmidt, an avowed Darwinist, shows: "Use and disuse combined with selection elucidate (?) *the separation of the sexes*, and the existence, totally incomprehensible, of rudimentary sexual organs. In the Vertebrata especially, *each sex possesses such distinct traces of the reproductive apparatus characteristic of the other*, that even antiquity assumed hermaphroditism as a natural primeval form of mankind. . . . The tenacity with which the rudiments of sexual organs are inherited is remarkable. In the class of mammals, actual hermaphroditism is unheard of, although through the whole period of their development they drag along with them these residues born by *their unknown ancestry*, no one can say how long ago."^{*}

31. THEY (*the animals*) BEGAN TO BREED. THE TWO-FOLD MAN (*then*) SEPARATED ALSO. HE (*man*), SAID "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID. . . .

32. AND THOSE WHICH HAD NO SPARK (*the "narrow-brained"*)[†] TOOK HUGE SHE-ANIMALS UNTO THEM (a). THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE (*the "narrow-brained"*) THEMSELVES. BUT THEIR TONGUES UNTIED (b). THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED, RED-HAIR-COVERED MONSTERS, GOING ON ALL FOURS.[‡] A DUMB RACE, TO KEEP THE SHAME UNTOLD.[§]

(a) The animals "separated the first," says Stanza 31. Bear in mind that at that period men were different, even physiologically, from what

* "*Doctrine of Descent and Darwinism*," pp. 186-7. The "Unknown Ancestry" referred to are the *primeval* astral prototypes. Cf. § II., p. 260 (a).

† See verse 24.

‡ These "animals," or monsters, are not the anthropoid or any other apes, but verily what the Anthropologists might call the "missing link," the primitive lower man; see *infra*.

§ The shame of their animal origin which our modern scientists would emphasize if they could.

they are now, having passed the middle point of the Fifth Race. We are not told what the "huge she-animals" were; but they certainly were as different from any we know now, as were the men.

This was the first physical "fall into matter" of some of the then existing and lower races. Bear in mind Stanza 24. The "Sons of Wisdom" had spurned the early *Third Race*, *i.e.*, the non-developed, and are shown incarnating in, and thereby endowing with intellect, the *later Third Race*. Thus the sin of the brainless or "mindless" Races, who had no "spark" and were irresponsible, fell upon those who failed to do by them their Karmic duty.

(b) See later on concerning the beginning of human speech.

WHAT MAY BE THE OBJECTIONS TO THE FOREGOING.

Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period. As this proposition will be maintained and defended elsewhere, a few words more are all that are needed at present. For greater clearness, however, we shall repeat in brief what was said previously in Book I., Stanza VI.

Our teachings show that, while it is quite correct to say that nature had built, at one time, around the human astral form an *ape-like external* shape, yet it is as correct that this shape was no more that of the "missing link," than were the coverings of that astral form, during the course of its natural evolution through all the kingdoms of nature. Nor was it, as shown in the proper place, on this Fourth Round planet that such evolution took place, but only during the First, Second, and Third Rounds, when MAN was, in turn, "a stone, a plant, and an animal" until he became what he was in the First Root-Race of present humanity. The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, except when the latter is divorced from the dogma of "Natural Selection" and the like. Indeed, between the *Monera* of Hæckel and the *Savisripa* of Manu, there lies an impassable chasm in the shape of the *Jiva*; for the "human" Monad, whether *immetallized* in the stone-atom, or *invegetallized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms "mineral," "vegetable" and "animal" *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*)

other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives “higher” and “lower” being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that “MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly MAN*.” But by “Man” the divine Monad is meant, and not the thinking Entity, much less his physical body. While rejecting the immortal Soul, the men of Science now try to trace the latter through a series of animal forms from the lowest to the highest; whereas, in truth, all the present fauna are the descendants of those primordial monsters of which the Stanzas speak. The animals—the creeping beasts and those in the waters that preceded man in this Fourth Round, as well as those contemporary with the Third Race, and again the mammalia that are posterior to the Third and Fourth Races—all are either directly or indirectly the mutual and correlative product (physically) of man. It is correct to say that the man of this Manvantara, *i.e.*, during the three preceding Rounds, has passed through all the kingdoms of nature. That he was “a stone, a plant, an animal.” But (*a*) these stones, plants, and animals were the prototypes, the filmy presentments of those of the Fourth Round; and (*b*) even those at the beginning of the Fourth Round were the astral shadows of the present, as the Occultists express it. And finally the forms and *genera* of neither man, animal, nor plant were what they became later. Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which *preceded* (the *chhayas* of) *Men*, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms or models produced at the close of the Third Round on Globe D.* “Produced from the residue of the substance matter; from dead bodies of men and (other *extinct*) animals of the wheel before,” or the previous *Third* Round—as Stanza 24 tells us. Hence, while the nondescript “animals”

* *Vide “Esoteric Buddhism.”*

that preceded the astral man at the beginning of this life-cycle on our Earth were still, so to speak, the progeny of the man of the Third Round, the mammalians of this Round owe their existence, in a great measure, to man again. Moreover, the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man*, who desecrated his human dignity by putting himself physically on the level of an animal.

The above accounts for some of the alleged physiological proofs, brought forward by the anthropologists as a demonstration of the descent of man from the animals.

The point most insisted upon by the Evolutionists is that, "The history of the embryo is an epitome of that of the race." That "every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of Earth's history.* The history of the embryo . . . is a picture in little, and outline of that of the race. *This conception forms the gist of our fundamental biogenetic law, which we are obliged to place at the head of the study of the fundamental law of organic development.*"†

This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages. A passage from "*Isis Unveiled*" may here be cited to furnish a few points of comparison. In Vol. I., pp. 388-9, it was asked why, with all their great learning, physiologists were unable to explain teratological phenomena? Any anatomist who has made the development and growth of the embryo "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz., that up to a certain period, the human embryo is a facsimile of a young batrachian in its first remove from the spawn—a tadpole. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being—from the first

* "A very strong argument in favour of variability is supplied by the science of Embryology. Is not a man in the uterus . . . a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, lastly a primate (?) and a biped? It is scarcely possible not to recognise in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series." (*Lefèvre, Philosophy*, p. 484).

The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail in the foetus—a fact triumphantly paraded by Hæckel and Darwin as conclusively in favour of the Ape-Ancestor theory. *It may also be pointed out that the presence of a vegetable with leaflets in the embryonic stages is not explained on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. Why then this feature in the embryo, and how do the former explain it?*

† "*The Proofs of Evolution*," a lecture by Hæckel.

instant of its physical appearance as a germ to its ultimate formation and birth—the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the axiom: “A stone becomes a plant; a plant, a beast; a beast, a man, etc.” was mentioned in another place in relation to the spiritual and physical evolution of men on this Earth. We will now add a few more words to make the matter clearer.

What is the primitive shape of the future man? A grain, a corpuscle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analysed—by the microscope or otherwise—of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the Earth, which the man is destined to inhabit. Moses is cited by the Kabalists as authority for the remark that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminæ or coats, enclosing a liquid. The laminæ approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like the fruit from the bough. The stone has now become changed, by “metempsychosis,” into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like foetus—the shape of a tadpole—and, like an amphibious reptile, lives in water and develops from it. Its Monad has not yet become either human or immortal, for the Kabalists tells us that this only occurs at the “fourth hour.” One by one the foetus assumes the characteristics of the human being, the first flutter of the immortal breath passes through its being; it moves; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months’ formation, the Kabalists call the completion of the “individual cycle of evolution.” As the foetus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the universal ether, or astral fluid, in the womb of the Universe. These cosmic children, like their pigmy inhabitants, are at first nuclei; then ovules; then gradually mature; and becoming

mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE . . . thus runs *their* philosophy of evolution, differing as we see, from that of Hæckel :—

“ All are but parts of one stupendous whole,
Whose body Nature is, and (Parabrahm) the soul . . . ”

These are the proofs of Occultism, and they are rejected by Science. But how is the chasm between the mind of man and animal to be bridged in this case? How, if the anthropoid and *Homo primigenius* had, *argumenti gratiâ*, a common ancestor (in the way modern speculation puts it), did the two groups diverge so widely from one another as regards mental capacity? True, the Occultist may be told that in every case Occultism does what Science repeats; it gives a *common* ancestor to ape and man, since it makes the former issue from primeval man. Ay, but that “primeval man” was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes. This speculation—if speculation it be—is at least logical, and fills the chasm between the mind of man and animal. Thus it accounts for and explains the hitherto unaccountable and inexplicable. The fact that, in the present stage of evolution, Science is almost certain that no issue can follow from the union of man and animal, is considered and explained elsewhere.

Now what is the fundamental difference between the accepted (or nearly so) conclusions, as enunciated in “*The Pedigree of Man*,” viz., that man and ape have a common ancestor; and the teachings of Occultism, which deny this conclusion and accept the fact that all things and all living beings have originated from one common source? Materialistic science makes man evolve gradually to what *he is now*, and, starting from the first protoplasmic speck called *Moneron* (which we are told has, like the rest, “originated in the course of immeasurable ages from a few, or from one simple, *spontaneously arising* original form, that has obeyed one law of evolution”), pass through “unknown and unknowable” types up to the ape, and thence to the human being. Where the transitional shapes are discoverable we are not told; for the simple reason that no “missing links” between man and the apes have ever yet been found, though this fact in no way prevents men like Hæckel from inventing them *ad libitum*.

Nor will they ever be met with; simply, again, because that link which unites man with his real ancestry is searched for on the objective plane and in the material world of forms, whereas it is safely hidden from the microscope and dissecting knife *within* the animal tabernacle of man himself. We repeat what we have said in *Isis Unveiled* :—

“ All things had their origin in spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Hæckel's *Anthropogeny*, which traces the pedigree of man ‘from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited,’ according to Professor Huxley's exposition. We may believe the man (of the Third Round) evolved ‘by gradual modification of an (astral) mammal of ape-like organization’ still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia* (though on somewhat modified lines).

“ But what lies back of the Darwinian line of descent? So far as he is concerned nothing but ‘unverifiable hypotheses.’ For, as he puts it, he views all beings ‘as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited.’† He does not attempt to show us who these ‘few beings’ were. But it answers our purpose quite as well, for, in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. . . .”

Truly, as also said in our first work: “If we accept Darwin's theory of the development of species, we find that his starting-point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the *Unutterable*. If our mortal language is inadequate to express what our spirit dimly foresees in the great ‘*Beyond*’—while on this earth—it *must* realize it at some point in the timeless Eternity.” But what lies “beyond” Hæckel's theory? Why *Bathybius Hæckelii*, and no more!

A further answer is given in Part III. *Addenda*.

* Cory: “Ancient Fragments.”

† “Origin of Species,” pp. 448, 489, first edition.

STANZA IX.

THE FINAL EVOLUTION OF MAN.

§§ (33) The creators repent. (34) They atone for their neglect. (35) Men become endowed with minds. (36) The fourth race develops perfect speech. (37) Every androgynous unit is separated and becomes bisexual.

33. SEEING WHICH (*the sin committed with the animals*), THE LHAS (*the spirits, the "Sons of Wisdom"*) WHO HAD NOT BUILT MEN (*who had refused to create*), WEPT, SAYING :—

34. "THE AMANASA (*the 'mindless'*) HAVE DEFILED OUR FUTURE ABODES (a). THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN." THEY DID. . . .

