

BOOK II.—PART I.

ANTHROPOGENESIS.

STANZAS TRANSLATED WITH COMMENTARIES

FROM THE

SECRET BOOK OF DZYN.

In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of Heaven,

.

Seven hundred years she wandered,
Seven hundred years she laboured,
Ere her first-born was delivered.

.

Ere a beauteous duck descending,
Hastens toward the water-mother.

.

Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays them,
Then a *Seventh*, an egg of iron”

(*Kalevala*, *Rune I.*)

ANTHROPOGENESIS IN THE SECRET VOLUME.

(VERBATIM EXTRACTS.*)

I.

1. THE LHA WHICH TURNS THE FOURTH IS SUBSERVIENT TO THE LHA OF THE SEVEN, THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE. HIS BREATH GAVE LIFE TO THE SEVEN; IT GAVE LIFE TO THE FIRST.

2. SAID THE EARTH:—"LORD OF THE SHINING FACE; MY HOUSE IS EMPTY SEND THY SONS TO PEOPLE THIS WHEEL. THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM. SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTH HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME."

3. SAID THE "LORD OF THE SHINING FACE":—"I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS, FOR HIS SONS THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS. THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM, NOT THE LUNAR SONS, ARE IMMORTAL. CEASE THY COMPLAINTS. THY SEVEN SKINS ARE YET ON THEE THOU ART NOT READY. THY MEN ARE NOT READY."

4. AFTER GREAT THROES SHE CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

II.

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE. IT CONSTRUCTED RUPAS: SOFT STONES THAT HARDENED; HARD PLANTS THAT SOFTENED. VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES. SHE SHOOK THEM OFF HER BACK WHENEVER THEY OVERRAN THE MOTHER.

* Only forty-nine Slokas out of several hundred are here given. Not every verse is translated verbatim. A periphrasis is sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.

. . . . AFTER THIRTY CRORES SHE TURNED ROUND. SHE LAY ON HER BACK; ON HER SIDE . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN, TERRIBLE AND BAD.

6. THE WATER-MEN TERRIBLE AND BAD SHE HERSELF CREATED FROM THE REMAINS OF OTHERS, FROM THE DROSS AND SLIME OF HER FIRST, SECOND, AND THIRD, SHE FORMED THEM. THE DHYANI CAME AND LOOKED—THE DHYANI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE REGIONS THEY CAME, FROM THE ABODES OF THE IMMORTAL MORTALS.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE. NO FIT RUPAS FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES. PURE WATERS, NOT TURBID, THEY MUST DRINK. LET US DRY THEM.

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES. THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS OF THE HIGH, THE LHAMAYIN OF BELOW, CAME. THEY SLEW THE FORMS WHICH WERE TWO- AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

9. MOTHER-WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

10. WHEN THEY WERE DESTROYED, MOTHER-EARTH REMAINED BARE. SHE ASKED TO BE DRIED.

III.

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN.

12. THE GREAT CHOHANS CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES. "BRING FORTH MEN, MEN OF YOUR NATURE. GIVE THEM THEIR FORMS WITHIN. SHE WILL BUILD COVERINGS WITHOUT. MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO"

13. THEY WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

IV.

14. THE SEVEN HOSTS, THE "WILL-BORN LORDS," PROPELLED BY THE SPIRIT OF LIFE-GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

15. SEVEN TIMES SEVEN SHADOWS OF FUTURE MEN WERE BORN, EACH OF HIS OWN COLOUR AND KIND. EACH INFERIOR TO HIS FATHER. THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. THEIR PROGENY WERE BHÛTA, WITH NEITHER FORM NOR MIND. THEREFORE THEY ARE CALLED THE CHHAYA.

16. HOW ARE THE MANUSHYA BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? THE FATHERS CALLED TO THEIR HELP THEIR OWN FIRE; WHICH IS THE FIRE THAT BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE. THESE THREE PRODUCED IN THEIR JOINT EFFORTS A GOOD RUPA. IT COULD STAND WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE

17. THE BREATH NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY; "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES; "IT HAS IT," SAID THE DRAINER OF WATERS. BUT BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT," SAID THE FATHERS. "I NEVER HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE." SAID THE GREAT FIRE MAN REMAINED AN EMPTY SENSELESS BHÛTA THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME MEN WITH BONES IN THE THIRD.

V.

18. THE FIRST WERE THE SONS OF YOGA. THEIR SONS THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

19. THE SECOND RACE WAS THE PRODUCT BY BUDDING AND

EXPANSION, THE A-SEXUAL FROM THE SEXLESS.* THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT.

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS. WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND. THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING.

VI.

22. THEN THE SECOND EVOLVED THE EGG-BORN, THE THIRD. THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN OF THE LATER THIRD. FIRST MALE-FEMALE, THEN MAN AND WOMAN.

23. THE SELF-BORN WERE THE CHHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

VII.

24. THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR RE-BIRTH, CAME DOWN, THEY SAW THE VILE FORMS OF THE FIRST THIRD, "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MIND-LESS. THEIR JIVAS WERE NOT

* The idea and the spirit of the sentence is here given, as a verbal translation would convey very little to the reader.

READY. THESE WERE SET APART AMONG THE SEVEN. THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME.

25. HOW DID THE MANĀSA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN. THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN. THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD AND THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE."

27. THE THIRD RACE BECAME THE VAHAN OF THE LORDS OF WISDOM. IT CREATED "SONS OF WILL AND YOGA," BY KRIYASAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. .

VIII.

28. FROM THE DROPS OF SWEAT; FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE; AND FROM CAST-OFF DUST, THE FIRST ANIMALS WERE PRODUCED.

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS 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.

30. DURING THE THIRD RACE THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES, THEIR CHHAYAS BECAME SOLID.

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO-FOLD MAN SEPARATED ALSO. HE SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID.

32. AND THOSE WHICH HAD NO SPARK TOOK HUGE SHE-ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE THEMSELVES. BUT THEIR TONGUES UNTIED. 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.

IX.

33. SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING :—

34. “THE AMANĀSA HAVE DEFILED OUR FUTURE ABODES. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN. THEY DID

35. THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAW THE SIN OF THE MINDLESS.

36. THE FOURTH RACE DEVELOPED SPEECH.

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

X.

38. THUS TWO BY TWO ON THE SEVEN ZONES, THE THIRD RACE GAVE BIRTH TO THE FOURTH-RACE MEN; THE GODS BECAME NO-GODS; THE SURĀ BECAME A-SURĀ.

39. THE FIRST, ON EVERY ZONE, WAS MOON-COLOURED; THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN. THE FIRST SEVEN HUMAN SHOTS WERE ALL OF ONE COMPLEXION. THE NEXT SEVEN BEGAN MIXING.

40. THEN THE FOURTH BECAME TALL WITH PRIDE. WE ARE THE KINGS, IT WAS SAID; WE ARE THE GODS.

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS, THE NARROW-HEADED. THEY BRED MONSTERS. WICKED DEMONS, MALE AND FEMALE, ALSO KHADO (DAKINI), WITH LITTLE MINDS.

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

XI.

43. THEY BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT, AND OUT OF THE FIRES VOMITED, OUT OF THE WHITE STONE OF

THE MOUNTAINS AND OF THE BLACK STONE, THEY CUT THEIR OWN IMAGES IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

44. THEY BUILT GREAT IMAGES NINE YATIS HIGH, THE SIZE OF THEIR BODIES. INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS. THE WATER THREATENED THE FOURTH.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS.

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH.

XII.

47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOREVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT.

STANZA I.*

BEGINNINGS OF SENTIENT LIFE.

§§ (1) THE LHA, or Spirit of the Earth. (2) Invocation of the Earth to the Sun.
(3) What the Sun answers. (4) Transformation of the Earth.

I. THE LHA (*a*) WHICH TURNS THE FOURTH (*Globe, or our Earth*) IS SERVANT TO THE LHA(S) OF THE SEVEN (*the planetary Spirits*) (*b*), THEY WHO REVOLVE, DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE (*Loka-Chakshub*) OF OUR WORLD. HIS BREATH GIVES LIFE TO THE SEVEN (*gives light to the planets*). IT GAVE LIFE TO THE FIRST (*c*). “THEY ARE ALL DRAGONS OF WISDOM,” adds the Commentary (*d*).

(*a*) Lha is the ancient word in trans-Himalayan regions for “Spirit,” any celestial or *superhuman* Being, and it covers the whole series of heavenly hierarchies, from Archangel, or Dhyani, down to an angel of darkness, or terrestrial Spirit.

(*b*) This expression shows in plain language that the Spirit-Guardian of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits. As already explained, the ancients had, in their Kyriel of gods, seven chief Mystery-gods, whose chief was, *exoterically*, the visible Sun, or the eighth, and, *esoterically*, the *second Logos*, the Demiurge. The seven (who have now become the “Seven Eyes of the Lord” in the Christian religion) were the regents of the seven *chief* planets; but these were not

* All the words and sentences placed in brackets in the Stanzas and Commentaries are the writer's. In some places they may be incomplete and even inadequate from the Hindu standpoint; but in the meaning attached to them in Trans-Himalayan Esotericism they are correct. In every case the writer takes any blame upon herself. Having never claimed personal infallibility, that which is given on her own authority may leave much to be desired, in the very abstruse cases where too deep metaphysic is involved. The teaching is offered as it is understood; and as there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical.

reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real *Mysteries*, and included neither the sun, the moon, nor the earth. The sun was the chief, exoterically, of the twelve great gods, or zodiacal constellations; and, esoterically, the Messiah, the Christos (the subject *anointed* by the Great BREATH, or the ONE) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven "Mystery-gods" of the planets.

"The seven higher make the Seven Lhas create the world," states a Commentary; which means that our Earth, leaving aside the rest, was *created* or fashioned by terrestrial spirits, the "Regents" being simply the supervisors. This is the first germ, the seed of that which grew later into the Tree of Astrology and Astrolatry. The Higher ones were the *Kosmocratores*, the fabricators of our solar system. This is borne out by all the ancient Cosmogonies: that of Hermes, of the Chaldees, of the Aryans, of the Egyptians, and even of the Jews. Heaven's belt, the signs of the Zodiac (the *Sacred animals*), are as much the Bne' Alhim (Sons of the Gods or the Elohim) as the Spirits of the Earth; but they are prior to them. Soma and Sin, Isis and Diana, are all lunar gods or goddesses, called the fathers and mothers of our Earth, which is subordinate to them. But these, in their turn, are subordinate to their "Fathers" and "Mothers"—the latter interchangeable and varying with each nation—the gods and their planets, such as Jupiter, Saturn Bel, Brihaspati, etc.

(c) "His breath gave life to the seven," refers as much to the sun, who gives life to the Planets, as to the "High One," the *Spiritual Sun*, who gives life to the whole Kosmos. The astronomical and astrological keys opening the gate leading to the mysteries of Theogony can be found only in the later glossaries, which accompany the Stanzas.

In the apocalyptic Slokas of the Archaic Records, the language is as symbolical, if less mythical, than in the Purânas. Without the help of the later *commentaries*, compiled by generations of adepts, it would be impossible to understand the meaning correctly. In the ancient Cosmogonies, the visible and the invisible worlds are the double links of one and the same chain. As the invisible *Logos*, with its seven hierarchies (represented or personified each by its chief angel or rector), form one POWER, the inner and the invisible; so, in the world of Forms, the Sun and the seven chief Planets constitute the visible and active potency; the latter "Hierarchy" being, so to speak, the visible and objective *Logos* of the invisible and (except in the lowest grades) ever-subjective angels.

Thus—to anticipate a little by way of illustration—every Race in its

evolution is said to be born under the direct influence of one of the Planets : Race the first receiving its breath of life from the Sun, as will be seen later on ; while the third humanity—those who fell into generation, or from androgynes became separate entities, one male and the other female—are said to be under the direct influence of Venus, “ *the little sun* in which the solar orb stores his light.”