35. THEN ALL BECAME ENDOWED WITH MANAS (*minds*). THEY SAW THE SIN OF THE MINDLESS.

But they had already *separated* before the ray of divine reason had enlightened the dark region of their hitherto slumbering minds, and had *sinned*. That is to say, they had committed evil unconsciously, by producing an effect which was unnatural. Yet, like the other six primitive brother or fellow races, even so this seventh, henceforth degenerated race, which will have to bide its time for its final development on account of the *sin* committed,—even this race will *find itself on the last day* on one of the seven paths. For "the wise* guard the home of nature's order, they assume excellent forms in secret."† But we must see whether the "animals" tampered with, were of the same kind as those known to zoology.

* This verse in the Veda (X. 5-6), "The seven wise ones (rays of wisdom, Dhyanis) fashion seven paths (or lines as also *Races* in another sense). To one of these may the distressed mortal come"—which is interpreted solely from the astronomical and cosmic aspect—is one of the most pregnant in occult meaning. The "paths" may mean lines (*maryadah*), but they are primarily beams of light falling on the paths leading to wisdom. (See *Rig Veda* IV. 5-13.) It means "ways" or paths. They are, in short, the seven Rays which fall free from the macrocosmic centre, the seven principles in the meta-physical, the seven Races in the physical sense. All depends upon the key used.

† "*Rig Veda*," X. 10, 5, 2.

(a) The "Fall" occurred, according to the testimony of ancient Wisdom and the old records, as soon as Daksha (the reincarnated Creator of men and things in the early Third Race) disappeared to make room for that portion of mankind which had "separated." This is how the Commentary explains the details that preceded the "Fall":—

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

In another we find:—

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

And still another passage mentions:—

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

Perchance in these specimens, Hæckelians might recognize, not the

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

† Rudra, as a Kumāra, is *Lilalohīta*—red and blue.

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

How was the separation of sexes effected? it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana without any reservation; as the former hides an esoteric truth under a fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in Genesis that Eve was made out of the rib, it only means that the *Race with bones* was produced out of a previous Race and Races, which were “boneless.” This is an esoteric tenet spread far and wide, as it is almost universal under its various forms. A Tahitian tradition states that man was created out of *Aræa*, “red

* This, regardless of modern materialistic evolution, which speculates in this wise: “The primitive human form, whence as we think all human species sprang, has perished this long time.” (This we deny; it has only decreased in size and changed in texture.) “But many facts point to the conclusion that it was hairy and dolichocephalic.” (African races are even *now* dolichocephalic in a great measure, but the palæolithic Neanderthal skull, the oldest we know of, is of a large size, and no nearer to the capacity of the gorilla’s cranium than that of any other now-living man). “Let us, for the time being, call this hypothetical species *Homo primigenius*. . . . This first species, or the Ape-man, the ancestor of all the others, PROBABLY arose in the tropical regions of the old world from ANTHROPOID APES.” Asked for proofs, the evolutionist, not the least daunted, replies: “Of these NO FOSSIL REMAINS ARE AS YET KNOWN TO US, BUT THEY WERE *probably* AKIN TO THE GORILLA AND ORANG OF THE PRESENT DAY.” And then the Papuan negro is mentioned as the probable descendant in the first line (*Pedigree of Man*, p. 80).

Hæckel holds fast to Lemuria, which with East Africa and South Asia also, he mentions as the possible cradle of the primitive Ape-men; and so do many geologists. Mr. A. R. Wallace admits its reality, though in a rather modified sense, in his “*Geographical Distribution of Animals*.” But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *unscientific*, especially when they pretend to see no difference between the two, or very little at any rate. For Vogt himself showed that, while the highest of the Apes, the gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99.35 cubic inches. The former is thus “not half of the size of the brain of a new-born babe,” says Pfaff.

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

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

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

But the "supernatural" of Renan belongs to dogma and its dead letter. It has nought to do with its Spirit nor with the reality of facts in Nature. If theology asks us to believe that four or five thousand years ago men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel exclusively, was composed of giants

* "*Polynesian Researches*," Ellis. Vol. II., p. 38.

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

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

and monsters, we decline to believe that such a thing existed in Nature 5,000 *years back*. For Nature never proceeds by jumps and starts, and logic and common sense, besides geology, anthropology and ethnology, have justly rebelled against such assertions. But if that same theology, giving up her fantastic chronology, had claimed that men lived 969 years—the age of Methuselah—five million years ago, we would have nothing to say against the claim. For in those days the physical frame of men was, compared to the present human body, as that of a megalosaurus to a common lizard.

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

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

* Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various

a case in a Tasmanian tribe, whose women were suddenly struck with sterility, *en masse*, some time after the arrival among them of the European colonists. The great naturalist tried to explain this fact by change of diet, food, conditions, etc., but finally gave up the solution of the mystery. For the Occultist it is a very evident one. "Crossing," as it is called, of Europeans with Tasmanian women—*i.e.*, the representatives of a race, whose progenitors were a "soulless" * and mindless monster and a real human, though still as mindless a man—brought on sterility. This, not alone as a consequence of a physiological law, but also as a decree of *Karmic* evolution in the question of further survival of the abnormal race. In no one point of the above is Science prepared to believe *as yet*—but it will have to in the long run. Esoteric philosophy, let us remember, only fills the gaps made by science and corrects her false premises.

Yet, in this particular, geology and even botany and zoology support the esoteric teachings. It has been suggested by many geologists that the Australian native—co-existing as he does with an *archaic fauna and flora*—must date back to an enormous antiquity. The whole environment of this mysterious race, about whose origin ethnology is silent, is a testimony to the truth of the esoteric position.

"It is a very curious fact," says Jukes, † "that not only these marsupial animals (the mammals found in the Oxfordshire stone-field slates), but several of the shells—as for instance, the *Trigonias* and even some of the plants found fossil in the Oölitic rocks—much more nearly resemble those now living in Australia than the living forms of any other part of the globe. This might be explained on the supposition that, since the Oölitic (Jurassic) period, *less change has taken place in Australia than elsewhere*, and that the Australian flora and fauna consequently retain some-

crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*—not the closest approximation to the "*pithecoïd man*," as Hæckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (Cf. "*Esoteric Buddhism*," p. 55.)

* In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul*, *i.e.*, that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent*.

† "*Manual of Geology*," p. 302.

thing of the Oölitic type, *while it had been altogether supplanted and replaced on the rest of the Globe.*" (! !)

Now why has less change taken place in Australia than elsewhere? Where is the *raison d'être* for such a "curse of retardation"? It is simply because the nature of the environment develops *pari passu* with the race concerned. Correspondences rule in every quarter. The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation*. Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "*virgin soil*" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding.

To return, however, once more to the history of the Third Race, the "Sweat-Born," the "Egg-bearing," and the "Androgyne." Almost sexless, in its early beginnings, it became bisexual or androgynous; very gradually of course. The passage from the former to the latter transformation required numberless generations, during which the simple cell that issued from the earliest parent (the two in one), first developed into a bisexual being; and then the cell, becoming a regular egg, gave forth a unisexual creature. The Third-Race-mankind is the most mysterious of all the hitherto developed five Races. The mystery of the "How" of the generation of the distinct sexes must, of course, be very obscure here, as it is the business of an embryologist and a specialist, the present work giving only faint outlines of the process. But it is evident that the units of the Third Race humanity began to separate in their pre-natal shells, or eggs,* and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth *sub-race*, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by the same identical process as our historical generations. This required, of course, millions of years. The

* The "fables" and "myths" about Leda and Jupiter, and such like, could never have sprung up in people's fancy, had not the allegory rested on a fact in nature. Evolution, gradually transforming man into a mammal, did in his case only what it did in that of other animals. But this does not prevent man from having always stood at the head of the animal world and other organic species, and from having preceded the former.

reader has been made acquainted with the approximate figures, at least of the exoteric calculations, in Stanza II.

We are approaching the turning-point of the evolution of the Races. Let us see what occult philosophy says on the origin of language.

36. THE FOURTH RACE DEVELOPED SPEECH.

The Commentaries explain that the first Race—the ethereal or astral Sons of Yoga, also called “Self-born”—was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a “Sound-language,” to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the “Sweat-born” (the *early* Third Race). In its second half, when the “Sweat-born” gave birth to the “Egg-born,” (the *middle* Third Race); and when these, instead of “hatching out” (may the reader pardon the rather ridiculous expression when applied to human beings in our age) as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of “one language and of one lip.” This did not prevent the last two Sub-Races of the Third Race* from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors,† and their own already awakened minds. Let the reader also bear in mind that, as each of the seven races is divided into four ages—the Golden, Silver, Bronze, and Iron Age—so is every smallest division of such races. ‡ Speech then developed, according to occult teaching, in the following order:—

I. Monosyllabic speech; that of the first approximately fully developed human beings at the close of the Third Root-race, the “golden-coloured,” yellow-complexioned men, after their separation into sexes, and the full

* To avoid confusion, let the reader remember that the term Root-Race applies to one of the seven great Races, sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes.

† In the Section on the Divine Dynasties, the nature of these “Instructors” is explained.

‡ *Vide* Section attached to the “Divisions into Yugas.”

awakening of their minds, Before that, they communicated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga"—the first in whom the "Sons of Wisdom" had incarnated—thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.*

II. These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death,† so the primitive speech of the most civilized Atlantean races—that language, which is referred to as "Rākshasi Bhasa," in old Sanskrit works—decayed and almost died out. While the "cream" of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America.

* The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the third, the only *pure and direct* descendants are, as said above, a portion of the fallen and degenerated Australians, whose far distant ancestors belonged to a division of the seventh Sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

† *Language* is certainly coeval with reason, and could never have been developed before man became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Müller tells us in his "*Science of Thought*," "Thought and language are identical." Yet to add to this the reflection that *thoughts which are too deep for words, do not really exist at all*, is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Greek Logos is the equivalent of the Sanscrit Vâch, "the immortal (intellectual) ray of spirit." And the fact that Vâch (as Devasena, an *aspect* of Saraswati, the goddess of hidden Wisdom) is the spouse of the eternal celibate Kumâra, unveils a suggestive, though veiled, reference to the Kumâras, those "who refused to create," but who were compelled later on to complete *divine* Man by incarnating in him. All this will be fully explained in the sections that follow.

III. The inflectional speech—the root of the Sanskrit, very erroneously called “the elder sister” of the Greek, instead of its mother—was the first language (now the mystery tongue of the Initiates, of the Fifth Race). At any rate, the “Semitic” languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B.C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul,* and along the Oxus, while others penetrated into and invaded Arabia.

But this was when Africa had already been raised as a continent. We have meanwhile to follow, as closely as limited space will permit, the gradual evolution of the now truly human species. It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization, which we have now learned to utilize in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids.

* Ptolemy, speaking in his ninth table of the *Kabolitæ* (Kabul tribes), calls them *Ἀριστοφυλοὶ*, *Aristophylly*, the aristocratic or noble tribes. The Afghans call themselves *Ben-Issrael* (children of Is(sa)rael), from *Issa*, “woman and also earth,” Sons of Mother Earth. But if you call an Afghan *Yahoudi* (*Few*), he will kill you. The subject is fully treated elsewhere. The names of the supposed twelve tribes and the names of the real tribes, the same in number, of the Afghans, are the same. The Afghans being far older (at any rate, their Arabic stock) than the Israelites, no one need be surprised to find such tribal names among them as *Yousoufzic*, “Sons of Joseph” in Punjcaure and Boonere; the *Zablistanee* (Zebulon); Ben-manasseh (sons of Manasseh) among the Khojar Tartars; Isaguri, or Issachar (now Ashnagor in Afghanistan), etc., etc. The whole twelve names of the so-called twelve tribes are names of the signs of the Zodiac, as is now well proven. At any rate, the names of the oldest Arabic tribes, re-transliterated, yield the names of the zodiacal signs and of the mythical sons of Jacob likewise. Where are the traces of the Jewish twelve tribes? Nowhere. But there is a trace, and a good one, that the Jews have tried to deceive people with the help of those names. For, see what happens *ages after the ten tribes* had wholly disappeared from Babylon. Ptolemy Philadelphus, desiring to have the Hebrew Law translated for him into Greek (the famous *Septuagint*), wrote to the high priest of the Jews, Eleazar, to send him six men from each of the twelve tribes; and the seventy-two representatives (of whom sixty were ghosts apparently) came to the king in Egypt and translated the law amid miracles and wonders. See Butler’s “*Horæ Biblicæ*,” Josephus, and Philo Judæus.