The summation of the Stanzas in Book I. showed the genesis* of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute UNITY. In its primary manifested aspect we have seen it become: (1) in the sphere of objectivity and Physics, Primordial Substance and Force (centripetal and centrifugal, positive and negative, male and female, etc., etc.); (2) in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation, called by some the LOGOS.

This Logos is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetraktis, or the Triangle in the Square, and is the dual symbol of the four-lettered *Tetragrammaton* in the manifested Kosmos, and of its radical triple RAY in the unmanifested, or its *noumenon*.

Put more metaphysically, the classification given here of Cosmic Ultimates, is more one of convenience than of absolute philosophical accuracy. At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. This Logos is equivalent to the “Unconscious Universal Mind,” etc., of Western Pantheists. It constitutes the BASIS of the SUBJECT-side of manifested Being, and is the source of all manifestations of individual consciousness. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things—the basis of all objective evolution and Cosmogogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is *the transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of matter : hence the “primal impress” so vainly discussed by Bishop Temple. Force thus is *not synchronous with the first objectivation of Mulaprakriti*. But as, apart from it, the latter is absolutely and necessarily inert—a mere abstraction—it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of

* According to Dr. A. Wilder's learned definition, Genesis, *γένεσις*, is not generation, but “ *a coming out of the eternal into the Kosmos and Time* ” : “ *a coming from esse into existere*,” or “ *from BE-NESS into ‘being’* ”—as a Theosophist would say.

the Cosmic Ultimates. Force *succeeds* Mulaprakriti ; but, *minus* Force, Mulaprakriti is for all practical intents and purposes non-existent.*

The "Heavenly Man" (Tetragrammaton) who is the Protogonos, Tikkoun, the firstborn from the passive deity and the first manifestation of that deity's shadow, is the universal form and idea, which engenders the manifested Logos, Adam Kadmon, or the four-lettered symbol, in the Kabala, of the *Universe itself*, also called the *second Logos*. The second springs from the first and develops the third triangle (see the Sephirothal Tree); from the last of which (the lower host of Angels) MEN are generated. It is with this third aspect that we shall deal at present.

The reader must bear in mind that there is a great difference between the Logos and the *Demiurgos*, for one is *Spirit* and the other is *Soul* ; or as Dr. Wilder has it : "*Dianoia* and *Logos* are synonymous, *Nous* being superior and closely in affinity with τὸ ἄγαθόν, one being the superior apprehending, the other the comprehending—one noetic and the other phrenic."

Moreover, Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth. It is the three Heads of the Kabala : "*Unum intra alterum, et alterum super alterum*" (*Zohar, Idra Suta*, sec. VII). "Every Universe (world or planet) has its own Logos," says the doctrine. The Sun was always called by the Egyptians "the eye of Osiris," and was himself the *Logos*, the first-begotten, or light made manifest to the world, "which is the Mind and divine intellect of the Concealed." It is only by the sevenfold Ray of this light that we can become cognizant of the Logos through the Demiurge, regarding the latter as the *creator* of our planet and everything pertaining to it, and the former as the guiding Force of that "Creator"—good and bad at the same time, the origin of good and the origin of evil. This "Creator" is neither good nor bad *per se*, but its differentiated aspects in nature make it assume one or the other character. With the invisible and the unknown Universes disseminated through space, none of the sun-gods had anything to do. The idea is expressed very clearly in the "Books of Hermes," and in every ancient folk lore. It is symbolised generally by the Dragon and the Serpent—the Dragon of Good and the Serpent of Evil, represented on Earth by

* For a clearer explanation of the origins, as contained in the esotericism of the Bhagavad Gita, see the Notes thereon published in the "*Theosophist*" for February, March and June, 1887, Madras.

the right and the left-hand Magic. In the epic poem of Finland, the Kalewala,* the origin of the Serpent of Evil is given: it is born from the "spittle of Suoyatar . . . and endowed with a living Soul by the Principle of Evil," Hisi. A strife is described between the two, the "thing of Evil" (the Serpent or Sorcerer), and Ahti, the Dragon; Magic Lemminkainen." The latter is one of the seven sons of Ilmatar, the virgin "daughter of the air," she "who fell from heaven into the sea," before Creation, *i.e.*, Spirit transformed into the matter of sensuous life. There is a world of meaning and Occult thought in these few lines, admirably rendered by Dr. J. M. Crawford, of Cincinnati. The hero Lemminkainen, the good magician,

"Hews the wall with might of magic,
Breaks the palisade in pieces,
Hews to atoms *seven* pickets,
Chops the *Serpent wall* to fragments.
.
When the monster little heeding,
.
Pounces with his mouth of venom
At the head of Lemminkainen.
But the hero, quick recalling,
Speaks the *Master words of Knowledge*,
Words that came from distant ages,
Words his ancestors had taught him"

(d) In China the men of Fohi (or the "Heavenly Man") are called the twelve *Tien-Hoang*, the twelve hierarchies of Dhyanis or Angels, with human Faces, and Dragon bodies; the dragon standing for *divine Wisdom* or Spirit †; and they create men by incarnating themselves in

* J. W. Alden, New York.

† It has been repeatedly stated that the Serpent is the symbol of wisdom and of Occult knowledge. "The Serpent has been connected with the god of wisdom from the earliest times of which we have any historical notice," writes Staniland Wake. "This animal was the especial symbol of Thot or Taut . . . and of all those *gods*, such as Hermes (?) and Seth who can be connected with him. This is also the primitive Chaldean triad Hea or Hoa." According to Sir Henry Rawlinson, the most important titles of this deity refer to "his functions as the source of all knowledge and science." Not only is he "the intelligent fish," but his name may be read as signifying both "life" and a serpent (an initiated adept), and he may be considered as "figured by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stones recording Babylonian benefactions." Esculapius, Serapis, Pluto, Knoum and Kneph, are all deities with the attributes of the serpent. Says Dupuis, "They are all *healers*, givers of health, spiritual and physical, and of *enlightenment*." The crown formed of an asp, the *Thermuthis*, belongs to Isis, goddess of Life and Healing. The Upanishads have a treatise on the *Science of Serpents*—in other words, the Science of Occult knowledge; and the *Nagas* of the exoteric Buddhist are not "the fabulous *creatures* of the nature of serpents . . . beings superior to men and the protectors of the

seven figures of clay—earth and water—made in the shape of those *Tien-hoang*, a third allegory; (compare the “*Symbols of the Bonzes*”). The twelve ÆSERS of the Scandinavian Eddas do the same. In the Secret Catechism of the Druses of Syria—a legend which is repeated word for word by the oldest tribes about and around the Euphrates—men were created by the “Sons of God” descending on Earth, where, after culling seven *Mandragoras*, they animated these roots, which became forthwith men.*

All these allegories point to one and the same origin—to the dual and the triple nature of man; dual, as male and female; triple—as being of spiritual and psychic essence *within*, and of a material fabric without.

2. SAID THE EARTH, “LORD OF THE SHINING FACE (*the Sun*) MY HOUSE IS EMPTY. . . . SEND THY SONS TO PEOPLE THIS WHEEL (*Earth*). THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM (*a*). SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF; SEVEN TIMES MORE DOTH HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE (*b*). SEND NOW TO THY SERVANT THE SAME!” (*c*).

(*a*) The “Lord of Wisdom” is Mercury, or *Budha*.

(*b*) The modern Commentary explains the words as a reference to a well-known astromical fact, “that Mercury receives seven times more

law of Buddha,” as Schlagintweit believes, but real living men, some superior to men by virtue of their Occult knowledge, and the *protectors of Buddha's law*, inasmuch as *they interpret his metaphysical tenets correctly*, others inferior morally as being *black magicians*. Therefore it is truly declared that Gautama Buddha “is said to have taught them a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance.” (Schlagintweit's “*Tibetan Buddhism*.”)

* The Mandragora is the *mandrake* of the Bible, of Rachel and Leah. They are the roots of a plant, fleshy, hairy, and forked below, representing roughly the limbs of a man, the body and even a head. Its magical and mysterious properties have been proclaimed in fable and play from the most archaic ages. From Rachel and Leah, who indulged in witchcraft with them, down to Shakespeare, who speaks of *shrieking*—

. . . . “Like mandrakes torn out of the earth
That living mortals, hearing them, run mad”

—the mandragora was the magic plant *par excellence*.

These roots, without any stalk, and with large leaves growing out of the head of the root, like a gigantic crop of hair, present little similitude to man when found in Spain Italy, Asia Minor, or Syria. But on the Isle of Candia, and in Karamania near the city of Adan, they have a wonderfully human form; being very highly prized as amulets. They are also worn by women as a charm against sterility, and for other purposes. They are especially effective in *Black Magic*.

light and heat from the Sun than Earth, or even the beautiful Venus, which receives but twice that amount more than our insignificant Globe." Whether the fact was known in antiquity may be inferred from the prayer of the "Earth Spirit" to the Sun as given in the text.* The Sun, however, refuses to people the globe, as it is not ready to receive life as yet.

Mercury is, as an astrological planet, still more occult and mysterious than Venus. It is identical with the Mazdean Mithra, the genius, or god, "established between the Sun and the Moon, the perpetual companion of 'Sun' of Wisdom." Pausanias shows him as having an altar in common with Jupiter (Book V). He had wings to express his attendance upon the Sun in its course; and he was called the *Nuntis*, or Sun-wolf, "*solaris luminis particeps*." He was the leader of and the evocator of Souls, the "great Magician" and the Hierophant. Virgil depicts him as taking "his wand to evoke from Orcus the souls plunged therein"—*tum virgam capit, hac animas ille evocat Orco*. (See also the 21st Fargard of the *Vendidad* on the celestial militia.) He is the golden-coloured Mercury, the χρυσοφαῖς Ἑρμῆς whom the Hierophants forbade to name. He is symbolised in Grecian mythology by one of the *dogs* (vigilance), which watch over the celestial flock (occult wisdom), or Hermes Anubis, or again Agathodæmon. He is the Argus watching over the Earth, and which the latter mistakes for the Sun itself. It is through the intercession of Mercury that the Emperor Julian prayed to the Occult Sun every night; for, as says Vossius: "All the theologians agree to say that *Mercury and the Sun are one*. . . . He was the most eloquent and the most wise of all the gods, which is not to be wondered at, since *Mercury is in such close proximity to the Wisdom and the Word of God* (the Sun) that he was confused with both." (*Idolatry*, Vol. II., p. 373.) Vossius utters here a greater occult truth than he suspected. The *Hermes-Sarameyas* of the Greeks is closely related to the Hindu *Saram* and *Sarameya*, the divine watchman, "who watches over the golden flock of stars and solar rays."

In the clearer words of the Commentary :—


"*The Globe, propelled onward by the Spirit of the Earth and his six assistants,*

* Copernicus wrote his theories on the "Revolution of the Heavenly Bodies" in the XVIth century, and the Zohar, even if compiled by Moses de Leon in the XIIIth century, states that: "In the book of Hammanunah, the Old, we learn . . . that the earth turns upon itself in the form of a circle; that some are on top, the others below, . . . that there are some countries which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants." (*Zohar* iii., fol. 10a "Qabbalah," p. 139.)

gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life."