In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural "sexual selection"), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later.*

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

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

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

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

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

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

EDENS, SERPENTS, AND DRAGONS.

Whence the idea, and the true meaning of the term "Eden"? Christians will maintain that the Garden of Eden is the holy Paradise, the place *desecrated by the sin* of Adam and Eve; the Occultist will deny this dead-letter interpretation, and show the reverse. One need not believe and see in the Bible divine revelation in order to say that this ancient book, if read esoterically, is based upon the same universal traditions. What Eden was is partially shown in *Isis Unveiled*.*

It was said that: "The Garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. Eden, or the Hebrew גן-עדן Gan-Eden, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythræan sea." (A. Wilder says that Gan-duniyas is a name of Babylonia.) In the Chaldean "*Book of Numbers*," the location is designated in numerals, and in the cypher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian *Tablets* it is rendered *Gan-duniyas*. "Behold," says the אלהים (*Elohim*) of Genesis, "the man is become as one of us." The *Elohim* may be accepted in one sense for *gods* or powers, and in another for *Aleim*, or priests—the hierophants initiated into the good and evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants was known as *Java-Aleim*. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam*, or Man, uses his intuitional faculties and, prompted by the serpent (*Woman* and matter), tastes of the Tree of Knowledge—the esoteric or Secret Doctrine—unlawfully. The priests of Hercules, or Mel-karth, the "Lord of the Eden," all wore "coats of skin." The text says: "And *Java-Aleim* made for Adam and his wife כתנותצור 'Chitonuth our.'" The first Hebrew word, "*chiton*," is the Greek χιτών, *Chiton*. It became a Slavonic word by adoption from the *Bible*, and means a *coat*, an upper garment.

"Though containing the same substratum of esoteric truth as does every early Cosmogony, the Hebrew Scripture wears on its face the marks of a double origin. Its Genesis is purely a reminiscence of the Babylonian captivity. The names of places, men and even objects, can be traced from the original text to the Chaldeans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldea, Babylonia and Assyria were in

* Vol. I., pp. 575, *et seq.*

any way cognate with the Brahmans of Hindostan ; but there are more proofs in favour of this opinion than otherwise. The Shemite or Assyrian ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed, otherwise than in the imagination of some ethnologists and philologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halévy proved the fallacy of the Turanian mania in regard to Akkadian people, and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahminical Hindus."

And now, ten years after this was written, we find ourselves corroborated by Professor Sayce, who says in his first Hibbert lecture that the culture of the Babylonian city Eridu was of *foreign importation*. It came from India.

"Much of the theology was borrowed by the Semites from the non-Semitic Akkadians or proto-Chaldeans, whom they supplanted, and whose local cults they had neither the will nor the power to uproot. Indeed, throughout a long course of ages the two races, Semites and Akkadians, lived side by side, their notions and worship of the gods blending insensibly together."

Here, the Akkadians are called "non-Semitic," as we had insisted they were in "*Isis*," which is another corroboration. And we are no less right in always maintaining that the Jewish Biblical history was a compilation of *historical* facts, arranged from other people's history in Jewish garb—Genesis excluded, which is esotericism pure and simple. But it is really from the Euxine to Kashmir and beyond, that science has to search for the cradle—or rather one of the chief cradles—of mankind and the sons of Ad-ah ; and especially in after times, when the Garden of Ed-en on the Euphrates became the college of the astrologers and magi, the Aleim.

But this "college" and this Eden belong to the Fifth Race, and are simply a faint reminiscence of the Adi-varsha, of the primeval Third Race. What is the etymological meaning of the word *Eden*? In Greek it is ἡδονή, signifying *voluptuousness*. In this aspect it is no better than the Olympus of the Greeks, Indra's heaven (Swarga) on Mount Meru, and even the paradise full of *Houri's*, promised by Mahomet to the faithful. The Garden of Eden was never the property of the Jews ; for China, which can hardly be suspected of having known anything of the Jews 2,000 B.C., has such a primitive garden in Central Asia inhabited by the "Dragons of Wisdom," the Initiates. And according to Klaproth,

the hieroglyphical chart copied from a Japanese Cyclopædia in the book of *Fo-kone-ky*, places its "Garden of Wisdom" on the plateau of Pamir between the highest peaks of the Himalayan ranges; and describing it as the culminating point of Central Asia, shows the four rivers—Oxus, Indus, Ganges, and Silo—flowing from a common source, the "*Lake of the Dragons*."

But this is not the Genetic Eden; nor is it the Kabalistical Garden of Eden. For the former—*Eden Illa-ah*—means in one sense Wisdom, a state like that of Nirvana, a paradise of Bliss; while in another sense it refers to Intellectual man himself, the container of the Eden in which grows the tree of Knowledge of good and evil: man being the *Knower* thereof.

Renan and Barthélemy St. Hilaire, basing themselves "on the most solid inductions," think it impossible to doubt any longer, and both place the cradle of humanity "on the region of the Timaus." Finally, the *Asiatic Journal** concludes that: "All the traditions of the human race gathering its primitive families at the region of their birth-place, show them to us grouped around the countries where Jewish tradition places the Garden of Eden; where the Aryans (Zoroastrians) established their Airyana-vaêgô or the Meru (?). They are hemmed in to the North by the countries which join the lake Aral, and to the South by Baltistan, or Little Tibet. Everything concurs in proving that there was the abode of that primitive humanity to which we have to be traced."

That "primitive humanity" was in its Fifth Race, when the "four-mouthed Dragon," the lake, of which very few traces are now left, was the abode of the "Sons of Wisdom," the first mind-born sons of the Third Race. Yet it was neither the only one nor the primitive cradle of humanity, though it was the copy of the cradle, verily, of the first thinking *divine* man. It was the *Paradesa*, the highland of the first Sanskrit-speaking people, the *Hedone*, the country of delight of the Greeks, but it was not the "bower of voluptuousness" of the Chaldeans, for the latter was only the reminiscence of it; and also because it was not there that the *Fall of Man* occurred after the "separation." The Eden of the Jews was *copied* from the Chaldean *copy*.

That the Fall of man into generation occurred during the earliest portion of what science calls the Mesozoic times, or the age of the reptiles, is evidenced by the Bible phraseology concerning the serpent, the nature of which is explained in the *Zohar*. The question is not whether Eve's incident with the tempting reptile is allegorical or textual, for no one can doubt that it is the former, but to show the antiquity of the symbolism on the very face of it, and that it was not only a Jewish but an universal idea.

* "*Journal Asiatique*," seventh year, 1855.

Now we find in the *Zohar* a very strange assertion, one that is calculated to provoke the reader to merry laughter by its ludicrous absurdity. It tells us that the serpent, which was used by *Shamael* (the supposed Satan), to seduce Eve, was a kind of *flying camel* (*καμηλαδρομφον*.)

A "flying camel" is indeed too much for the most liberal-minded F.R.S. Nevertheless, the *Zohar*, which can hardly be expected to use the language of a Cuvier, was right in its description :* for we find it called in the old Zoroastrian MSS. *Aschmogh*, which in the Avesta is represented as having lost after the Fall "its *nature and its name*," and is described as a huge serpent with a camel's neck.

"There are no winged serpents, nor veritable dragons," asserts Salverte,† ". . . grasshoppers are called by the Greeks *winged serpents*, and this metaphor may have created several narratives on the existence of winged serpents."

There are none *now*; but there is no reason why they should not have existed during the Mesozoic age; and Cuvier, who has reconstructed their skeletons, is a witness to "flying camels." Already, after finding simple fossils of certain saurians, the great naturalist has written, that, "if anything can justify the Hydra and other monsters, whose figures were so often repeated by mediæval historians, it is incontestably the *Plesiosaurus*." ‡

We are unaware if Cuvier had added anything in the way of a further *mea culpa*. But we may well imagine his confusion, for all his slanders against archaic veracity, when he found himself in the presence of a *flying saurian*, "the Pterodactyl" (found in Germany), "78 feet long, and carrying vigorous wings attached to its reptilian body." That fossil is described as a reptile, the *little fingers of whose hands* are so elongated as to bear a long membranous wing. Here, then, the "flying camel" of the *Zohar* is vindicated. For surely, between the long neck of the Plesiosaurus and the membranous wing of the Pterodactyl, or still better the Mosasaurus, there is enough scientific probability to build a "flying camel," or a long-necked dragon. Prof. Cope, of Philadelphia, has shown that the Mosasaurus fossil in the chalk was a *winged serpent* of this kind. There are characters in its vertebræ, which indicate union with the Ophidia rather than with the Lacertilia.

And now to the main question. It is well known that Antiquity has never claimed palæontography and palæontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas

* See Moses Maimonides, "*More Nevochim*."

† "*Science Occulte*," p. 646.

‡ "*Revolution du Globe*," vol. v., p. 464.

and monuments, and in the Imperial library at Peking, many a traveller has seen and recognised perfect representations of Plesiosauri and Pterodactyls in the multiform Chinese dragons.* Moreover, the prophets speak in the Bible of the flying fiery serpents,† and Job mentions the Leviathan.‡ Now the following questions are put very directly:—

I. How could the ancient nations know anything of the extinct monsters of the carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen those monsters themselves or possessed descriptions of them in their traditions*, which descriptions necessitate *living and intelligent eye-witnesses*?

II. And if such eye-witnesses are once admitted (unless retrospective clairvoyance is granted), how can humanity and the first palæolithic men be no earlier than about the middle of the tertiary period? We must bear in mind that most of the men of science will not allow man to have appeared before the Quaternary period, and thus shut him out completely from the Cenozoic times. Here we have extinct species of animals, which disappeared from the face of the Earth millions of years ago, described by, and known to, nations whose civilization, it is said, could hardly have begun a few thousand years ago. How is this? Evidently either the Mesozoic time has to be made to overlap the Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus.

It does not stand to reason, because the Occultists believe in and defend ancient wisdom and science, even though winged saurians are called “flying camels” in the translations of the *Zohar*, that we believe as readily in all the stories which the middle ages give us of such dragons. Pterodactyls and Plesiosauri ceased to exist with the bulk

* We read in the “*Mémoire à l'Académie*” of the “naive astonishment of Geoffrey St. Hilaire, when M. de Paravey showed to him in some old Chinese works and Babylonian tiles dragons, . . . saurians and ornithorhynchuses (aquatic animals found only in Australia), etc., extinct animals that he had thought unknown on earth . . . till his own day.”

† See *Isaiah*, xxx. 6: “The viper and the flying serpent unto the land of trouble and anguish,” and the fiery serpents conquered by the brazen serpent of Moses.

‡ The fossils reconstructed by science, which we know ought to be sufficient warrant for the possibility of even a *Leviathan*, let alone *Isaiah's* flying serpents, or *saraph mehophphēp*, which words are translated in all the Hebrew Dictionaries as “saraph,” enflamed or fiery venom, and “mehophphēp,” flying. But, although Christian theology has always connected both (*Leviathan and saraph mehophphēp*) with the devil, the expressions are metaphorical and have nought to do with the “evil one.” But the word *Dracon* has become a synonym for the latter. In Bretagne the word *Drouk* now signifies “devil,” whence, as we are told by Cambry (“*Monuments Celtiques*,” p. 299), the devil's tomb in England, *Draghedanum sepulcrum*. In Languedoc the meteoric fires and *will-o'-the-wisps* are called *Dragg*, and in Bretagne *Dreag*, *Wraie* (or wraith); the castle of Drogheda in Ireland meaning the devil's castle.

of the Third Race. When, therefore, we are gravely asked by Roman Catholic writers to credit Christopher Scherer's and Father Kircher's cock-and-bull stories of their having seen with their own eyes living fiery and flying dragons, respectively in 1619 and 1669, we may be allowed to regard their assertions as either dreams or fibs.* Nor shall we regard otherwise than as a *poetical license* that other story told of Petrarch, who, while following one day his Laura in the woods and passing near a cave, is credited with having found a dragon, whom he forthwith stabbed with his dagger and killed, thus preventing the monster from devouring the lady of his heart.† We would willingly believe the story had Petrarch lived in the days of Atlantis, when such antediluvian monsters may still have existed. We deny their existence in our present era. The sea-serpent is one thing, the dragon quite another. The former is denied by the majority because it exists and lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger. Thus keeping invisible, it may exist and still be denied. But if there was such a thing as a dragon of the above description, how could it have ever escaped detection? It is a creature contemporary with the earliest Fifth Race, and exists no more.

* The ultramontane writers accept the whole series of draconian stories given by Father Kircher (*Ediplus Ægyptiacus*, "De Genere Draconum,") quite seriously. According to that Jesuit, he himself saw a dragon which was killed in 1669 by a Roman peasant, as the director of the Museo Barberini sent it to him, to take the beast's likeness, which Father Kircher did and had it published in one of his *in-folios*. After this he received a letter from Christopher Scherer, Prefect of the Canton of Soleure, Switzerland, in which that official certifies to his having seen himself *with his own eyes*, one fine summer night in 1619, a living dragon. Having remained on his balcony "to contemplate the perfect purity of the firmament," he writes, "I saw a fiery, shining dragon rise from one of the caves of Mount Pilatus and direct itself rapidly towards Fluelen to the other end of the lake. Enormous in size, his tail was still longer and his neck very extended. His head and jaws were those of a serpent. In flying he emitted on his way numerous sparks (!) . . . I thought at first I was seeing a meteor, but soon looking more attentively, I was convinced by his flight and the conformation of his body that I saw a *veritable dragon*. I am happy to be thus able to enlighten your Reverence on the *very real* existence of those animals"; in *dreams*, the writer ought to have added, of long past ages.

† As a convincing proof of the reality of the fact, a Roman Catholic refers the reader to the picture of that incident painted by Simon de Sienne, a friend of the poet, on the portal of the Church *Notre Dame du Don* at Avignon; notwithstanding the prohibition of the Sovereign Pontiff, who "would not allow this triumph of love to be enthroned in the holy place"; and adds: "Time has injured and rubbed out the work of art, but has not weakened its tradition." De Mirville's "Dragon-Devils" of our era seem to have no luck, as they disappear most mysteriously from the museums where they are said to have been. Thus the dragon embalmed by Ulysses Aldobranda and presented to the Musée du Sénat, either in Naples or Bologna, "was there still in 1700, but is there no more." (*Vol. 2, p. 427, Pneumatologie.*)

The reader may inquire why we speak of dragons at all? We answer : *firstly*, because the knowledge of such animals is a proof of the enormous antiquity of the human race ; and *secondly*, to show the difference between the zoological real meaning of the words “ dragon,” “ *Nāga*,” and “ Serpent,” and the metaphorical one, when used symbolically. The profane reader, who knows nothing of the mystery language, is likely, whenever he finds one of these words mentioned, to accept it literally. Hence, the *quiproquos* and unjust accusations. A couple of instances will suffice.

Sed et serpens? aye : but what was the nature of the serpent? Mystics intuitionally see in the serpent of *Genesis* an animal emblem and a high spiritual essence : a cosmic force superintelligent, a “ great fallen light,” a spirit sidereal, aerial and tellurian at the same time, “ whose influence circumambulates the globe (*qui circumambulat terram*), as a Christian fanatic of the dead-letter (de Mirville) has it, and which only manifested itself under the physical emblem, which was the most convenient “ with respect to its moral and intellectual *coils* ” : *i.e.* under the ophidian form.

But what will Christians make of the Brazen Serpent, the “ DIVINE HEALER,” if the serpent is to be regarded as the emblem of cunning and evil? The “ Evil One ” itself? How can the line of demarcation ever be settled, when it is traced arbitrarily in a sectarian theological spirit. For, if the followers of the Roman Church are taught that Mercury and Æsculapius, or Asclepius, who are, in truth, one, are “ devils and sons of devils,” and the wand and serpent of the latter were “ the devil’s wand ” ; how about the “ brazen serpent ” of Moses? Every scholar knows that both the *heathen* wand and the Jewish “ serpent ” are one and the same, namely, the *Caduceus of Mercury*, son of APOLLO-PYTHON. It is easy to comprehend why the Jews adopted the ophidian shape for their “ seducer.” With them it was purely *physiological and phallic* ; and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery language is well studied, and that the Hebrew scrolls are read numerically. The Occultists know that the serpent, the *Naga*, and the dragon have each a septenary meaning ; that the Sun, for instance, was the *astronomical* and cosmic emblem of the two contrasted lights, and the two serpents of the Gnostics, the good and the evil one ; they also know that, when *generalised*, the conclusions of both science and theology present two most ridiculous extremes. For, when the former tells us that it is sufficient to trace the legends of the serpents to their primal source, the astrological legend, and to meditate seriously on the *Sun*, conqueror of Python, and the celestial virgin in the Zodiac forcing back the devouring dragon, if we would have the key of all the subsequent religious dogmas ; it is easy to perceive that, instead of

generalising, the author simply has his eye on Christian religion and *Revelation*. We call this one extreme. The other we see in this: when, repeating the famous decision of the Council of Trent, theology seeks to convince the masses that “from the fall of man until the hour of his baptism the devil has full power over him, and *possesses him by right (diabolum dominationem et potestatem super homines habere et jure eos possidere).*” To this Occult philosophy answers: Prove first the existence of the devil *as an entity*, and then we may believe in such congenital possession. A very small amount of observation and knowledge of human nature may be sufficient to prove the fallacy of this theological dogma. Had SATAN any reality, in the objective or even subjective world (in the ecclesiastical sense), it is the poor devil who would find himself chronically obsessed and even possessed by the wicked—hence by the bulk of mankind. It is humanity itself, and especially the clergy, headed by the haughty, unscrupulous and intolerant Roman Church, which have begotten, given birth to, and reared in love the evil one; but this is a digression.

“The whole world of thought is reproached by the Church with having adored the serpent. The whole of humanity ‘incensed and at the same time stoned it.’ The Zend Avesta speaks of it as the Kings and Vedas do, as the Edda and the Bible. . . . Everywhere the sacred serpent, the naga, and its shrine and its priest; in Rome it is the Vestal who prepares its meal with the same care as she bestows on the sacred fire. In Greece, Æsculapius cannot cure without its assistance, and delegates to it his powers. Every one has heard of the famous Roman embassy sent by the Senate to the god of medicine and its return with the not less famous serpent, which proceeded of its own will and by itself toward its Master’s temple on one of the islands of the Tiber. Not a Bacchante that did not wind it (the serpent) in her hair, not an Augur but questioned it oracularly, not a necromancer whose tomb is free from its presence! The Cainites and the Ophites call it Creator, while recognizing, as Schelling did, that the serpent is ‘evil in substance and its personification.’”*

Yes, the author is right, and if one would have a complete idea of the prestige which the serpent enjoys to our own day, one ought to study the matter in India and learn all that is believed about, and still attributed to, the *Nagas* (Cobras) in that country; one should also visit the Africans of Whydah, the Voodoos of Port-au-Prince and Jamaica, the Nagals of Mexico, and the Pa, or men-serpents of China, &c. But why wonder that the serpent is “adored” and at the same time cursed, since we

* “Sacred Serpents” on p. 432 of de Mirville’s “*Mémoire.*”

know that from the beginning it was a symbol? In every ancient language the word *dragon* signified what it now does in Chinese—(*lang*) *i.e.*, “*the being who excels in intelligence*” and in Greek δράκων, or “*he who sees and watches.*” And is it to the animal of that name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the said qualifications, were intended to apply to the human originals, who were symbolized by serpents and dragons? These “*originals*”—called to this day in China “*the Dragons of Wisdom*”—were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

The symbol of Chnouphis, or the soul of the world, writes Champollion, “*is among others that of an enormous serpent standing on human legs; this reptile, the emblem of the good genius, is a veritable Agathodæmon. It is often represented bearded. . . . That sacred animal, identical with the serpent of the Ophites, is found engraved on numerous Gnostic or Basilidean stones. . . . The serpent has various heads, but is constantly inscribed with the letters ΧΝΟΥΒΙΣ.*”† Agathodæmon was endowed “*with the knowledge of good and evil,*” *i.e.*, with divine Wisdom, as without the former the latter is impossible.‡ Repeating Iamblichus, Champollion shows him to be “*the deity called ΕΙΧΤΩΝ (or the fire of the celestial gods—the great §Thot-*

* This is about as just as though—a few millenniums hence—a fanatic of some future new creed, who was bent on glorifying *his* religion at the expense of *ancient* Christianity, were to say: “*Everywhere the quadruped lamb was adored. The nun placed it, calling it the Agnus, on her bosom; the priest laid it on the altar. It figured in every paschal meal, and was glorified loudly in every temple. And yet the Christians dreaded it and hated it, for they slew and devoured it. . . .*” Heathens, at any rate, do not eat their sacred symbols. We know of no serpent, or reptile-eaters except in Christian civilized countries, where they begin with frogs and eels, and must end with real snakes, as they have begun with lamb and ended with horse-flesh.

† “*Pantheon,*” 3.

‡ The solar Chnouphis, or *Agathodæmon*, is the Christos of the Gnostics, as every scholar knows. He is intimately connected with the seven sons of Sophia (Wisdom), the seven sons of Aditi (universal Wisdom), her eighth being Mārttānda, the Sun, which seven are the seven planetary regents or genii. Therefore Chnouphis was the *spiritual Sun of Enlightenment*, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach (or Bel-Belitanus) became later with the Chaldeans.

§ Hermes, or rather Thot, was a generic name. Abul Teda shows in “*Historia Anti-Islamitica*” five Hermes, and the names of Hermes, Nebo, Thot were given respectively in various countries to great Initiates. Thus *Nebo*, the son of Merodach and Zarpanitu (whom Herodotus calls Zeus-Belos), gave his name to all the great prophets, seers and Initiates. They were all “*serpents of Wisdom,*” as connected with the Sun astronomically, and with Wisdom spiritually.

Hermes), to whom Hermes Trismegistus attributes the invention of magic.”*

The “*invention of magic!*” A strange term to use, as though the unveiling of the eternal and actual mysteries of nature could be *invented!* As well attribute, millenniums hence, the *invention* instead of the discovery of radiant matter to Prof. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the foot-note, Thot-Hermes is a generic name, as is Enoch (Enōichion, the “inner, spiritual eye”), Nebo, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many adepts. Their connection in symbolic allegories with the serpent is due to their enlightenment by the solar and planetary gods during the earliest intellectual Race, the Third. They are all the representative patrons of the Secret Wisdom. Asclepius is the son of the Sun-god Apollo—and he is Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great Rishi, is the son of Vivisvat—the Sun or Sūrya, etc., etc. And while, astronomically, the Nāgas along with the Rishis, the Gandharvas, Apsarasas, Grāmanis (or Yakshas, minor gods) Yatudhanas and Devas, are the Sun’s attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are gods and men—when incarnated in the *nether* world. Let the reader be reminded, in this connection, of the fact that Apollonius met in Kashmir Buddhist Nāgas—which are neither serpents zoologically, nor yet the Nāgas ethnologically, but “wise men.”