"Like each of the seven regions of the Earth, each of the seven First-born (the primordial human groups) receives its light and life from its own especial Dhyani—spiritually, and from the palace (house, the planet) of that Dhyani physically; so with the seven great Races to be born on it. The first is born under the Sun; the second under Brihaspati (Jupiter); the third under Lohitanga (the "fiery-bodied," Venus, or Sukra); the fourth, under Soma (the Moon, our Globe also, the Fourth Sphere being born under and from the Moon) and Sani, Saturn,† the Krura-lochana (evil-eyed) and the Asita (the dark); the fifth, under Budha (Mercury)."*

"So also with man and every 'man' in man (every principle). Each gets its specific quality from its primary (the planetary spirit), therefore every man is a septenate (or a combination of principles, each having its origin in a quality of that special Dhyani). Every active power or force of the earth comes to her from one of the seven Lords. Light comes through Sukra (Venus), who receives a triple supply, and gives one-third of it to the Earth. Therefore the two are called 'Twin-sisters,' but the Spirit of the Earth is subservient to the 'Lord' of Sukra. Our wise men represent the two Globes, one over, the other under the double Sign (the primeval Svastika bereft of its four arms, or the cross +)."‡



The "double sign" is, as every student of Occultism knows, the symbol of the male and the female principles in Nature, of the positive and the negative, for the Svastika or  is all that and much more. All antiquity, ever since the birth of Astronomy—imparted to the Fourth Race by one of its divine kings of the Divine Dynasty—and





* Science teaches that Venus receives from the sun twice as much light and heat as the earth. Thus the planet, precursor of the dawn and the twilight, the most radiant of all the planets, said to give the earth one-third of the supply she receives, has two parts left for herself. This has an occult as well as an astronomical meaning.

† "As it is above so it is below" is the fundamental axiom of occult philosophy. As the logos is seven-fold, *i.e.*, throughout Kosmos it appears as seven logoi under seven different forms, or, as taught by learned Brahmins, "each of these is the central figure of one of the seven main branches of the ancient wisdom religion;" and, as the seven principles which correspond to the seven distinct states of *Pragna*, or consciousness, are allied to seven states of matter and the seven forms of force, the division must be the same in all that concerns the earth.

‡ Venus is thus  the Earth .

also of Astrology, represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*. The esoteric meaning of this is: "Earth fallen into generation, or into the production of its species through sexual union." But the later Western nations did not fail to give quite a different interpretation. They explained this sign through their mystics—guided by the light of the Latin Church—as meaning that our Earth and all on it were redeemed *by the Cross*, while Venus (otherwise *Lucifer* or Satan) was trampling upon it. Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent. In exoteric Brahmanism, Venus or *Sukra*—a male deity*—is the son of Bhrigu, one of the Prajâpati and a Vedic sage, and is Daitya-Guru, or the priest-instructor of the primeval giants. The whole history of "Sukra" in the Purânas, refers to the Third and to the Fourth Races.

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

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

* In the esoteric philosophy it is male and female, or hermaphrodite; hence the *bearded* Venus in mythology.

† Therefore, putting aside its religio-metaphysical aspect, the Cross of the Christians is symbolically far more *phallic* than the pagan Svastica.

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

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

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

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

Sukra, or Venus, is thus represented as the preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindu allegory, obtained at one time the sovereignty of all the Earth, and defeated the minor gods. The *Titans* of the Western allegory are as closely connected with Venus-Lucifer, identified by later Christians with Satan. Therefore, as Venus, equally with Isis, was represented with Cow's horns on her head, the symbol of mystic Nature, and one that is convertible with, and significant of, the moon, since all these were lunar goddesses, the configuration of this planet is now placed by theologians between the horns of the mystic Lucifer.† It is owing to the fanciful interpretation of the

* The ansated Cross is the astronomical planetary sign of Venus, "signifying the existence of *parturient energy* in the sexual sense, and this was one of the attributes of Isis, the *Mother*, of Eve, *Hauvah*, or Mother-Earth, and was so recognised among all the ancient peoples in one or another mode of expression." (From a modern Kabbalistic MS.)

† Athenaeus shows that the first letter of Satan's name was represented in days of old by an arc and crescent; and some Roman Catholics, good and kind men, would persuade the public that it is in honour of Lucifer's crescent-like horns that Mussulmen

archaic tradition, which states that Venus changes simultaneously (geologically) with the Earth ; that whatever takes place on the one takes place on the other ; and that many and great were their common changes—it is for these reasons that St. Augustine repeats it, applying the several changes of configuration, colour, and even of the orbital paths, to that theologically-woven character of Venus-Lucifer. He even goes so far in his pious fancy as to connect the last changes of the planet with the Noachian and mythical Deluge alleged to have taken place 1796 years B.C. (See “*City of God*” lxxi., ch. viii.).

As Venus has no satellites, it is stated allegorically, that “Asphujit” (this “planet”) adopted the Earth, the progeny of the Moon, “who overgrew its parent and gave much trouble,” a reference to the occult connection between the two. The Regent (of the planet) Sukra * loved his adopted child so well that he incarnated as Usanas and gave it perfect laws, which were disregarded and rejected in later ages. Another allegory, in Harivansa, is that Sukra went to Siva asking him to protect his pupils, the Daityas and Asuras, from the fighting gods ; and that to further his object he performed a Yoga rite “imbibing the *smoke* of chaff with his *head downwards* for 1,000 years.” This refers to the great inclination of the axis of Venus (amounting to 50 degrees), and to its being enveloped in eternal clouds. But it relates only to the physical constitution of the planet. It is with its Regent, the informing Dhyān Chohan,

have chosen the Crescent for their national arms. Venus has always been identified, since the establishment of Roman Catholic dogmatism, with Satan and Lucifer, or the great Dragon, contrary to all reason and logic. As shown by the symbologists and astronomers, the association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation of Draco at one time occupied showed that the great serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens, and is so extensive that it was called the Great Dragon. Its body spreads over seven signs of the Zodiac ; and Dupuis, “who,” says Staniland Wake, “sees in the Dragon of the Apocalypse a reference to the celestial serpent,” remarks that “it is not astonishing that a constellation so extended should be represented by the author of that book as a Great Dragon with seven heads, who drew the third part of the stars from heaven and cast them to Earth ;” (Dupuis, tome III., p. 255). Only Dupuis never knew *why* Draco, once the *pole-star*—the symbol of “Guide,” Guru and director—had been thus degraded by posterity “The gods of our fathers are our devils,” says an Asiatic proverb. When Draco ceased to be the *Inde-star*, the guiding sidereal divinity, it shared the fate of all the fallen gods. Seth and Typhon was at one time, Bunsen tells us, “a great god universally adored throughout Egypt, who conferred on the sovereigns of the 18th and 19th Dynasties the symbols of life and power. But subsequently, in the course of the 20th Dynasty, he is suddenly treated as an evil Demon, inasmuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached.” The real occult reason will be given in these pages.

* Sukra is the son of Bhṛigu the great Rishi, and one of the Seven *Prajāpati*, the founder of the Race of Bhārgavas, in which Parāsu Rāma is born.

that Occult mysticism has to deal. The allegory which states that for killing Sukra's mother, Vishnu was cursed by him to be *reborn seven times* on the Earth, is full of occult philosophical meaning. It does not refer to Vishnu's Avatars, since these number nine, the tenth being still to come, but to the Races on Earth. Venus, or Lucifer (also Sukra and Usanas) the planet, is the light-bearer of our Earth, in both its physical and mystic sense. The Christians knew it well in early times, since one of the earliest popes of Rome is known by his Pontiff name as Lucifer.

*"Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings (full septenary men or higher beings) are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit."**

"The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny."†

"All have a double physical and spiritual nature."

"The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is for ever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping therefrom."

"It is that LIGHT which condenses into the forms of the 'Lords of Being'—the first and the highest of which are, collectively, JIVĀTMA, or Pratyagâtma (said figuratively to issue from Paramâtma. It is the Logos of the Greek philosophers—appearing at the beginning of every new Manvantara). From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their

* This is a flat contradiction of Swedenborg, who saw, in "the first Earth of the astral world," inhabitants dressed as are the peasants in Europe; and on the Fourth Earth women clad as are the shepherdesses in a *bal masqué*. Even the famous astronomer Huygens laboured under the mistaken idea that other worlds and planets have the same identical beings as those who live on our Earth, possessing the same figures, senses, brain-power, arts, sciences, dwellings and even to the same fabric for their wearing apparel! (*Théorie du Monde*). For the clearer comprehension of the statement that the Earth "is the progeny of the Moon," see Book I., stanza VI.

† This is a modern gloss. It is added to the old Commentaries for the clearer comprehension of those disciples who study esoteric Cosmogony after having passed through Western learning. The earlier Glosses are too redundant with adjectives and figures of speech to be easily assimilated.

own distinctive form, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions."

"Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on, and in which, are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period."

"The informing Intelligences, which animate these various centres of Being, are referred to indiscriminately by men beyond the Great Range * as the Manus, the Rishis, the Pitris †, the Prajâpati, and so on; and as Dhyani Buddhas, the Chohans, Melhas (fire-gods), Bodhisattvas,‡ and others, on this side. The truly ignorant call them gods; the learned profane, the one God; and the wise, the Initiates, honour in them only the Manvantaric manifestations of THAT which neither our Creators (the Dhyani Chohans) nor their creatures can ever discuss or know anything about. The ABSOLUTE is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life."

"Therefore, man cannot know higher beings than his own "progenitors." "Nor shall he worship them," but he ought to learn how he came into the world.

(c) Number Seven, the fundamental figure among all other figures in every national religious system, from Cosmogony down to man, must have its *raison d'être*. It is found among the ancient Americans, as prominently as among the archaic Aryans and Egyptians. The question will be fully dealt with in the second part of this Book; meanwhile a few facts may be given here. Says the author of the "*Sacred Mysteries among the Mayas and Quiches*, 11,500 years ago" §:—

* "Beyond" the Great Range, means, in our case, India, as being the Trans-Himalayan region for the Cis-Himalayan region.

† The term Pitris is used by us in these Slokas to facilitate their comprehension, but it is not so used in the original Stanzas, where they have distinct appellations of their own, besides being called "Fathers" and "Progenitors."

‡ It is erroneous to take literally the *worship* of the human Bodhisattvas, or Manjusri. It is true that, exoterically, the Mahâyâna school teaches adoration of these without distinction, and that Huien-Tsang speaks of some disciples of Buddha as being worshipped. But esoterically it is not the disciple or the learned Manjusri *personally* that received honours, but the divine Bodhisattvas and Dhyani Buddhas that animated (*Amilakha*, as the Mongolians say) the human forms.

§ The author of this work is Augustus Le Plongeon. He and his wife are well known in the United States for their untiring labours in Central America. It is they who discovered the sepulchre of the royal Kan Coh, at Cichen-Itza. The author

"Seven seems to have been the sacred number *par excellence* among all civilised nations of antiquity. Why? Each separate people has given a different explanation, according to the peculiar tenets of their (*exoteric*) religion. That it was the *number of numbers for those initiated into the sacred mysteries, there can be no doubt*. Pythagoras . . . calls it the 'Vehicle of Life' containing body and soul, since it is formed of a Quaternary, that is Wisdom and intellect, and of a *Trinity* or *action and matter*. The Emperor Julian, '*In matrem, etc.*,' expresses himself thus: 'Were I to touch upon the initiation into our Sacred Mysteries, which the Chaldees Bacchized, respecting the *seven-rayed* god, lighting up the soul through him, I should say things unknown to the rabble, very unknown, but well known to the blessed Theurgists'" (p. 141).

And who, acquainted with the Purânas, the Book of the Dead, the Zendavesta, the Assyrian tiles, and finally the Bible, and who has observed the constant occurrence of the number seven, in these records of people living from the remotest times unconnected and so far apart, can regard as a coincidence the following fact, given by the same explorer of ancient Mysteries? Speaking of the prevalence of seven as a mystic number, among the inhabitants of the "Western continent" (of America), he adds that it is not less remarkable. For:—








"It frequently occurs in the *Popul-vuh* . . . we find it besides in the *seven families* said by Sahagun and Clavigero to have accompanied the mystical personage named *Votan*, the reputed founder of the great city of Nachan, identified by some with Palenque. In the *seven caves* from which the ancestors of the Nahuatl are reported to have emerged. In the *seven cities* of Cibola, described by Coronado and Niza. . . . In the *seven Antilles*; in the *seven heroes* who, we are told, escaped the Deluge"

"Heroes," moreover, whose number is found the same in every "Deluge" story—from the seven Rishis who were saved with Vaivasvata Manu, down to Noah's ark, into which beasts, fowls, and living creatures were taken by "Sevens." Thus we see the figures 1, 3, 5, 7, as perfect, because thoroughly mystic, numbers playing a prominent part in every Cosmogony and evolution of living Beings. In China, 1, 3, 5, 7, are called "celestial numbers" in the canonical "*Book of Changes*." (*Yi King*, or *transformation*, as in "Evolution").