The Bible, from *Genesis* to *Revelations*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of “the Sons of God,” is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from “*Isis Unveiled.*”

The dying Jacob thus describes his sons: “Dan,” he says, “shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards (*i.e.*, he will teach candidates *black magic*) . . . I have waited for thy salvation, O Lord!” Of Simeon and Levi the patriarch remarks that they “. . . *are* brethren; instru-

* “*Pantheon*,” text 15.

ments of *cruelty* are in their habitations. O my soul, come not thou into their *secret*; unto *their assembly*.* Now in the original, the words "their secret" really are "their Sod."† And Sod was the name for the great mysteries of Baal, Adonis and Bacchus, who were all sun-gods and had serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the *Levites*, in short, and that Moses was the chief of the *Sodales*.‡ It is to the mysteries that the original meaning of the "Dragon-Slayers" has to be traced, and the question is fully treated of hereafter.

Meanwhile it follows that, if Moses was the chief of the Mysteries, he was the Hierophant thereof, and further, if, at the same time, we find the prophets thundering against the "abominations" of the people of Israel, that there were two schools. "Fiery serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the *good law*, the traditional teachings of Moses: and to all those who followed *Black Magic*. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the land whence come "the viper and *fiery flying serpent*" (*xxx.* 6), or Chaldea and Egypt, whose Initiates had already greatly degenerated in his day (700 B.C.), meant the sorcerers of those lands. § But these must be carefully distinguished from the "Fiery Dragons of Wisdom" and the "Sons of the Fire Mist."

In the "*Great Book of the Mysteries*" we are told that: "Seven Lords created Seven men; three Lords (Dhyan Chohans or Pitris) were holy and good, four less heavenly and full of passion. . . . The *chhayas* (phantoms) of the Fathers were as they."

This accounts for the differences in human nature, which is divided into seven gradations of good and evil. There were seven tabernacles ready to be inhabited by Monads under seven different Karmic conditions. The Commentaries explain on this basis the easy spread of evil, as soon as the human Forms had become real men. Some ancient

* "*Genesis*," ch. xlix.

† Dunlap, in his introduction to "*Sod, the Mysteries of Adonis*," explains the word "Sod" as *arcanum*, religious mystery, on the authority of Schindler's "*Penteglott*." "The secret of the Lord is with them that fear him," says Psalm xxv., 14. This is a mistranslation of the Christians, for it ought to read "*Sod Ihoh* (the mysteries of Ihoh) are for those who fear him" (Dunlap, "*Mysteries of Adonis*," xi). "Al (El) is terrible in the great Sod of the *Kadeshim* (the priests, the holy, the *Initiated*), Psalm lxxxix, 7" (*ibid.*). The *Kadeshim* were very far from holy. (*Vide Part II., "The Holy of Holies."*)

‡ "The members of the *priest-Colleges* were called *Sodales*," says Freund's "Latin Lexicon" (iv. 448). "Sodalities were constituted in the Idæan Mysteries of the MIGHTY MOTHER," writes Cicero in *de Senectute*. ("*Mysteries of Adonis*.")

§ The priests of Baal who jumped over the fires. But this was a Hebrew term and a local one. "Saraph"—"fiery or flaming venom."

philosophers ignored the seven in their genetical accounts and gave only four. Thus the Mexican local *Genesis* has "four good men" described as the four real ancestors of the human race, "who were neither begotten by the gods nor born of woman"; but whose creation was a wonder wrought by the creative Powers, and who were made only after "three attempts at manufacturing men had failed." The Egyptians had in their theology only "four sons of God," whereas in *Pymander seven* are given—thus avoiding any mention of the evil nature of man; though when Seth from a god sank into Set-Typhon, he began to be called "the seventh son." Whence probably arose the belief that "the seventh son of the seventh son" is always a natural-born magician, though, at first, only a *sorcerer* was meant. APAP, the serpent symbolizing evil, is slain by Aker, Set's serpent;* therefore Set-Typhon could not be that evil. In the "*Book of the Dead*" it is commanded (v. 13) that chapter clxiii. should be read "in the presence of a serpent on two legs," which means a high Initiate, a Hierophant, for the discus and ram's horns† that adorn his "serpent's" head in the hieroglyphics of the title of the said chapter denote this. Over the "serpent" are represented the two mystic eyes of Ammon,‡ the hidden "mystery god." This passage corroborates our assertion, and shows what the word "serpent" meant in antiquity.

But as to the Nâgals and Nargals, whence came the similarity of names between the Indian Nâgas and the American Nâgals?

"The Nargal was the Chaldean and Assyrian chief of the Magi (Rab-Mag), and the Nâgal was the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Serezer, the Assyrian god, and the Hindu Nâgas. Both have the same faculties and the power to have an attendant *dæmon*, with whom they identify themselves completely. The Chaldean and Assyrian Nargal kept his *dæmon*, in the shape of some animal considered sacred, inside the temple; the Indian Nâgal keeps his wherever he can—in the neighbouring lake, or wood, or in the house in the shape of some household animal."§

Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race,

* "*Book of the Dead*" xxxix.

† The same ram's horns are found on the heads of Moses which were on some old medals seen by the writer in Palestine, one of which is in her possession. The horns, made to form part of the shining aureole on the statue of Moses in Rome (Michael Angelo), are vertical instead of being bent down to the ears, but the emblem is the same; hence the Brazen Serpent.

‡ But see Harris's "*Magic Papyrus*" No. v.; and the ram-headed Ammon manufacturing men on a potter's wheel.

§ Brasseur de Bourbourg: "*Mexique*," pp. 135 and 574.

it was already an old one. That Arjuna, Krishna's companion and *chela*, is said to have descended into *Pâtâla*, the "antipodes," and therein married *Ulûpi*,* a Nâga (or Nâgini rather), the daughter of the king of the Nâgas, Kauravya.†

And now it may be hoped the full meaning of the serpent emblem is proven. It is neither that of evil, nor, least of all, that of the devil; but is, indeed, the ΚΕΜΕΚ ΕΙΛΑΜ ΑΒΡΑΣΑΞ ("the eternal Sun-Abrasax"), the central spiritual sun of all the Kabalists, represented in some diagrams by the circle of Tiphereth.

And here, again, we may quote from our earlier volumes and enter into further explanations.

"From this region of unfathomable depth (Bythos, Aditi, Shekinah, the veil of the unknown) issues forth a circle formed of spirals. This is Tiphereth; which, in the language of symbolism, means a grand cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent—emblem of Wisdom and Eternity—the dual Androgyne; the cycle representing *Ennoia*, or the divine mind (a power which does not create but which must assimilate), and the serpent, the Agathodæmon, the Ophis, *the Shadow of the Light* (non-eternal, yet the greatest divine light on our plane). Both were the *Logoi* of the Ophites: or the Unity as *Logos* manifesting itself as a double principle of Good and Evil."

Were it light alone, inactive and absolute, the human mind could not appreciate nor even realise it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth*.

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the sacramental loaf, or a Tau, the phallic emblem. As a Unity, *Ennoia* and Ophis are the *Logos*. When separated, one is the Tree of Life (spiritual), the other, the Tree

* *Ulûpi* has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanskrit name, but reminds one of Mexican names.

† "Mahabhârata," Adiparva, Sloka, 7788, 7789. The "Bhagavâta Purâna," ix., xx., 31, as explained by Sridhera, the commentator, makes *Ulûpi* the daughter of the king of Manipura; but the late Pundit Dayanand Saraswati, certainly the greatest Sanskrit and Purânîc authority in India on such questions, personally corroborated that *Ulûpi* was daughter of the king of the Nâgas at *Pâtâla*, or America, 5000 years ago, and that the Nâgas were Initiates.

of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple—the material production of Ilda-Baoth, but which owed its spiritual principle to Sophia-Achamoth—to eat of the forbidden fruit, although Ophis represents divine Wisdom.

The serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-Maram, the banyan tree, so sacred with the Hindus (since Vishnu during one of his incarnations, reposed under its mighty shade and there taught human philosophy and sciences), is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death. The *Java-Aleim* of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou,* who lives in his Foh-Maeyu, or temple of Buddha, on the top of the “Kouin-long-sang,”† the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shú, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assembles in pilgrimage at the holy place.

Now it may become comprehensible why the earliest Initiates and Adepts, or the “Wise Men,” for whom it is claimed that they were initiated into the mysteries of nature by the UNIVERSAL MIND, represented by the highest angels, were named the “Serpents of Wisdom” and “Dragons;” as also how the first physiologically complete couples—after being initiated into the mystery of human creation through Ophis, the *manifested Logos* and the androgyne, by eating of the fruit of knowledge—gradually began to be accused by the material spirit of posterity of having *committed Sin*, of having disobeyed the “Lord God,” and of having been tempted by the Serpent.

So little have the first Christians (who despoiled the Jews of their Bible) understood the first four chapters of Genesis in their esoteric meaning, that they never perceived that not only was no sin intended in this disobedience, but that actually the “Serpent” was “the Lord God” himself, who, as the Ophis, the Logos, or the bearer of divine creative wisdom, taught mankind to become creators in their turn.‡ They

* Foh-tchou, literally, in Chinese meaning Buddha's lord, or the teacher of the doctrines of Buddha-Foh.

† This mountain is situated south-west of China, almost between China and Tibet.

‡ Let the reader be reminded that in the *Zohar*, and also in all the Kabalistic works, it is maintained that “Metatron united to *Shekinah*” (or Shekinah as the veil (grace)

never realised that the *Cross* was an evolution from the "tree and the serpent," and thus *became the salvation of mankind*. By this it would become the very first fundamental symbol of Creative cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the Kabala the *curse on man came with the formation of woman*.* The circle was separated from its diameter line. "From the possession of the double principle in one, that is the Androgyne condition, the separation of the dual principle was made, presenting two opposites, whose destiny it was, for ever after, to seek reunion into the original *one* condition. The curse was this, viz.: that nature, impelling the search, evaded the desired result by the production of a new being, distinct from that reunion or oneness desired, by which the natural longing to recover a lost state was and is for ever being cheated. It is by this tantalizing process of a continued curse that Nature lives."† (*Vide "Cross and Circle," Part II.*)

The allegory of Adam being driven away from the "Tree of Life" means, esoterically, that the newly separated Race abused and dragged the mystery of Life down into the region of animalism and bestiality. For, as the *Zohar* shows, that Matronethah (Shekinah, the wife of Metatron symbolically) "is the way to the great Tree of Life, the Mighty Tree," and Shekinah is divine grace. As explained: This Tree reaches the heavenly vale and is hidden between three mountains (the upper triad of principles, in man). From these three mountains, the Tree ascends above (the adept's knowledge aspires heavenward) and then re-descends below (into the adept's *Ego* on Earth). This Tree is revealed in the day time and is hidden during the night, *i.e.*, revealed to an enlightened mind and hidden to Ignorance, which is night. (See *Zohar* I., 172, *a* and *b.*) "The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life." (Comm.) But then also: "In the Kabala it is plainly to be found that "the '*Tree of Life*' was

of Ain-Soph), representing the Logos, is that very *Tree of Knowledge*; while Shamael—the dark aspect of the Logos—occupies only the rind of that tree, and has the knowledge of EVIL alone. As Lacour, who saw in the scene of the Fall (*chap. iii., Genesis*) an incident pertaining to Egyptian Initiation, says:—"The Tree of the *Divination*, or of the *Knowledge* of Good and Evil . . . is the science of *Tzyphon*, the genius of doubt, *Tzy* to teach, and *phon*, doubt. *Tzyphon* is one of the Aleim; we shall see him presently under the name of *Nach*, the tempter" (*Les Œloim, Vol. II., p., 218*). He is now known to the symbologists under the name *JEHOVAH*.

* This is the view taken and adopted by all the Church Fathers, but it is not the real esoteric teaching. The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but for *breaking the law* (*See supra*).

† "By which (human) nature lives," not even the animal—but the misguided, sensual and vicious nature, which *men, not nature, created*.

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

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

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

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

* “*The Source of Measures*.”

† *Vide infra*, “*The Septenary*,” in Part II.

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

It is shown by the same geologist that man, “successively traced to periods *variously estimated from thirty thousand to one million years*,” co-existed with animals which have long since become extinct (*p.* 20).” These animals, “weird and terrible,” were, to give a few instances—(1) “Of the *genus Cidastes*, whose huge bones and vertebræ show them to have attained a length of nearly two hundred feet” The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the Mauvaises Terres of Colorado, strewn upon the plains. (2) The *Titanosaurus montanus*, reaching fifty or sixty feet in length; (3) the *Dinosaurians* (in the Jurassic beds of the Rocky Mountains), of still more gigantic proportions; (4) the *Atlanto-Saurus immanis*, a *femur* of which alone is over six feet in length, and which would be thus over one hundred feet in length! But even yet the line has not been reached, and we hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length (*p.* 37). Then we read of the monstrous *Sivatherium* in the Himalayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of the gigantic *Megatherium*: of colossal flying lizards, *Pterodactyli*, with

* “*The Unicorn: a Mythological Investigation*,” Robert Brown, jun., F.S.A.

† Pp. 3 and 4, Introduction to “*Mythical Monsters*.”

crocodile jaws on a duck's head, etc., etc. *All these were co-existent with man, most probably attacked man, as man attacked them*; and we are asked to believe that the said man was no larger then than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a *Sivatherium* or a gigantic flying saurian? Let us always bear in mind that at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as far as the *Secondary Period*."*

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

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

Sceptics may smile and denounce our work as full of nonsense or fairy-tales. But by so doing they only justify the wisdom of the Chinese philosopher Chuang, who said that "the things that men do know can in no way be compared, numerically speaking, to the things that are unknown"; § and thus they laugh only at their own ignorance.

* "The Human Species," p. 52.

† "Manual of Geology," p. 301.

‡ "Recherches sur les Mammifères," plate I.

§ Preface to "Wonders by Land and Sea," (Shan Hai King).

THE "SONS OF GOD" AND THE "SACRED ISLAND."

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

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

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

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

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

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

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

Tradition asserts, and archæology accepts the truth of the legend that there is more than one city now flourishing in India, which is built on

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

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

“Who can tell that the lost Atlantis—which is also mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language—did not exist yet in those days?”—

we went on to ask. It *did* exist most assuredly, as it was fast approaching its greatest days of glory and civilization when the last of the Lemurian continents went down.

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

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

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

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

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

‡ It is so divided to this day, and theosophists and Occultists, who have learned something of the Occult but undeniable power of Dugpaship at their own expense, know this but too well.

a dynasty of *Spirit-Kings*, not of *Manes*, or "ghosts," as some believe (See "*Pneumatologie*"), but of actual living *Devas* (or demi-gods or *Angels*, again) who had assumed bodies to rule over them, and who, in their turn, instructed them in arts and sciences. Only, as they were *rupa* or material Spirits, these Dhyanis were not always good. Their King *Thevetata* was one of the latter, and it is under the evil influence of this King-Demon that . . . the Atlantis-race became a nation of wicked *magicians*.

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

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

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

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

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

"Apart from this fact, the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and moun-

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

“A religious belief, common to Malacca and Polynesia, that is to say, to the two opposite extremes of the Oceanic world, affirms ‘that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the the two continents, and, since, it has been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.’

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

This last tradition corroborates the one given from the “Records of the Secret Doctrine.” The war mentioned between the yellow and the black men, relates to a struggle between the “sons of God” and the “sons of giants,” or the inhabitants and magicians of Atlantis.

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

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

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

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

“On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had never heard of each other*, before the arrival of the Europeans. *And yet each of these people maintained that their island had at one time formed part of an*

immense stretch of land which extended towards the West on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, *extended their hand toward the setting sun*" (*Ibid.*, p. 308).

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

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

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

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

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

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

* Thus we are shown one hero, to give an instance, first born as the “unrighteous but valiant monarch” (Purusha) of the Daityas, Hiranyakasipu, slain by the Avatar *Nara-Sinha* (Man-lion). Then he was born as Ravana, the giant king of Lanka, and killed by Rama; after which he is reborn as Sisupala, the son of Rajarishi (King Rishi) Damaghosha, when he is again killed by Krishna, the last incarnation of Vishnu. This parallel evolution of Vishnu (spirit) with a Daitya, as men, may seem meaningless, yet it gives us the key not only to the respective dates of Rama and Krishna but even to a certain psychological mystery.

lecture (1887) Professor Sayce of Oxford, speaking of newly-discovered Assyrian and Babylonian cylinders, referred at length to Ea, the God of Wisdom, now identified with the Oannes of Berosus, the half-man, half-fish, who taught the Babylonians culture *and the art of writing*. This Oannes, to whom, thanks only to the Biblical Deluge, an antiquity of hardly 1,500 B.C. had been hitherto allowed, is now spoken of in these terms:—

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

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



STANZA X.

THE HISTORY OF THE FOURTH RACE.

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

38. THUS TWO BY TWO, ON THE SEVEN ZONES, THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH (*Race men*). THE GODS BECAME NO-GODS (*Sura became a-Sura*) (a).

39. THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD, RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.* THE FIRST SEVEN (*human*) SHOOTS WERE ALL OF ONE COMPLEXION IN THE BEGINNING. THE NEXT (*seven, the sub-races*) BEGAN MIXING THEIR COLOURS (b).

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

* Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant Races, that one ought to speak of MAN, since it was the Fourth race only which was the first *completely human species*, however much larger in size than we are now. In "Man" (by two chelas), all that is said of the Atlanteans is quite correct. It is chiefly that race which became "black with sin" that brought the divine names of the Asuras, the Rākshasas and the Daityas into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras (gods) or Devas having incarnated in the wise men of Atlantis, the names of *Asuras* and *Rākshasas* were given to the Atlanteans; which names, owing to their incessant conflicts with the last remnants of the Third Race and the "Sons of Will and Yoga," have led to the later allegories about them in the Purānas. "Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Aryans (gods)." ("Man," p. 97.)

this event; of which event modern theology has formed a pivot on which its most pernicious and absurd dogmas and beliefs are made to turn.

The archaic commentaries explain, as the reader must remember, that, of the Host of Dhyanis, whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane, senseless monads*—that some “obeyed” (the law of evolution) immediately when the men of the Third Race became physiologically and physically ready, *i.e.*, when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity, *created by Kriyasakti* the semi-Divine man, who became the seed on earth for future adepts. Those, on the other hand, who, jealous of their intellectual freedom (unfettered as it then was by the bonds of matter), said:—“We can choose . . . we have wisdom” (See verse 24), and incarnated far later—these had their first Karmic punishment prepared for them. They got bodies (physiologically) inferior to their astral models, because their *chhayas* had belonged to progenitors of an inferior degree in the seven classes. As to those “Sons of Wisdom” who had “deferred” their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for æons to come, because the bodies they had to inform had become defiled through their own procrastination. (See verses 32, 36.)

This was the “Fall of the angels,” because of their rebellion against Karmic Law. The “fall of *man*” was no fall, *for he was irresponsible*. But “Creation” having been invented on the dualistic system as the “prerogative of God alone,” the legitimate *attribute* patented by theology in the name of an *infinite* deity of their own making, this power had to be regarded as “Satanic,” and as an usurpation of divine rights. Thus, the foregoing, in the light of such narrow views, must naturally be considered as a terrible slander on man, “created in the image of God,” a still more dreadful blasphemy in the face of the dead-letter dogma, “Your doctrine,” the Occultists were already told, “makes of man, created out of dust in the likeness of his God, a vehicle of the Devil, from the first.” “Why did you make of your god a devil—both, moreover, created *in your own image*?” is our reply. The *esoteric* interpretation of the Bible, however, sufficiently refutes this slanderous invention of theology; the Secret Doctrine must some day become the just Karma of the Churches—more anti-Christian than the representative assemblies of the most confirmed Materialists and Atheists.

The old doctrine about the true meaning of the “Fallen Angels,” in its anthropological and evolutionary sense, is contained in the *Kabala*,

and explains the Bible. It is found pre-eminent in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi.) the "Sons of God"—*B'ne Aleim*—become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in heaven, according to Enoch; and this is the "Fall of Angels."* But what is, in reality, the "Book of Enoch" itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (e.g., verse 8, in chapter 10, about all who have come before Jesus, being "thieves and robbers.") Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *imner* temples. The author of the "Sacred Mysteries among the Mayas and Quichés" very justly suggests that the so-called "Visions" of Enoch relate to his (Enoch's) experience at initiation, and what he learned in the mysteries; while he very erroneously states his opinion that Enoch had learned them before being converted

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

"Satan is the 'Anointed Cherub' of old. . . . God created Satan, the fairest and wisest of all his creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air. . . . He was placed in an Eden, which was both far anterior to the Eden of Genesis. . . . and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan being perfect in wisdom, and beauty, His vast empire is our earth, if not the whole solar system. . . . Certainly no other angelic power of greater or even equal dignity has been revealed to us. The Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness the respect due to a superior, however wicked he may be, until God has formally commanded his deposition." Then we are informed that "Satan was from the moment of his creation surrounded by the insignia of royalty" (! !): that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed" Then the Devil "*passes from the royalty to his priestly dignity*" (! ! !) "*Satan was also a priest of the Most High,*" etc., etc. And now—"Antichrist will be Satan incarnate" (pp. 56-59). The Pioneers of the coming Apollyon have already appeared—they are the Theosophists, the Occultists, the authors of the "Perfect Way," of "Isis Unveiled," of the "Mystery of the Ages," and even of the "LIGHT OF ASIA"!! The author notes the "*avowed origin*" (of Theosophy) from the "*descending angels,*" from the "Nephilim," or the angels of the VIth ch. of *Genesis*, and the Giants. He ought to note his own descent from them also, as the present Secret Doctrine endeavours to show—unless he refuses to belong to the present humanity.