The explanation of it becomes evident when one examines the ancient

seems to believe and to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas. But, although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria.

* These *seven caves, seven cities, etc., etc.*, stand in every case for the seven centres, or zones, upon which the seven primitive groups of the first Root-race were born.

Symbols: all these are based upon and start from the figures given from the Archaic Manuscript in the proem of Book I. , the symbol of evolution and fall into generation or matter, is reflected in the old Mexican sculptures or paintings, as it is in the Kabalistic Sephiroth, and the Egyptian *Tau*. Examine the Mexican MSS (*Add. MSS. Brit. Mus.* 9789)*; you will find in it a tree whose trunk is covered with *ten* fruits ready to be plucked by a male and female, one on each side of it, while from the top of the trunk two branches shoot horizontally to the right and left, thus forming a perfect **T** (tau), the ends of the two branches, moreover, each bearing a triple bunch, with a bird—the bird of immortality, Atman or the divine Spirit—sitting between the two, and thus making the *seventh*. This represents the same idea as the Sephirothal Tree, *ten in all*, yet, when separated from its upper triad, leaving *Seven*. These are the celestial fruits, the ten or  10, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the •, the central point; the 3 or ; the five, , and the seven or , or again ; the triangle in the square and the synthesising point in the interlaced double triangles. This for the world of the archetypes. The phenomenal world receives its culmination and the reflex of all in MAN. Therefore he is the mystic square—in his metaphysical aspect—the *Tetraktis*; and becomes the *Cube* on the creative plain. His symbol is the cube unfolded† and 6 becoming 7, or the , *three* crossways (the female) and *four* vertically; and this is man, the culmination of the deity on Earth, whose body is the cross of flesh, *on, through, and in* which he is ever crucifying and putting to death the divine Logos or his HIGHER SELF.

“The universe,” says every Philosophy and Cosmogony, “hath a Ruler (Rulers collectively) set over it, which is called the WORD (Logos); the fabricating Spirit is its Queen: which two are the *First Power* after the ONE.”

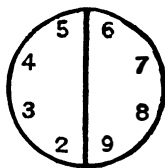
These are the Spirit and Nature, which two form our illusory universe. The two inseparables remain in the *Universe of Ideas* so long as it lasts, and then merge back into Parabrahm, the One ever changeless. “The Spirit, whose essence is eternal, one and self-existent,” emanates a pure ethereal LIGHT—a dual light not perceptible to the elementary senses—in the Purânas, in the Bible, in the Sepher

* The engraving is reproduced in the “*Sacred Mysteries of the Mayas and Quiches*” on p. 134.

† See “*Source of Measures*” p. 50 to 53 and also Book II. Part 2.

Jezirah, the Greek and Latin hymns, in the Book of Hermes, in the Chaldean Book of Numbers, in the esotericism of Lao-tse, everywhere. In the Kabala, which explains the secret meaning of Genesis, this light is the DUAL-MAN, or the Androgyne (rather the sexless) angels, whose generic name is ADAM KADMON. It is they who complete man, whose ethereal form is emanated by other divine, but far lower beings, who solidify the body with clay, or the "dust of the ground"—an allegory indeed, but as scientific as any Darwinian evolution and more *true*.

The author of the "*Source of Measures*" says that the foundation of the Kabala and all its mystic books is made to rest upon the *ten Sephiroth*; which is a fundamental truth.* He shows these ten Sephiroth or the ten numbers in the following diagram:—



wherein the circle is the *naught*, its vertical diameter line is the first or primal ONE (the *Word* or *Logos*), from which springs the series of the other numbers up to 9, the limit of the digits. The 10 is the first Divine Manifestation† containing "every possible power of exact expression of proportion." By this Kabalistic speculation we are taught that the Sephiroth "were the numbers or emanations of the Heavenly Light (figures 20612 to 6561), they were the 10 'Words,' DBRIM, 41224, the light, of which they were the flux, was the Heavenly Man, the Adam KDM (the 144-144); and the Light, by the New Testament or Covenant (or 41224) created God; just as, by the Old Testament God (Alhim, 31415) creates light (20612 to 6561)."

Now there are three kinds of light in Occultism, as in the Kabala. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the *Logos*: and (3) The latter light reflected in the Dhyan Chohans, the minor *logoi* (the Elohim, collectively), who, in their turn, shed it on the objective Universe. But in the Kabala—re-edited and carefully adjusted to fit the Christian tenets by the Kabalists of the XIII. century—the three lights are described as:—(1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light in the *abstract*. "This light abstractly taken (in a metaphysical or symbolical sense) is Alhim (Elohim God),

* See "*Masonic Review*," Cincinnati, June 1886, Art. Kabala No. 6.

† See "*Isis Unveiled*," Vol. II., pp. 300 *et seq.*, for a proof of the antiquity of the decimal system of figures.

while the clear penetrating light is Jehovah. The light of Alhim belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that pertaining to the chiefest production, man, whom this light penetrated and made." The author of the "*Source of Measures*" pertinently refers the reader to Inman's "*Ancient Faiths embodied in Ancient Names*," vol. ii., p. 648. There, an engraving of "the *vesica piscis*, Mary and the female emblem, copied from a rosary of the blessed Virgin . . . printed at Venice, 1542," and therefore, as Inman remarks, "with a license from the Inquisition, consequently orthodox," will show the reader what the Latin Church understood by this "*penetrating power of light and its effects*." How sadly disfigured—applied as they were to the grossest anthropomorphic conceptions—have become, under Christian interpretation, the noblest and grandest, as the most exalted, ideas of deity of the Eastern philosophy!

The Occultists call this light *Daiviprakriti* in the East, and light of *Christos* in the West. It is the light of the *LOGOS*, the direct reflection of the ever Unknowable on the plane of Universal manifestation. But here is the interpretation thereof given by the modern Christians from the Kabala. As declared by the author just cited:—

"To the fulness of the world in general with its chiefest content, man, the term Elohim-Jehovah applies. In extracts from the *Zohar*, the Rev. Dr. Cassell (a Kabbalist), to prove that the Cabbalah sets forth the doctrine of the Trinity, among other things says: 'Jehovah is Elohim (Alhim) . . . by three steps God (Alhim), and Jehovah become the same, and though separated each and together, they are of the same one.'" Similarly, Vishnu becomes the Sun, the visible symbol of the impersonal deity. Vishnu is described as "striding through the seven regions of the Universe in *three steps*." But with the Hindus this is an *exoteric* account, a surface tenet and an allegory, while the Kabbalists give it out as the *esoteric* and final meaning. But to proceed:—

"Now light," explains the author, "as shown, is 20612 to 6561, as the proper enunciation of the integral and numerical relation of diameter to circumference of a circle. God (Alhim, *i.e.*, 3.1415 to one, a modified form of the above) is the reduction of this, so as to obtain a standard unit *one*, as the basis, in general, of all calculation and all mensuration. But, for the production of animal life, and for especial *time measure* or the lunar year, that influence which causes conception and embryotic development, the numbers of the Jehovah measure ('*man even Jehovah*' measure), viz. 113 to 355, have to be specialised.* But this last ratio is but a modified form of light or 20612 to 6561, as a ' π ' *value*, being only a variation of the same (that is 20612 to 6561 is 31415 to one, or Alhim or God)—and in such a manner that one can be made

* See "*Source of Measures*," pp. 276, *et seq.* App. VII.

to flow into and be derived from the other, and these are the three steps by which the *Unity* and sameness can be shown of the divine names. That is, the two are but variations of the same ratio, viz., that of ‘ π .’ The object of this comment is to show the same measuring use for the Cabbalah as was employed in the three Covenants of the Bible, and in the symbols of Masonry, as just noticed.”

“First then, the Sephiroth are described as *Light*, that is, they themselves are a function of, indeed, the same as, the manifestation of Ain-Soph; and they are so from the fact that *Light* represents the ratio of 20612 to 6561, as part of the ‘Words,’ DBRIM, 41224, or as to the Word, Debar, 206 (=10 cubits). *Light* is so much the burden of the Kabbalah, in explaining the Sephiroth, that the most famous book on the Kabbalah is called *Zohar* or *Light*. In this we find expressions of this kind:—‘The Infinite was entirely unknown and diffused no light before the luminous point violently broke through into vision . . .’ ‘When he first assumed the form (of the Crown, or the first Sephira), he caused 9 splendid lights to emanate from it, which, shining through it, diffused a bright light in all directions’: that is, these 9 with his one (which was the origin, as above, of the nine), together made the 10, that is \bigcirc or \otimes , or the sacred Ten (numbers or Sephiroth), or *Jod*—and these numbers were ‘the *Light*.’ Just as in the Gospel of St. John, God (Alhim, 31415 to one) was that light (20612 to 6561) by which (Light) all things were made.”

In *Sepher Jezirah*, or Numbers of Creation, the whole process of evolution is given out in Numbers. In its “32 paths of Wisdom” the number 3 is repeated four times, and the number 4 five times. Therefore, the Wisdom of God is contained in numbers (Sephirim or Sephiroth), for Sepher (or S-ph-ra when unvowelled) means “to cipher.” And therefore, also, we find Plato stating that the deity *geometrizes* in fabricating the Universe.

The Kabalistic book, the Sepher Jezirah, opens with a statement of the hidden wisdom of Alhim in *Sephirim*, i.e., the Elohim in the Sephiroth.

“In thirty and two paths, hidden wisdom, established Jah, יהוה, Tzabaoth, Elohi of Israel, Alhim of Life, El of Grace and Mercy—exalted, uplifted Dweller on high, and King of Everlasting, and his name—Holy! in three Sephirim: viz.—B-S’ph-r, V-S’ph-r, V-Siph-o-r.”

“This Comment sets forth ‘the *Hidden Wisdom*’ of the original text by hidden Wisdom, that is, by the use of words carrying a special set of Numbers and a special phraseology, which will set forth the very explanatory system which we find to fit so accurately in the Hebrew Bible. . . . In setting forth his scheme, to enforce it, and to finish out his detailed exposition in a general postulate, viz., the one word

Sephrim (*Sephiroth*) of the Number Jezirah, the author explains the separation of this word in the three subordinate ones, a play upon a common word *s-ph-r*, or number.”

The prince Al-Chazari says to the Rabbi* :—“ I wish now that thou wouldest impart to me some of the chiefest or leading principles of Natural Philosophy, which as thou sayest were in former times worked out by them (the Ancient Wise Ones) ” ; to which the Rabbi makes answer :—“ To such principles appertains the Number of Creation of our Race-father Abraham ” (that is Abram and Abraham, or numbers 41224 and 41252). He then says that this book of Number treats of teaching the *Alhim-ness* and *One-ness* through “ DBRIM,” viz., the numbers of the Word “ Words.” That is, it teaches the use of the ratio 31415 to one, through 41224, which last, in the description of the Ark of the Covenant, was divided into two parts by two tables of stone, on which these DBRIM, or 41224, were written or engraved—or 20612 by 2. He then comments on these three subordinately used words, and takes care as to one of them to make the comment :—“ And *Alhim* (31415 to 1) said : Let there be Light (20612 to 6561).”