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

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

The “Serpent” fallen from on high, “*deorsum fluens*,” was credited with the possession of the Keys of the Empire of the Dead, τοῦ θανάτου ἀρχή, to that day, when Jesus saw it “falling like lightning from heaven” (*Luke* x. 17, 18), the Roman Catholic interpretation of *cadebat ut fulgur* to the contrary, notwithstanding; and it means indeed that even “the devils are subject” to the *Logos*—who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity—if it can be so called in its animal, senseless state—was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents* and *Dragons of Wisdom*. On the other hand, regarded in the light of the Logos, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from “eternal death,” to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Christos, that principle of our inner nature which develops in us into the Spiritual Ego—the Higher-Self—being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the

fifth principle.* “The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,” we are taught. It is the Marriage of “Heavenly man” with the “Virgin of the World”—Nature, as described in *Pymander*; the result of which is their progeny—immortal man. It is this which is called in St. John’s Revelation the marriage of the lamb with his bride. (xix. 7.) That “wife” is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be fine and white *outwardly* (like the “whitened sepulchre”), but that the rottenness she is inwardly filled with, is not “the righteousness of Saints” (*v. 8. ibid*), but rather the blood of the Saints she has “slain upon the earth” (*chap. xviii. 24.*) Thus the remark made by the great Initiate (*in Luke x. 18*)—one that referred allegorically to the ray of Enlightenment and reason, *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept †—was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. (*Vide at the end of Stanza XI. “SATANIC MYTHS.”*)

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

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

† To make it plainer, any one who reads that passage in *Luke*, will see that the remark follows the report of the *seventy*, who rejoice that “even the devils (the spirit of controversy and reasoning, or the opposing power, since Satan means simply “*adversary*” or *opponent*) are subject unto us through thy name.” (*Luke x. 17.*) Now, “thy name” means the name of *Christos*, or *Logos*, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the *HIGHER SELF* in short. And when Jesus remarks to this that he has “beheld Satan as lightning fall from heaven,” it is a mere statement of his clairvoyant powers, notifying then that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation*. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly “No man knoweth who the Son is, but the Father; and who the Father is, but the Son” as added by Jesus then and there (*Ibid v. 22*)—the Church “of Christ” less than any one else. The Initiates alone understood the secret meaning of the term “Father and the Son,” and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation*. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt. x. 8*), and repeated to his disciples that the “mysteries of Heaven” were for them alone, not for the multitudes (*Mark iv. 11*).

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

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and the earliest *Nirvanees*. It was the turn of those “Gods” to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.* The Gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mahomedan religions was ever intended under those thousand and one Aryan allegories.† (*See “The Fallen Angels” and “The Mystic Dragons” in Part II.*)

* So, for instance, in the Purānas, “Pulastya,” a Prajāpati, or son of Brahmā—the progenitor of the Rākshasas, and the grandfather of Ravana, the Great King of Lanka (*see Ramayana*)—had, *in a former birth*, a son named Dattoli, “who is now known as the sage Agastya”—says Vishnu Purāna. This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoi, Dattāli, Dattotti, Dattotri, Dattobhri, Dambhohbi and Dambholi—which seven variants have each a secret sense, and refer in the esoteric comments to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Rākshasas are not *demons*, but simply the primitive and ferocious giants, the Atlanteans, who were scattered on the face of the globe as the Fifth Race is now. Vasishta is a warrant to this, if his words addressed to Parāsara, who attempted a bit of JADOO (sorcery), which he calls “sacrifice,” for the destruction of the Rākshasas, mean anything. For he says, “Let no more of *these unoffending ‘Spirits Darkness’* be destroyed” (*see for details Adīparvan, s. 176, Mahabhārata; also the Liṅga Purāna “Purvārādhā,” s. 64.*)

† We have a passage from a Master’s letter which has a direct bearing upon these

The true esoteric view about "Satan," the opinion held on this subject by the whole philosophic antiquity, is admirably brought out in an appendix, entitled "The Secret of Satan," to the second edition of Dr. A. Kingsford's "Perfect Way." No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length:—

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

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

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

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

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

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the *creative and generative light of the Logos* (Horus, Brahmâ, Ahura-Mazda, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ainsoph, Parabrahm, or *Zeruana Akerne*—Boundless Time—*Kâla*), but the

incarnating angels. Says the letter: "Now there are, and there must be, failures in the ethereal races of the many classes of Dhyān-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyān-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyān-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humanity at a *future time*) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity*." That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.

* When the earth with its planetary chain and man were to appear.

† Our earth and the physical plane of consciousness.

‡ When the pure, celestial Being (Dhyān Chohan) and the great Pitris of various classes were commissioned—the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.

§ The "dynasties of the kings" who all regard themselves as the "anointed," reigning "by the Grace of God," whereas in truth, they reign by the grace of *matter*, the great *Illusion*, the Deceiver.

meaning is now degraded in the Kabala. The "Anointed," who has the secrets and mysteries of Hermes (*Buddha*, Wisdom), and who alone is entrusted with the key to the "Sanctuary," the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the "God of generation" on the lunar mountain (Sinai, the mountain of the moon, "*Sin*"). The "Sanctuary" has become the "Holy of Holies," and the arcanum has been anthropomorphised and *phallicised* and dragged down into matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the *Serpent of Genesis*: of the conscious god who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of desire" refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second—to EROS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one "dark," because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter. Therefore, as continued in the APPENDIX:

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

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

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

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

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

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

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

It is "Satan who is the god of our planet and *the only god*," and this without any allusive metaphor to its wickedness and depravity. For he is one with the *Logos*, "the first son, *eldest of the gods*," in the order

of microcosmic (divine) evolution; Saturn (Satan), astronomically, “is the *seventh and last* in the order of macrocosmic emanation, being the circumference of the kingdom of which Phœbus (the light of wisdom, also the Sun) is the centre.” The Gnostics were right, then, in calling the Jewish god “an angel of matter,” or he who breathed (conscious) life into Adam, and he whose planet was Saturn.

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

In anthropogony this “girdle” is the human body with its two lower principles, which three die, while the innermost man is immortal. And now we approach the “*Secret of Satan.*”

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

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

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

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

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

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the *historical* records connected with it. We say “historical,” because allegory and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel being a record of real events. Thus, the Kabala, repeating the time-honoured revelations of the once universal history of our globe and the evolution of its races, has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation is now offered, in however imperfect a form, on these pages from the Secret Doctrine of the East; and thus

the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the "Sons of Wisdom" (or angels from higher spheres, though all and each pertain to the kingdom of Satan, or Matter) revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are found to be built on fact and truth. The giants of Genesis are the historical Atlanteans of Lanka, and the Greek Titans.

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

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

* See the "Primeval Manus of Humanity."

† The "Heavenly Man"—please mark again the word—is "the Logos" or the "Son" esoterically. Therefore, once that the title was applied to Christ (declared God and the very God himself) Christian theology had no choice. In order to support its dogma of the personal Trinity it had to proclaim, as it does, that the Christian *Logos* is the only true one, and that all the *Logoi* of other religions were false, and only the masquerading Evil Principles, SATAN. Now see where this led Western theology to.

‡ "For the *Mind*, a deity abounding in both sexes, being Life and Life, brought forth by its *Word* another *Mind* or Workman; which, being God of the *Five* and the *Spirit*, fashioned and formed seven other Governors, which in their circles contain the

Synthetically every Creative Logos, or "the Son who is one with the Father," is the Host of the Rectores Mundi in itself. Even Christian theology makes of the seven "Angels of the Presence" the Virtues, or the personified attributes of God, which, being created by him, as the Manus were by Brahmâ, became Archangels. The Roman Catholic *theodice* itself recognising, in its creative *Verbum Princeps*, the head of those angels—*caput angelorum*—and the *magni consilii Angelus* (the Angel of the great Counsel), thus recognizes the identity of Christ and those Angels.

"The Gods became no-Gods, the *Sura—A-sura*," says the text; *i.e.*, gods became fiends—SATAN, when read literally. But Satan will now be shown, in the teaching of the Secret Doctrine, allegorized as Good, and Sacrifice, a God of Wisdom, under different names.

The Kabala teaches that Pride and Presumption—the two chief prompters of Selfishness and Egotism—are the causes that emptied heaven of *one third* of its divine denizens—mystically, and of *one third* of the stars—astronomically; in other words, the two statements are—the first an allegory, and the second a fact. The former, nevertheless, as shown, is intimately connected with humanity.

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of *creation* was due to, and the result of, that legendary "War in Heaven" brought on by the rebellion of the angels* against creative law, or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty by appealing to divine mystery, or to the sin of prying into its policy—is to say nothing at all. It may prove sufficient to

Phenomenal World, and whose disposition is called Fate or Destiny." (Section 9, ch. 1, ed. of 1579).

Here it is evident that "Mind" (the primeval universal Divine Thought) is neither the Unknown unmanifested One, since it abounds in both sexes (is male and female), nor yet the Christian Father, as the latter is a male and not an androgyne. The fact is that the *Father, Son, and Man* are hopelessly mixed up in the translations of Pymander.

* The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was hurled down to the bottomless pit, or simply unto our Earth, to live as man. The Hindu Lucifer, the *Mahasura*, is also said to have become envious of the Creator's resplendent light, and, at the head of inferior Asuras (not gods, but spirits), to have rebelled against Brahmâ; for which Siva hurled him down to Pâtâla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the *devil* is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by *yoga* devotion, and adeptship, reach his status of *one with the deity*, once more. Hercules, the Sun-god, descends to Hades (the cave of Initiation) to deliver the victims from their tortures, etc., etc. The Christian Church alone creates *eternal* torment for the devil and the damned, that she has invented.

believers in the Pope's infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabalists, has never been told by any of their number. One and all, Kabalists and symbologists, showed an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither alchemist nor philosopher could, during the Mediæval Ages, utter that* which in the sight of orthodox theology was a terrible blasphemy, for it would have led them directly through the "Holy" office of the Inquisition, to stake and rack. But for our modern Kabalists and Freethinkers the case is different. With the latter, we fear, it is merely human pride, vanity based on a loudly rejected and as ineradicable superstition. Since the Church, in her struggle with Manicheism, invented the devil, and by placing

* Why should, for instance, Eliphas Lévi, the very *fearless* and outspoken Kabalist, have hesitated to divulge the mystery of the *Fallen* Angels so-called? That he knew the fact and real meaning of the allegory—both in its religious and mystical, as well as in its physiological sense—is proved by his voluminous writings and frequent allusions and hints. Yet Eliphas, after having alluded to it a hundred times in his previous works, says in his latest "*Histoire de la Magie*," p. 220 . . . "We protest with all our might against the sovereignty and the ubiquity of Satan. We pretend neither to deny nor affirm here the tradition on the Fall of the Angels . . . but if so, then the prince of the Angelic Rebels can be at best the last and the most powerless among the condemned—now that he is separated from deity—which is the principle of every power. . . ." This is hazy and evasive enough; but see what Hargrave Jennings writes in his weird, *staccato*-like style:—

"Both Saint Michael and Saint George are types. They are sainted personages, or dignified heroes, or powers apotheosized. They are each represented with their appropriate faculties and attributes. These are reproduced and stand multiplied—distinguished by different names in all the mythologies . . . (including the Christian). . . . The idea regarding each is a general one. This idea and representative notion is that of the all-powerful champion—child-like in his 'Virgin innocence'—so powerful that this god-filled innocence (the Seraphim 'Know most,' the Cherubim 'love most') can shatter the world (articulated, so to use the word—in the magic of Lucifer, but condemned) in opposition to the artful constructions (this 'side-life') of the magnificent apostate, the mighty rebel, but yet at the same time the 'Light-bringer,' the Lucifer, the 'Morning Star,' the 'Son of the morning'—the very highest title 'out of heaven,' for in heaven it cannot be, but out of heaven it is everything. In an apparently incredible side of his character—qualities are of no sex—this archangel, St. Michael, is the *invincible, sexless, celestial* 'Energy'—to dignify him by his grand characteristics—the invisible 'Virgin Combatant,' clothed . . . and at the same time armed, in the denying mail of the Gnostic 'refusal to create.' This is another . . . , 'myth within myths' . . . a stupendous 'mystery of mysteries,' because it is so impossible and contradictory. Unexplainable as the Apocalypse. Unrevealable as the 'Revelation'" (p. 213).