The three words as given in the text are: ספר ספר סיפור. And the Rabbi in commenting upon them says: “ It teaches the *Alhim-ness* (31415) and *One-ness* (the diameter to Alhim) through Words (DBRIM, 41224), by which on the one side there is infinite expression in heterogeneous creations, and on the other a final harmonic tendency to *One-ness* ” (which as everyone knows is the mathematical function of “ π ” of the schools, which measures, and weighs and numbers the stars of heaven, and yet resolves them back into the final Oneness of the Universe through Words). “ Their final accord perfects itself in that Oneness that ordains them and which consists in ספר ספר סיפור (Book of Al-Chazari), that is the Rabbi, in his first comment, leaves the jod, or *i*, out of one of the words, whereas afterwards he restores it again. If we take the values of those subordinate words, we find them to be 340, 340, 346; together these are 1026, and the division of the general word into these has been to produce these numbers, which by Temurah may be changed in various ways for various purposes.” (Kabala.)

The reader is asked to turn to Stanza IV. of Book I. and its fourth commentary to find that the 3, 4—(7), and the thrice seven, or 1065, the number of Jehovah, is the number of the 21 Prajâpati mentioned in the Mahabhârata, or the three *Sephrim* (words in cipher or figures). And this comparison between the Creative Powers of Archaic philosophy and the anthropomorphic Creator of *exoteric* Judaism (since their *esotericism* shows its identity with the Secret Doctrine) will lead the student to perceive and discover that, in truth, Jehovah is but a *lunar* and

* In the “ *Book Al-Chazari* ” by Jehuda-ha-Levi, translated by Dr. D. Cassell.

“generation” god. (See Book I, Part 2, “*Deus Lunus*.”) It is a fact well known to every conscientious student of the Kabala, that the deeper he dives into it, the more he feels convinced that unless the Kabala—or what is left of it—is read by the light of the Eastern esoteric philosophy, its study leads only to the discovery that, on the lines traced by exoteric Judaism and Christianity, the monotheism of both is nothing more exalted than ancient Astrolatry, now vindicated by modern Astronomy. The Kabalists never cease to repeat that *primal intelligence* can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the Ain-Soph—the “UNKNOWABLE” and the “UNNAMEABLE”—which, as *it* could not be made manifest, was conceived to emanate manifesting Powers. It is then with its *emanations alone that human intellect has to, and can deal*. Christian theology, having rejected the doctrine of emanations and replaced them with direct, conscious creations of angels and the rest out of *nothing*, now finds itself hopelessly stranded between Supernaturalism, or miracle, and materialism. An *extra-cosmic* god is fatal to philosophy, an *intra-cosmic* Deity—*i.e.* Spirit and matter inseparable from each other—is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism. But why “geometrize,” as Plato has it, why represent these emanations under the form of an immense arithmetical table? The question is well answered by the author just cited. His remarks are quoted in Part II., § “*The Theogony of the Creative Gods*.”

“Mental perception,” he says, “to become physical perception, must have the Cosmic principle of *light*: and by this, our mental circle must become visible through light; or, for its complete manifestation, the Circle must be that of physical visibility, or Light itself. Such conceptions, thus formulated, became the groundwork of the philosophy of the divine manifesting in the Universe.”

This is philosophy. It is otherwise when we find the Rabbi in *Al-Chazari* saying that “under s’ph-r is to be understood *calculation* and *weighing* of created bodies. For the *calculation*, by means of which a body must be constructed in harmony or symmetry, by which it must be in construction rightly arranged and made to correspond to the object in design, consists at last in *number, extension, mass, weight*; co-ordinate relation of movements, then harmony of music, must consist altogether by number, that is (S’ph-r). . . By Sippor (s’phor) is to be understood the words of Alhim whereunto joins or adapts itself the design of the frame or form of construction; for example, it was said ‘Let Light be.’ The *work became as the words were spoken*, that is, as the numbers of the work came forth. . . .”

This is *materialising the Spiritual* without scruple. But the Kabala

was not always so well adapted to anthropo-monotheistic conceptions. Compare this with any of the six schools of India. For instance, in Kapila's "Sankhya" Philosophy, unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable and animal forms, before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter cannot be referred to as "MAN," but has to be regarded as a Monad imprisoned in ever changing forms. *Evolution*, not *creation*, by means of words is recognized in the philosophies of the East, even in their exoteric records. *Ex oriente lux*. Even the name of the first man in the Mosaic Bible had its origin in India, Professor Max Müller's negation notwithstanding. The Jews got their Adam from Chaldea; and Adam-Adami is a compound word and therefore a manifold symbol, and proves the occult dogmas.

This is no place for philological disquisitions. But the reader may be reminded that the words *Ad* and *Adi* mean in Sanskrit "the first"; in Aramæan, "One" (*Ad-ad*, "the only one"); in Assyrian, "father" whence *Ak-Ad* or "father-creator."* And once the statement is found correct it becomes rather difficult to confine Adam to the Mosaic Bible alone, and to see therein simply a Jewish name. *Vide* Part II. of this Volume, § "Adam-Adami."

There is frequent confusion in the attributes and genealogies of the gods in their theogonies, as given to the world by the half-initiated writers, Brahmanical and Biblical, the Alpha and the Omega of the records of that symbolical science. Yet there could be no such confusion made by the earliest nations, the descendants and pupils of the divine instructors: for both the attributes and the genealogies were inseparably linked with cosmogonical symbols, the "gods" being the life and animating "soul-principle" of the various regions of the Universe. Nowhere and by no people was speculation allowed to range *beyond* those manifested gods. The boundless and infinite UNITY remained with every nation a virgin forbidden soil, untrodden by man's thought,

* The appellation *Ak-ad* (or Akkadians) is of the same class as *Ad-m*, *Ha-va* (Eve) *Æd-en* (Eden); *Ak-Ad* meaning "Son of *Ad*" (like the sons of *Ad* in Ancient Arabia). *Ad-ad*, the "Only One" and the First, was the *Ad-on* or "Lord" of Syria and consort of *Ad-ar-gat* or Aster't, the Syrian goddess. And *Gan-Æden* (Eden) or *Gandunia* was Babylonia and Mesopotamia. In Assyrian *Ak* meant Creator, the letter *K* pronounced *Kh* (*Ah*) gutturally. According to Swedenborg's mysticism Adam was not a man but a church (?) of primitive light. In the Vedas *Ad-iti* is the primitive light, the *Akāśa* of the phenomenal world.

untouched by fruitless speculation. The only reference made to it was the brief conception of its diastolic and systolic property, of its periodical expansion or dilatation, and contraction. In the Universe with all its incalculable myriads of systems and worlds disappearing and re-appearing in eternity, the anthropomorphised powers, or gods, their Souls, had to disappear from view with their bodies:—"The breath returning to the eternal bosom which exhales and inhales them," says our Catechism.

"*Ideal nature*," the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of pro-creative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sephira, and the Sophia-Achamoth of the Gnostics, and Isis, the virgin Mother of Horus. In every Cosmogony, behind and higher than the *creative* deity, there is a superior deity, a planner, an Architect, of *whom* the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the UNKNOWABLE and the *unknown*, the Source and Cause of all these Emanations. . . .

It thus becomes easy to account for the reason why "*Adam-Adami*" is found in the Chaldean scripture, certainly earlier than the Mosaic Books. In Assyrian *Ad* is the father, and in Aramæan *Ad* is "One," and *Ad-ad* the "only one," while *Ak* is in Assyrian "creator." Thus *Ad-am-ak-ad-mon* became Adam Kadmon in the Kabala (*Zohar*), meaning as it did, the "One (Son) of the divine Father, or the creator," for the words "*am*" and "*om*" meant at one time in nearly every language the *divine*, or the *deity*. Thus Adam Kadmon and Adam-Adami came to mean:—"The first emanation of the Father-Mother or divine nature," and literally "the first divine one." And it is easy to see that *Ad-Argat* (or *Aster't*, the Syrian goddess, the consort of *Ad-on*, the lord god of Syria or the Jewish Adonai), and Venus, Isis, Ister, Mylitta, Eve, etc., etc., are identical with the *Aditi* and *Vâch* of the Hindus. They are all the "Mothers of all living" and "of the gods." On the other hand—cosmically and astronomically—all the male gods became at first "Sun-gods," then, theologically, the "Suns of Righteousness" and the Logoi, all symbolised by the Sun.* They are all *Protogonoi* (the first-born) and

* Adam-Jehovah, Brahmâ and Mars are, in one sense, identical; they are all symbols for primitive or initial *generative powers* for the purposes of human procreation. Adam is red, and so also are Brahmâ-Viraj and Mars—god and planet. Water is the blood of the Earth; therefore, all these names are connected with Earth and Water. "It takes *earth and water* to create a *human* soul," says Moses. Mars is identical with *Kartikeya* God of War (in one sense)—which god is born of the Sweat of Siva, *Sivâ Gharmaja* and the Earth. In the Mahabhârata he is shown as born without the intervention of a woman. And he is also called "*Lohita*," the *red*, like Adam, and the other "first men." Hence, the author of "*The Source of Measures*" is quite right in thinking that Mars (and all the other gods of like attributes), "being the *god of war* and of

Mikroprosopoi. With the Jews Adam Kadmon was the same as Athamaz, Tamaz, or the Adonis of the Greeks—"the One *with*, and *of* his father"—the "Father" becoming during the later Races *Helios*, the Sun, as Apollo *Karneios*,* for instance, who was the "Sun born"; Osiris, Ormazd, and so on, were all followed by, and found themselves transformed later on into still more earthly types: such as Prometheus, the crucified of Mount Kajbee, Hercules, and so many others, sun-gods and heroes, until all of them came to have no better significance than phallic symbols

In the *Zohar* it is said "Man was created by the Sephiroth (Elohim-Javeh, also) and they engendered by common power the *earthly* Adam." Therefore in *Genesis* the Elohim say:—"Behold Man is become *as one of us*." But in Hindu Cosmogony or "Creation," Brahmâ-Prajâpati creates Virâj and the Rishis, spiritually; therefore the latter are distinctly called "the Mind-born Sons of Brahmâ"; and this specified mode of *engendering* precluded every idea of *Phallicism*, at any rate in the earlier human nations. This instance well illustrates the respective *spirituality* of the two nations.

3. SAID THE "LORD OF THE SHINING FACE." "I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS, APPLY TO THY FATHER THE LORD OF THE LOTUS (*Kumuda-Pati*) (a) FOR HIS SONS THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS (*Pitri-pati*). THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM (*Budha, Mercury*) NOT THE SONS OF SOMA (*the Moon*) ARE IMMORTAL. CEASE THY COMPLAINTS (b). THY SEVEN SKINS ARE YET ON THEE. . . . THOU ART NOT READY. THY MEN ARE NOT READY (c).

(a) *Kumuda-Pati* is the Moon, the Earth's parent, in his region of Soma-loka. Though the Pitris (Pitar or "Fathers") are sons of the Gods, elsewhere sons of Brahmâ and even Rishis, they are generally known as the "lunar" ancestors.

(b) Pitri-pati is the lord or king of the *Pitris*, Yama, the god of Death and the Judge of mortals. The men of Budha (Mercury) are

bloodshed, was but a secondary idea flowing out of the primary one of shedding of blood in *conception* for the first time." Hence Jehovah became later a *fighting* god, "Lord of Hosts," and one who commands war. He is the aggressive *Zodh*—or Cain by permutation who *slew* his (female) "*brother*," whose "*blood crieth from the ground*," the *Earth* having opened *her mouth* to receive the blood. (*Genesis* iii.)

* Apollo *Karneios* is certainly a Greek transformation from the Hindu Krishna *Karna*. "Karna" means *radiant* from "*carne*," "*a ray*," and *Karneios*, which was a title of Apollo with the Celts as with the Greeks, meant "Sun born."

metaphorically *immortal* through their Wisdom. Such is the common belief of those who credit every star or planet with being inhabited. (And there are men of science—M. Flammarion among others—who believe in this fervently, on logical as well as on astronomical data). The Moon being an inferior body to the Earth even, to say nothing of other planets, the terrestrial men produced by her sons—the lunar men or “ancestors”—from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are *finished*, so to say, by other creators. Thus in the Purânica legend, the son of the Moon (*Soma*) is *Budha* (Mercury), “the intelligent” and the Wise, because he is the offspring of Soma, the “regent” of the visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically—his step-brother, so to say, the offspring of *Spirit*—while she (the Earth) is the progeny of the *body*. These allegories have a deeper and more scientific meaning (astronomically and geologically) than our modern physicists are willing to admit. The whole cycle of the “first War in Heaven,” the Târaka-mâya, is as full of philosophical as of Cosmogonical and astronomical truths. One can trace therein the biographies of all the planets by the history of their gods and rulers. Usanas (Sukra, or Venus), the bosom-friend of Soma and the foe of Brihaspati (Jupiter) the instructor of the gods, whose wife Târâ (or Taraka) had been carried away by the Moon, *Soma*—“of whom he begat Budha”—took also an active part in this war against “the gods” and forthwith was degraded into a *demon* (Asura) deity, and so he remains to this day. *

Here the word “men” refers to the celestial men, or what are called in India the *PITAR* or *pitris*, the Fathers, the progenitors of men. This

* Usanas-Sukra or Venus is our “Lucifer,” the morning star, of course. The ingenuity of this allegory in its manifold meanings is great indeed. Thus *Brihaspati* (the planet Jupiter) or Brahmanaspati is, in the Rig Veda, a deity who is the symbol and the prototype of the *exoteric* or ritualistic worship. He is priest sacrificer, suppliant, and the medium through which the prayers of mortals reach the gods. He is the *Purohita* (family priest, or Court Chaplain) of the Hindu Olympus and the spiritual *Guru* of the Gods. Soma is the mystery god and presides over the mystic and occult nature in man and the Universe. Târâ, the priest's wife, who symbolizes the worshipper, prefers esoteric truths to their mere shell, exotericism; hence she is shown as carried off by Soma. Now Soma is the sacred juice of that name, giving mystic visions and trance revelations, the *result of which union is Budha* (Wisdom), Mercury, Hermes, etc., etc.; that science in short which to this day is proclaimed by the Brihaspatis of Theology as devilish and *Satanic*. What wonder that by expanding the cycle of this allegory we find Christian theology espousing the quarrel of the Hindu gods, and regarding *Usanas* (Lucifer), who helped Soma against that ancient personification of ritualistic worship (Brahmanaspati, the lord of the Brahmins, now become “Jupiter-Jehovah”) as SATAN, the “enemy of God”!

does not remove the seeming difficulty, in view of modern hypotheses, of the teaching, which shows these progenitors or ancestors creating the first human Adams out of their sides: as astral shadows. And though it is an improvement on Adam's rib, still geological and climatic difficulties will be brought forward. Such, however, is the teaching of Occultism.

(c) Man's organism was adapted in every race to its surroundings. The first Root-Race was as ethereal as ours is material. The progeny of the seven Creators, who evolved the seven primordial Adams,* surely required no purified gases to breathe and live upon (see Part III. of this Volume). Therefore, however strongly the impossibility of this teaching may be urged by the devotees of modern science, the Occultist maintains that the case was as stated *æons of years* before even the evolution of the Lemurian, the first physical man, which itself took place 18,000,000 years ago.†

Preliminary evolution is described in one of the BOOKS OF DZYZAN and the Commentaries thereon in this wise:—

Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the earth is reborn; "as the human *Jiva* (monad), when passing into a new womb, gets re-covered with a new body, so does the Jiva of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity" (Comment). This process is attended, of course, by the throes of the new birth or geological convulsions.

Thus the only reference to it is contained in one verse of the volume of the *Book of Dzzyan* before us, where it says:

4. AND AFTER GREAT THROES SHE (*the Earth*) CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE (a).

(a) This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said (given in the Commentary):—

"After the *changeless* (avikâra) *immutable nature* (Essence, sadaikarûpa) had awakened and changed (differentiated) into (a state of) *causality* (avayakta), and from cause (Karana) had become its own discrete effect (vyakta), from invisible it became visible. The smallest of the small (the most atomic of

* As shown elsewhere, it is only the "Heavenly Man," Adam Kadmon, of the first chapter of *Genesis*, who is made "in the image and likeness of God." Adam, of chapter ii., is not said to be made in that *image* nor in the divine likeness, before he ate of the forbidden fruit. The former Adam is the Sephirothal Host; the second Adam is the Mindless first human Root-race; the third Adam is the race that separated, whose eyes are opened.

† For a discussion of the scientific objections to the views and figures here enunciated, the reader is referred to the Addenda, which form Part III. of this book.

atoms, or aniyâmsam aniyâsam) became one and the many (ekane-kârûpa); and producing the Universe produced also the Fourth Loka (our Earth) in the garland of the seven lotuses. The Achyuta then became the Chyuta.*

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

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

TWO ANTEDILUVIAN ASTRONOMERS.

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

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

* Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, "the Fallen." The Dhyanis who incarnate in the human forms of the *Third* Root-Race and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation.

in the Vishnu Purâna, is the most mysterious. He is referred to by the honourable title of Deva Rishi (divine Rishi, more than a demi-god) by Parasâra, and yet he is cursed by Daksha and even by Brahmâ. He informs Kansa that Bhagavat (or Vishnu in exotericism) would incarnate in the eighth child of Devaki, and thus brings the wrath of the Indian *Herod* upon Krishna's mother; and then, from the cloud on which he is seated—invisible as a true *Manasaputra*—he lauds Krishna, in delight at the Avatar's feat of killing the monster Kesim. Narada is here, there, and everywhere; and yet, none of the Purânas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindu Esotericism, Narada—who is called in Cis-Himalayan Occultism *Pesh-Hun*, the "Messenger," or the Greek *Angelos*—is the sole confidant and the executor of the universal decrees of Karma and *Adi-Budh*: a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

"Pesh-Hun" is a general not a special Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas and universal events.* He is Karma's visible adjuster on a general scale; the *inspirer* and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as "Kali-Kâraka," *strife-maker*, "Kapi-vaktra," *monkey-faced*, and even "Pisuna," the spy, though elsewhere he is called Deva-Brahmâ. Even Sir W. Jones was strongly impressed with this mysterious character from what he gathered in his Sanskrit Studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the gods" (see *Asiat. Res.* I. p. 264). All this led the late Dr. Kenealy ("*Book of God*"), on the ground that the Hindus believe him to be a great Rishi, "who is for ever wandering about the earth, giving good counsel," to see in him one of his twelve *Messiahs*. He was, perhaps, not so far off the real track as some imagine.

What Narada *really is*, cannot be explained in print; nor would the modern generations of the profane gather much from the information. But it may be remarked, that if there is in the Hindu Pantheon a deity which resembles Jehovah, in tempting by "suggestion" of thoughts and "hardening" of the hearts of those whom he would make his tools and victims, it is Narada. Only with the latter it is no desire to obtain a pretext for "plaguing," and thus showing that "*I am the Lord God.*"

* This is perhaps the reason why, in the Bhagavad Gita, we are told that Brahmâ had communicated to Narada in the beginning that all men whatsoever, even *Mlechchhas*, outcasts and barbarians, might know the true nature of Vasudeva and learn to have faith in that deity.

Nor is it through any ambitious or selfish motive ; but, verily, to serve and guide universal progress and evolution.

Narada is one of the few prominent characters, save some gods, in the Purânas, who visits the so-called nether or infernal regions, Pâtâla. Whether or not it was from his intercourse with the thousand-headed Sesha, the serpent who bears the seven Pâtâlas and the entire world like a diadem upon his heads, and who is the great teacher of astronomy,* that Narada learned all that he knew, certain it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies. It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old Stanzas Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramâya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of the all the cycles to come, till the end of this life-cycle, or the end of the seventh Race.

There is a work among the Secret Books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and cycles within the bosom of Sesha, or infinite Time, are recorded. This work is ascribed to *Pesh-Hun* Narada. There is another old work which is attributed to various Atlanteans. It is these two Records which furnish us with the figures of our cycles, and the possibility of calculating the date of cycles to come. The chronological calculations which will presently be given are, however, those of the Brahmins as explained further on ; but most of them are also those of the Secret Doctrine.

The chronology and computations of the Brahmin Initiates are based upon the Zodiacal records of India, and the works of the above-mentioned astronomer and magician—Asuramaya. The Atlantean zodiacal records cannot err, as they were compiled under the guidance of those who first taught astronomy, among other things, to mankind.

But here again we are deliberately and recklessly facing a new difficulty. We shall be told that our statement is contradicted by *science*, in the person of a man regarded as a great authority (in the West) upon all subjects of Sanskrit literature—Professor Albrecht Weber, of Berlin. This, to our great regret, cannot be helped ; and we are ready to maintain what is now stated. Asuramaya, to whom the epic tradition points as the earliest astronomer in Aryavarta, one to whom "the

* Sesha, who is also Ananta, the infinite, and the "Cycle of Eternity" in esotericism, is credited with having given his astronomical knowledge to Garga, the oldest astronomer of India, who propitiated him, and forthwith knew all about the planets and how to read omens.

Sun-god imparted the knowledge of the stars," *in propria personâ*, as Dr. Weber himself states, is identified by him, in some very mysterious way, with the "Ptolemaios" of the Greeks. No more valid reason is given for this identification than that "this latter name (Ptolemaios), as we see from the inscription of Piyadasi, became the Indian 'Turamaya,' out of which the name 'Asuramâya' might very easily grow." No doubt it "*might*," but the vital question is—Are there any good proofs that it *has* thus *grown*? The only evidence that is given for it is, that it *must* be so: "since this Maya is distinctly assigned to Romaka-pura in the West."* The Maya is evident, since no Sanskritist among Europeans can tell where that locality of "Romakapura" was, except, indeed, that it was somewhere "in the West." Anyhow, as no member of the Asiatic Society, or Western Orientalist, will ever listen to a Brahmanical teaching, it is useless to take the objections of European Orientalists into consideration. "Romakapura" was in "the West," certainly, since it was part and parcel of the last continent of ATLANTIS. And it is equally certain that it is Atlantis, which is assigned in the Hindu Purânas as the birth-place of Asuramâya, "as great a magician as he was an Astrologer and an Astronomer." Moreover, Prof. Weber refuses to assign any great antiquity to the Indian Zodiac, and feels inclined to think that the Hindus never knew of a Zodiac at all till "they had borrowed one from the Greeks."† This statement clashes with the most ancient traditions of India, and must therefore be ignored. (Vide "*The Zodiac and its Antiquity*"). We are the more justified in ignoring it, as the learned German Professor himself tells us in the introduction to his work (*History of Sanskrit Literature*) that "in addition to the natural obstacles which impede investigation (in India), there still prevails a dense mist of prejudices and preconceived opinions hovering over the land, and enfolding it as with a veil." Caught in that veil, it is no wonder that Dr. Weber should himself have been led into involuntary errors. Let us hope that he knows better now.

Now whether Asuramâya is to be considered a modern myth, a personage who flourished in the day of the Macedonian Greeks, or as that which he is claimed to be by the Occultists, in any case his calculations agree entirely with those of the Secret Records.

From fragments of immensely old works attributed to the Atlantean astronomer, and found in Southern India, the calendar elsewhere men-

* See "*Lectures on the Indian Literature*," p. 253, by Prof. A. Weber; in Trübner's Asiatic Series.

† Even the Maya Indians of Guatemala had their Zodiac from untold antiquity. And "primitive man acted in the same manner independently of time or locality in every age," observes a French writer.

tioned was compiled by two very learned Brahmins* in 1884 and 1885. The work is proclaimed by the best Pundits as faultless—from the Brahmanical standpoint—and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in “Isis Unveiled,” with the fragmentary teachings published by some Theosophists, and with the present data derived from the Secret Books of Occultism, the whole will be found to agree perfectly, save in some details which may not be explained; for secrets of higher Initiation—as unknown to the writer as they are to the reader—would have to be revealed, and that *cannot be done*. (But see “*Chronology of the Brahmins*” at the close of Stanza II.)