Nevertheless, this *unexplainable* and *unrevealable* mystery will now be explained and revealed by the doctrines of the East. But as the very erudite, but still more puzzling author of "Phallicism" gives it, of course, no uninitiated mortal would ever understand the real drift of his remarks.

a theological extinguisher on the radiant star-god, *Lucifer*, the "Son of the Morning," thus created the most gigantic of all her paradoxes—a *black and tenebrous light*—the myth has struck its roots too deep in the soil of blind faith to permit, in our age, even those, who do not acquiesce in her dogmas and laugh at her horned and cloven-footed Satan, to come out bravely and confess the antiquity of the oldest of all traditions. In a few brief words it is this. *Semi-exoterically*, the "First-born" of the Almighty—*Fiat Lux*,—or the angels of primordial light, were commanded *to create*; one third of them rebelled *and refused*; while those who "obeyed as Fetahil did—*failed*" most signally.

To realise the refusal and failure in their correct physical meaning, one must study and *understand* Eastern philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedantins, with regard to the utter fallacy of attributing functional activity to the infinite and absolute deity. Esoteric philosophy maintains that during the *Sandhyas*, the "Central Sun" emits *creative light*—passively so to say. *Causality* is latent. It is only during the active periods of being that it gives rise to a stream of ceaseless energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of *creating*, or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent beings—who became collectively a Being or creative God—differentiated already from the one absolute Unity, unrelated as the latter is to conditioned creation.*

Now the Vatican MSS. of the Kabala—a single copy of which (in Europe) is said to have been in the possession of Count St. Germain—contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians † and other Gnostics; and in that parchment the *Seven Suns of Life* are given in the order they are found in the *Saptasurya*. Only four of these, however, are mentioned in the editions of the Kabala which are procurable in the public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyān-Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Aryans.

* "Creation"—out of pre-existent eternal substance, or matter, of course, which substance, according to our teachings, is boundless, ever-existing space.

† The Luciferians—the sect of the fourth century who are alleged to have taught that the Soul was a *carnal* body transmitted to the child by its father;—and that other religious and still earlier sect of the second century A.D., the Lucianists, who taught all this, and further, that the *animal* Soul was not immortal, were philosophizing on the grounds of the real Kabalistic and Occult teachings.

As is well known, the Kabala never originated with the Jews, who got their ideas from the Chaldeans and the Egyptians.

Thus even the now *exoteric* Kabalistic teachings speak of a *Central Sun*, and of three secondary suns in each solar system—our own included. As shown in that able though too materialistic work, "*New Aspects of Life and Religion*," which is a *synopsis of the views* of the Kabalists in an aspect deeply thought out and assimilated:—

"The *Central Sun* . . . was to them (as much as to the Aryans) the centre of Rest; the centre to which all motion was to be ultimately referred. Round this central sun . . . 'the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane' . . . and the third only was our visible sun. These four solar bodies were 'the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.' The channels through which the influence of these bodies was conveyed to the earth they (the Kabalists) held to be electrical" (p. 287). . . . "The radiant energy flowing from the central sun * called the Earth into being as a watery globe," whose tendency, "as the nucleus of a planetary body, was to rush to the (central) Sun . . . within the sphere of whose attraction it had been created," "but the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet (earth) thus sought to reach.

"In the organic cell the *visible sun* found its own proper matrix, and produced through this the animal (while maturing the vegetable) Kingdom, finally placing man at its head, in whom, through the animating action of that Kingdom, it originated the psychic cell. But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal, the *soul-less, the perishable man*. . . . Hence man, although apparently its crown, would, by his advent have marked the close of creation; since creation, culminating in him, would at his death have entered on its decline" . . . (p. 289).

This Kabalistic view is here quoted, to show its perfect identity in spirit with the Eastern doctrine. Explain, or complete the teaching of the seven Suns with the seven systems of *planes of being*, of which the "Suns" are the central bodies, and you have the seven angelic planes,

* This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system—this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present—referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.

whose “ Host ” are gods thereof, collectively. (*See Comm. to Stanza VII. Book I.*) They are the Head-group divided into four classes from the *incorporeal* down to the semi-corporeal, which classes are directly connected—though in very different ways as regards voluntary connection and functions—with our mankind. They are three, synthesized by the fourth (the first and highest), which is called the “ Central Sun ” in the Kabalistic doctrine just quoted. This is the great difference between the Semitic and the Aryan Cosmogony; one materializing, humanizes the mysteries of nature; the other spiritualizes matter, and its physiology is always made subservient to metaphysics. Thus, though the seventh principle reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, it passes through (the Kabala teaches *from*) the Central Spiritual Sun and Group the second (the *polar* Sun), which two radiate on man his Atma. Group *Three* (the equatorial Sun) cement the Buddhi to Atman and the higher attributes of *Manas*, while group Four (the spirit of our visible sun) endows him with his *Manas* and its vehicle—the *Kama rupa*, or body of passions and desires, the two elements of *Ahamkara* which evolve *individualized consciousness*—the personal *ego*. Finally, it is the spirit of the Earth in its triple unity that builds the physical body, attracting to it the Spirits of Life and forming his *Linga Sarira*.

Now, as everything proceeds cyclically, the evolution of man like everything else, the order in which he is generated is described fully in the Eastern teachings, whereas it is only hinted at in the Kabala. Says the *Book of Dzyan* with regard to primeval man when first projected by the “ Boneless,” the incorporeal Creator: “ *First, the Breath, then Buddhi, and the Shadow-Son (the Body) were ‘CREATED.’ But where was the pivot (the middle principle, Manas)? Man is doomed. When alone, the indiscrete (undifferentiated Element) and the Vahan (Buddhi)—the cause of the causeless—break asunder from manifested life* ”—“ *unless cemented and held together by the middle principle, the vehicle of the personal consciousness of JIVA* ”; explains the Commentary. In other words, the two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (a) the Mind, the *Manas-Ego*, to cognize itself, and (b) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles*—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two hav-

* The Fourth, and the Fifth from *below* beginning by the physical body; the Third and the Fourth, if we reckon from *Atma*.

ing to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—*i.e.*, in a two or even a three-principled body composed of its *Sthula Sarira*, *prāna* (life principle), and *linga sarira*—and, if it lacks its middle and fifth principles, you will have created an idiot—at best a beautiful, soul-less, empty and unconscious appearance. “*Cogito—ergo sum*”—can find no room in the brain of such a creature, not on this plane, at any rate.

There are students, however, who have long ago understood the philosophical meaning underlying the allegory—so tortured and disfigured by the Roman Church—of the *Fallen Angels*. “The Kingdom of Spirits and spiritual action which flows from and is the product of Spirit Volition, is outside and contrasted with and in contradiction to the Kingdom of (divine) Souls and divine action.”* As said in the text :—

“*Like produces like and no more at the genesis of being, and evolution with its limited conditioned laws comes later. The Self-Existent † are called CREATIONS, for they appear in the Spirit Ray, manifested through the potency inherent in its UNBORN Nature, which is beyond time and (limited or conditioned) Space. Terrene products, animate and inanimate, including mankind, are falsely called creation and creatures: they are the development (evolution) of the discrete elements.*” (Com. xiv.) Again :—

“*The Heavenly rupa (Dhyān Chohan) creates (man) in his own form ; it is a spiritual ideation consequent on the first differentiation and awakening of the universal (manifested) Substance ; that form is the ideal shadow of Itself: and this is THE MAN OF THE FIRST RACE.*”

To express it in still clearer form, limiting the explanation to this earth only, it was the duty of the first “differentiated Egos”—the Church calls them Archangels—to imbue primordial matter with the evolutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and Western tradition—“the Angels were *commanded to create.*” After the Earth had been made ready by the *lower* and more material powers, and its three Kingdoms fairly started on their way to be “fruitful and multiply,” the higher powers, the Archangels or Dhyānis, were compelled by the evolutionary Law to descend on Earth, in order to construct the crown of its evolution—MAN. Thus the “Self-created”

* “*New Aspects of Life.*”

† Angelic, Spiritual Essences, immortal in their being because unconditioned in Eternity ; periodical and conditioned in their Manvantaric manifestations.

and the "Self-existent" projected their pale shadows; but group the Third, the Fire-Angels, *rebelled and refused* to join their Fellow Devas.

Hindu exotericism represents them all as *Yogins*, whose piety inspired them to refuse *creating*, as they desired to remain eternally *Kumâras*, "Virgin Youths," in order to, if possible, anticipate their fellows in progress towards Nirvana—the final liberation. But, agreeably to esoteric interpretation, it was a self-sacrifice for the benefit of mankind. The "Rebels" would not create will-less irresponsible men, as the "obedient" angels did; nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress. No spiritual and psychic evolution is possible on earth—the lowest and most material plane—for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am*, would have been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called Elohim, who first (if ever) pronounced the cruel words, "Behold, the man is become *as one of us*, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live for ever . . ." must have been indeed the Ilda-baath, the *Demiurge* of the Nazarenes, filled with rage and envy against his own creature, whose reflection created *Ophiomorphos*. In this case it is but natural—even from the dead letter standpoint—to view *Satan*, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the "Harbinger of Light," bright radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged; and he who was the first to whisper: "in the day ye eat thereof ye shall be as Elohim, knowing good and evil"—can only be regarded in the light of a Saviour. An "adversary" to Jehovah the "*personating spirit*," he still remains in esoteric truth the ever-loving "Messenger" (the angel), the Seraphim and Cherubim who both *knew* well, and *loved* still more, and who conferred on us spiritual, instead of physical immortality—the latter a kind of *static* immortality that would have transformed man into an undying "Wandering Jew."

As narrated in King's "Gnostics," "Ilda-Baath, whom several sects regarded as the God of Moses, was not a pure spirit, he was ambitious and proud, and rejecting the spiritual light of the middle space offered him by his mother Sophia-Achamoth, he set himself to create a world of his own. Aided by his sons, the six planetary genii, he fabricated man,

but this one proved a failure. It was a monster, soulless, ignorant, and crawling on all fours on the ground like a material beast. Ilda-Baoth was forced to implore the help of his spiritual mother. She communicated to him a ray of her divinelight, and so animated man and endowed him with a soul. And now began the animosity of Ilda-Baoth toward his own creature. Following the impulse of the divine light, man soared higher and higher in his aspirations; very soon he began presenting not the image of his creator Ilda-Baoth but rather that of the Supreme Being, the 'primitive man,' Ennoia. Then the Demiurgos was filled with rage and envy; and fixing his jealous eye on the abyss of matter, his looks envenomed with passion were suddenly reflected as in a mirror; the reflection became animate, and there arose out of the abyss Satan, serpent, Ophio-morphos—"the embodiment of envy and cunning. He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence." This is the exoteric rendering of the Gnostics, and the allegory, though a *sectarian* version, is suggestive, and seems true to life. It is the natural deduction from the dead letter text of chapter iii. of Genesis.

Hence the allegory of Prometheus, who steals the divine fire so as to allow men to proceed consciously on the path of spiritual evolution, thus transforming the most perfect of *animals* on earth into a potential god, and making him free to "take the kingdom of heaven by violence." Hence also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Il-da-Baoth against his "rebellious son," Satan. The cold, pure snows of the Caucasian mountain and the never-dying, singeing fire and flames of an extinguishable hell. Two poles, yet the same idea; the dual aspect of a refined torture: a *fire producer*—the personified emblem of *Φωσφόρος* of the astral fire and light in the *anima mundi*—(that element of which the German materialist philosopher Moleschott said: "ohne *phos phor* kein gedanke," *i.e.*, without phosphorus no thought), burning in the fierce flames of his terrestrial passions; the conflagration fired by his *Thought*, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at its heart—a *Prometheus indeed, because a conscious*, hence a *responsible* entity.* The curse of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static Inertia personified in Brahmā during his "night's" rest. For, to quote from an able article by one†

* The history of Prometheus, Karma, and human consciousness, is found further on.

† By an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mahomedan, then a rabid atheist, and after meeting with a