* The “*Tirukkanda Panchanga*” for the *Kali Yug* 4986, by Chintamany Raghanaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao.

STANZA II.

NATURE UNAIDED FAILS.

§ (5) After enormous periods the Earth creates monsters. (6) The "Creators" are displeased. (7) They dry the Earth. (8) The forms are destroyed by them. (9) The first great tides. (10) The beginning of incrustation.

5. THE WHEEL WHIRLED FOR THIRTY CRORES (*of years, or 300,000,000**). IT CONSTRUCTED RUPAS (*forms*). SOFT STONES, THAT HARDENED (*minerals*); HARD PLANTS, THAT SOFTENED (*vegetation*). VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES (*savisripa, swapada*). SHE (*the Earth*) SHOOK THEM OFF HER BACK, WHENEVER THEY OVERRAN THE MOTHER (*a*). AFTER THIRTY CRORES OF YEARS, SHE TURNED ROUND. SHE LAID ON HER BACK; ON HER SIDE. . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN TERRIBLE AND BAD (*b*).

(*a*) This relates to an inclination of the axis—of which there were several—to a consequent deluge and chaos on Earth (having, however, no reference to primeval chaos), in which monsters, half-human, half-animal, were generated. We find it mentioned in the "Book of the Dead," and also in the Chaldean account of creation, on the Cutha Tablets, however mutilated.

* 300 million years, or Three Occult Ages. The Rig Veda has the same division. In the "*Physician's Hymn*," (X 97 1) it is said that "the plants came into being *three ages* (Triyugam) before the gods" on our Earth (See "*Chronology of the Brahmins*" at the end of this Stanza).

It is not even allegory. Here we have *facts*, that are found repeated in the account of *Pymander*, as well as in the Chaldean tablets of creation. The verses may almost be checked by the Cosmogony, as given by Berosus, which has been disfigured out of recognition by Eusebius, but some of the features of which may yet be found in fragments left by ancient Greek authors—Apollodorus, Alexander Polyhistor, etc., etc. “The water-men terrible and bad,” who were the production of physical nature alone, a result of the “evolutionary impulse” and the first attempt to create *man* the “crown,” and the aim and goal of all animal life on Earth—are shown to be failures in our Stanzas. Do we not find the same in the Beresian Cosmogony, denounced with such vehemence as the culmination of heathen absurdity? And yet who of the Evolutionists can say that things in the beginning have not come to pass as they are described? That, as maintained in the Purānas, the Egyptian and Chaldean fragments, and even in Genesis, there have not been two, and even more, “creations” before the last formation of the Globe; which, changing its geological and atmospheric conditions, changed also its flora, its fauna, and its men? This claim agrees not only with every ancient Cosmogony, but also with modern science, and even, to a certain degree, with the theory of evolution, as may be demonstrated in a few words.

There is no “dark creation,” no “Evil Dragon” conquered by a Sun-God, in the earliest World-Cosmogonies. Even with the Akkads, the great Deep (the Watery Abyss, or SPACE) was the birthplace and abode of Ea, Wisdom, the incognizable infinite Deity. But with the Semites and the later Chaldeans, the fathomless Deep of Wisdom becomes gross matter, sinful Substance, and Ea is changed into Tiamat, the dragon slain by Merodach, or Satan, in the astral waves.

In the Hindu Purānas, Brahmā, the creator, is seen recommencing *de novo* several creations after as many failures; and two great creations are mentioned,* the Padma and the Vârâha, the present, when the Earth was lifted out of the water by Brahmā, in the shape of a boar, or “Vârâha Avatar.” Creation is shown as a sport, an amusement (Lîlâ) of the creative god. The Zohar speaks of primordial worlds, which perished as soon as they came into existence. And the same is said in Midraish, Rabbi Abahu explaining distinctly (in Bereschith Rabba, Parscha IX.) that “the Holy One” had successively created and de-

* These two must not be confused with the seven creations or divisions in each Kalpa (See Book I. “*The Seven Creations*”). The *primary* and *secondary* creations are here meant.

stroyed sundry worlds, before he succeeded in the present one. This does not relate only to other worlds in space, but to a mystery of our own globe contained in the allegory about the "kings of Edom." For the words, "This one pleases me," are repeated in Genesis i. 31, though in disfigured terms, as usual. The Chaldean fragments of Cosmogony on the Cuneiform inscriptions, and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. The Cosmogonical tablets prove that this our actual creation was preceded by others (See "Hibbert Lectures," p. 390); and as shown by the author of "The Qabbalah," in the Zohar, Siphrah Dzeniouta, in Jovah Rabbah, 128a, etc., etc. The Kabala states the same.

(b) Oannes (or Dagon, the Chaldean "Man-fish") divides his Cosmogony and Genesis into two portions. First the abyss of waters and and darkness, wherein resided most hideous beings—men with wings, four and two-faced men, human beings with two heads, with the legs and horns of a goat (our "goat-men,")* hippocentaurs, bulls with the heads of men, and dogs with tails of fishes. In short, combinations of various animals and men, of fishes, reptiles and other monstrous animals assuming each other's shapes and countenances. The feminine element they resided in, is personified by Thalath—the Sea, or "Water"—which was finally conquered by Belus, the male principle. And Polyhistor says: "Belus came and cut the woman asunder, and of one half of her he formed the Earth, and of the other half the heavens, and at the same time he destroyed the animals within her." As pertinently remarked by I. Myer, "with the Akkadians each object and power of Nature had its *Zi*, Spirit. The Akkadians formed their deities into triads, usually males (sexless, rather ?); the Semites also had triadic deities, but introduced sex" (p. 246)—or phallicism. With the Aryans and the earliest Akkadians all things are emanations *through*, not *by*, a creator or logos. With the Semites everything is *begotten*.

* Whence the identity of the ideas? The Chinese have the same traditions. According to the commentator Kwoh P'oh, in the work called *Shan-Hai-King*, "Wonders by Sea and Land," a work which was written by the historiographer Chung Ku from engravings on nine urns made by the Emperor Yü, (B.C. 2255), an interview is mentioned with men *having two distinct faces on their heads*, before and behind, monsters with bodies of goats and human faces, etc. Gould, in his "*Mythical Monsters*," p. 27, giving the names of some authors on Natural History, mentions *Shan-Hai-King*. According to Kwoh P'oh (A.D. 276-324) this work was compiled three thousand years before his time, or at seven dynasties distance. Yang Sun of the Ming Dynasty (commencing A.D. 1368) states that it was compiled by Kung Chia and Chung Ku (as stated above). Chung Ku at the time of the last emperor of the Hia dynasty, B.C. 1818, fearing that the emperor might destroy the books treating of the ancient time, carried them in his flight to Yin. (See "*Mythical Monsters*," by C. Gould, p. 27.)

6. THE WATER-MEN TERRIBLE AND BAD SHE HERSELF CREATED. FROM THE REMAINS OF OTHERS (*from the mineral, vegetable and animal remains*) FROM THE FIRST, SECOND, AND THIRD (*Rounds*) SHE FORMED THEM.. THE DHYANI CAME AND LOOKED. . . . THE DHYANI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE (*Solar-lunar*) REGIONS THEY CAME,* FROM THE ABODES OF THE IMMORTAL-MORTALS (*a*).

(a) The explanations given in our Stanzas are far more clear than that which the legend of creation from the *Cutha* tablet would give, even were it complete. What is preserved on it, however, corroborates them. For, in the tablet, "the Lord of Angels" destroys the men in the abyss, when "there were not left the carcasses and waste" after they were slaughtered. After which they, the Great Gods, create men with the bodies of birds of the desert, human beings, "seven kings, brothers of the same family," etc., which is a reference to the locomotive qualities of the primary ethereal bodies of men, which could fly as well as they could walk,† but who "were destroyed" because they were not "*perfect*," i.e., they "were sexless, like the Kings of Edom."

Weeded of metaphors and allegories, what will science say to this idea of a primordial creation of species? It will object to the "Angels" and "Spirits" having anything to do therewith: but if it is nature and the physical law of evolution that are the creators of all there is now on Earth, why could there be "no such abyss" when the globe was covered with waters, in which numbers of monstrous beings were generated? Is it the "human beings" and animals with human heads and double faces, which are a point of the objection? But if man is only a higher animal and has evolved from the brute species by an infinite series of transformations, why could not the "missing links" have had human heads attached to the bodies of animals, or, being two-headed, have heads of beasts and *vice versa*, in Nature's early efforts? Are we not shown during the geological periods, in the ages of the reptiles and the mammalia, lizards with birds' wings, and serpents' heads on animal bodies.‡ And, arguing from the standpoint of science, does not even our modern human race occasionally furnish us with monster-specimens: two-headed children, animal bodies with human heads, dog-headed babies, etc., etc.? And this proves that, if nature will still play such

* Gods and planetary Spirits, especially the Ribhus. "The three Ribhus" who yet become "thrice seven in number" of their gifts.

† Remember the "winged Races" of Plato; and the *Popol-Vuh* accounts of the first human race, which could walk, fly and see objects, however distant.

‡ See "*Mythical Monsters*," by Charles Gould.

freaks now that she has settled for ages into the order of her evolutionary work, monsters, like those described by Berosus, were a possibility in her opening programme; which possibility may even have existed once upon a time as a law, before she sorted out her species and began regular work upon them; which indeed now admits of definite proof by the bare fact of "REVERSION," as science puts it.

This is what the doctrine teaches and demonstrates by numerous proofs. But we shall not wait for the approval of either dogmatic theology or materialistic science, but proceed with the Stanzas. Let these speak for themselves, with the help of the light thrown by the Commentaries and their explanations; the scientific aspect of these questions will be considered later on.

Thus physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the "coats of skin" and the "Breath of animal Life." The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any "Frankenstein" animal.*

* In the first volume of the lately published "*Introduction à l'étude des Races Humaines*," by M. de Quatrefages, there is proof that since the post-tertiary period and even before that time—since many Races were already scattered during that age on the face of the Earth—man has not altered one iota in his physical structure. And if, surrounded for ages by a fauna that altered from one period or cycle to another, which died out, which was reborn in other forms—so that now there does not exist one single animal on Earth, large or small, contemporary with the man of that period—if, then, every animal has been transformed save man himself, this fact goes to prove not only his antiquity, but that he is a *distinct Kingdom*. Why should he alone have escaped transformation? Because, says de Quatrefages, the weapon used by him, in his struggle with nature and the ever-changing geological conditions and elements, was "his *psychic force*, not his *physical strength or body*," as in the case of animals. Give man only that dose of intelligence and reason with which other mammalia are endowed, and with his present bodily organization he will show himself the most helpless of creatures of Earth. And as everything goes to prove that the *human organism with all its characteristics, peculiarities and idiosyncrasies existed already on our Globe in those far distant geological periods when there was not yet one single specimen of the now-existing forms of mammalia*, what is the unavoidable conclusion? Why this: Since all the human races are of one and the same species, it follows that this species is the *most ancient of all the now-living mammalia*. Therefore it is the most stable and persevering of all, and was already as fully developed as it is now when all the other mammalia now known had not made even their first approach to appearance on this Earth. Such is the opinion of the great French Naturalist, who gives thereby a terrible blow to Darwinism.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE (*they said*). THIS IS NO FIT RUPA FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES.* PURE WATERS, NOT TURBID, THEY MUST DRINK (a). LET US DRY THEM (*the waters*).

(a) Says the Catechism (Commentaries):—

"It is from the material Worlds that descend they, who fashion physical man at the new Manvantaras. They are inferior Lha (Spirits), possessed of a dual body (an astral within an ethereal form). They are the fashioners and creators of our body of illusion." . . .

"Into the forms projected by the Lha (Pitris) the two letters† (the Monad, called also 'the Double Dragon') descend from the spheres of expectation.‡ But they are like a roof with no walls, nor pillars to rest upon." . . .

"Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires§ to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will,|| who complete the Manu of illusion. For the 'Double Dragon' has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission (Manas, "Mind") and the form knows it not."

"In the highest worlds, the three are one,¶ on Earth (at first) the one becomes two. They are like the two (side) lines of a triangle that has lost its bottom line—which is the third fire." (Catechism Book III., sec. 9.)

Now this requires some explanation before proceeding any further. To do so especially for the benefit of our Aryan Hindu brethren—

* The Monads of the *presentments* of men of the Third Round, the huge Ape-like forms.

† In the esoteric system the seven principles in man are represented by seven letters. The first two are *more* sacred than the four letters of the Tetragrammaton.

‡ The intermediate spheres, wherein the Monads, which have not reached Nirvana, are said to slumber in unconscious inactivity between the Manvantaras.

§ Explained elsewhere. The "Three Fires," Pavaka, Pavamāna, and Suchi, who had forty-five sons, who, with their three fathers and their Father Agni, constitute the 49 fires. Pavamāna (fire produced by friction) is the parent of the *fire of the Asuras*; Suchi (Solar fire) is the parent of the fire of the gods; and Pavaka (electric fire) is the father of the fire of the Pitris (See *Vayu Purāna*). But this is an explanation on the material and the terrestrial plane. The flames are evanescent and only periodical; the fires—eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human principles.

|| The Suras, who become later the A-Suras.

¶ Atma, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad*.

whose esoteric interpretations may differ from our own—we shall have to explain to them the foregoing by certain passages in their own exoteric books, namely, the Purāṇas. In the allegories of the latter, Brahmā, who is collectively the creative Force of the Universe, is said to be “at the beginning of the Yugas (cycles). . . . *Possessed of the desire and of the power to create, and, impelled by the potencies of what is to be created,* again and again does he, at the outset of a Kalpa, put forth a similar creation,” (see *Vishnu Purāṇa*, Book I. ch. V., closing Sloka. Also “*Manava Dharma Shastra*” I. 30.) It is now proposed to examine the exoteric account in the Vishnu Purāṇa, and see how much it may agree or disagree with our occult version.

CREATION OF DIVINE BEINGS IN THE EXOTERIC ACCOUNTS.

In the *Vishnu Purāṇa*—which is certainly the earliest of all the scriptures of that name—we find, as in all the others, Brahmā assuming as the male God, for purposes of creation, “*four bodies invested by three qualities.*”^{*} It is said: “In this manner, Maitreya, *Jyotsnā* (dawn), *Rātri* (night), *Ahan* (day), and *Sandhyā* (evening twilight) are the four bodies of Brahmā” . . . (p. 81, Vol. I., Wilson’s translation). As Parasāra explains it, when Brahmā wants to create the world anew and construct progeny *through his will*, in the fourfold condition (or the four orders of beings) termed gods (Dhyān Chohans), Demons† (*i.e.*, more material Devas), Progenitors (Pitris) and men, “he collects Yoga-like (Yūyujè) his mind.”

Strange to say, he begins by creating DEMONS, who thus take precedence over the angels or gods. This is no incongruity, nor is it due to inconsistency, but has, like all the rest, a profound esoteric meaning, quite clear to one free from Christian theological prejudice. He who bears in mind that the principle MAHAT, or Intellect, the “Universal Mind” (literally “the great”), which esoteric philosophy explains as the “manifested Omniscience”—the “first product” of Pradhāna (primordial matter) as Vishnu Purāṇa says, but the first Cosmic aspect of Parabrahm or the esoteric SAT, the Universal Soul,‡ as Occultism

* This has in *esotericism* a direct bearing upon the seven principles of the manifested Brahmā, or universe, in the same order as in man. Exoterically, it is only four principles.

† *Demons* is very loose word to use, as it applies to a great number of inferior—*i.e.*, more material—Spirits, or minor Gods, who are so termed because they “war” with the higher ones; but they are no devils.

‡ The same order of principles in man:—*Atma* (Spirit), *Buddhi* (Soul), its vehicle, as Matter is the *Vahan* of Spirit, and *Manas* (mind), the third, or the fifth micro-cosmically. On the *plane of personality*, *Manas* is the first.

teaches—is at the root of SELF-Consciousness, will understand the reason why. The so-called “Demons”—who are (esoterically) the Self-asserting and (intellectually) active Principle—are the *positive poles of creation*, so to say; hence, the first produced. This is in brief the process as narrated allegorically in the Purāṇas.

“Having concentrated his mind into itself and the quality of darkness pervading Brahmā’s assumed body, the Asuras, issuing from his thigh, were first produced; after which, abandoning this body, it was transformed into NIGHT.” (See Part II., § “*The Fallen Angels.*”)

Two important points are involved herein :—(a) Primarily in the *Rig-Veda*, the “Asuras” are shown as *spiritual divine beings*; their etymology is derived from *asu* (breath), the “Breath of God,” and they mean the same as the Supreme Spirit or the Zoroastrian *Ahura*. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmā’s thigh, and that their name began to be derived from a privative, and *surā*, god (solar deities), or *not-a-god*, and that they became the enemies of the gods. Every ancient theogony without exception—from the Aryan and the Egyptian down to that of Hesiod—places, in the order of Cosmogonical evolution, Night before the Day; even *Genesis*, where “darkness is upon the face of the deep” before “the first day.” The reason for this is that every Cosmogony—except in the Secret Doctrine—begins by the “Secondary Creation” so-called: to wit, the *manifested* Universe, the Genesis of which has to open by a marked differentiation between the eternal Light of *Primary* Creation, whose mystery must remain for ever “Darkness” to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible nature. The Veda contains the whole philosophy of that division without having ever been correctly explained by our Orientalists, because it has *never been understood* by them.

Continuing to create, Brahmā assumes another form, that of the Day, and creates from his breath the gods, who are endowed with the quality of goodness (passivity)*. In his next body the quality of great passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Pitris, the progenitors of men, because, as the text explains, “Brahmā thought of himself (during the process) as the father of the world.”† This is *Kriya-sakti*—the mysterious *Yoga* power

* Thus, says the Commentary, the saying “by day the gods are most powerful, and by night the demons,” is purely allegorical.

† This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words “whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . that thing will come to pass,” are no vain words. Only the word “faith” ought to be translated by WILL. Faith without Will is like a wind-mill without *wind*—barren of results.

explained elsewhere. This body of Brahmâ when cast off became the *Sandhya* (evening twilight), the interval between day and night.

Finally Brahmâ assumed his last form pervaded by the *quality of foulness*, "and from this MEN, in whom foulness and passion predominate, were produced." This body when cast off became the dawn, or morning twilight—the twilight of Humanity. Here Brahmâ stands esoterically for the *Pitris*. He is collectively the Pitar, "father."

The true esoteric meaning of this allegory must now be explained. Brahmâ here symbolizes personally the collective creators of the World and Men—the universe with all its numberless productions of things movable and (seemingly) immovable.* He is collectively the Prajâpatis, the Lords of Being; and the four bodies typify the four classes of creative powers or Dhyân Chohans, described in the Commentary directly following Stanza VII. in Book I. The whole philosophy of the so-called "Creation" of the good and evil in this world and of the whole cycle of Manvantaric results therefrom, hangs on the correct comprehension of these Four bodies of Brahmâ.

The reader will now be prepared to understand the real, the esoteric significance of what follows. Moreover there is an important point to be cleared up. Christian theology having arbitrarily settled and agreed that Satan with his Fallen Angels belonged to the earliest creation, Satan being the first-created, the wisest and most beautiful of God's Archangels, the word was given, the key-note struck. Henceforth all the *pagan* scriptures were made to yield the same meaning, and all were shown to be demoniacal, and it *was* and *is* claimed that *truth and fact* belong to, and commence only with, Christianity. Even the Orientalists and Mythologists, some of them no Christians at all but "infidels," or men of science, entered unconsciously to themselves, and by the mere force of association of ideas and habit, into the theological groove. Purely Brahmanical considerations, based on greed of power and ambition, allowed the masses to remain in ignorance of great truths; and the same causes led the Initiates among the early Christians to remain silent, while those who had never known the truth disfigured the order of things, judging of the hierarchy of "Angels" by their exoteric form. Thus as the *Asuras* had become the rebellious inferior gods fighting the higher ones in popular creeds, so the highest archangel, in truth the Agathodæmon, the eldest benevolent Logos, became with theology the "Adversary" or *Satan*. But is this warranted by the correct interpretation of any old Scripture? The answer is, *most certainly not*. As the Mazdean Scriptures of the

* The same idea is found in the first four chapters of *Genesis*, with their "Lord" and "God," which are the *Elohim* and the Androgynous *Eloha*.

Zend-Avesta, the *Vendidad* and others correct and expose the later cunning shuffling of the gods in the Hindu Pantheon, and restore through AHURA the *Asuras* to their legitimate place in theogony, so the recent discoveries of the Chaldean tablets vindicate the good name of the first divine Emanations. This is easily proved. Christian Angelology is directly and solely derived from that of the Pharisees, who brought their tenets from Babylonia. The Sadducees, the real guardians of the Laws of Moses, knew not of, and rejected, any angels, opposing even the immortality of the human *Soul* (not impersonal Spirit). In the Bible the only "Angels" spoken of are the "Sons of God" mentioned in Genesis vi. (who are now regarded as the *Nephilim*, the Fallen Angels), and several angels in human form, the "Messengers" of the Jewish God, whose own rank needs a closer analysis than heretofore given. (*Vide Supra*, Stanza I., sub-sections 2, 3, *et seq.*, where it is shown that the early Akkadians called *Ea*, Wisdom, that which was disfigured by the later Chaldees and Semites into *Tismat*, Tisalat and the Thallath of Berosus, the female Sea Dragon, now Satan.) Truly—"How art thou fallen (by the hand of man), O bright star and son of the morning"!

Now what do the Babylonian accounts of "Creation," as found on the Assyrian fragments of tiles, tell us; those very accounts upon which the Pharisees built their angelology? But compare Mr. G. Smith's "*Assyrian Discoveries*," p. 398, and his "*Chaldean Account of Genesis*," p. 107. The "*Tablet with the story of the Seven Wicked Gods or Spirits*," has the following account—we print the important passages in italics:—

1. In the *first days* the evil Gods,
2. the *angels, who were in rebellion, who in the lower part of heaven*
3. *had been created*,
4. they caused their evil work
5. devising with wicked heads . . . etc.

Thus we are shown, as plainly as can be, on a fragment which remained unbroken, so that there can be no dubious reading, that the "rebellious angels" had been created in the *lower part of heaven, i.e.*, that they belonged and do belong to a *material plane of evolution*, although as it is not the plane of which we are made cognizant through our senses, it remains generally invisible to us, and is thus regarded as subjective. Were the Gnostics so wrong, after this, in affirming that this our visible world, and especially the Earth, had been created by *lower* angels, the inferior Elohim, of which, as they taught, the God of Israel was one. These Gnostics were nearer in time to the records of the Archaic Secret Doctrine, and therefore ought to be allowed to have known better than non-initiated Christians, who took upon themselves, hundreds of years

later, to remodel and *correct* what was said. But let us see what the same Tablet says further on:—

7. There were seven of them (the wicked gods) . . . (then follows the description of these, the fourth being a “serpent,” the phallic symbol of the *fourth* Race in human Evolution).

15. The seven of them, messengers of the God Anu, their king.

Now Anu belongs to the Chaldean trinity, and is identical with Sin, the “Moon,” in one aspect. And the Moon in the Hebrew Kabala is the Argha of the seed of all material life, and is still more closely connected, kabalistically, with Jehovah, who is double-sexed as Anu is. They are both represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or Spirit and Matter, the two antagonistic principles. Hence the “Messengers of Anu,” (who is Sin, the “Moon,”) are shown, in verses 28 to 41, as being finally overpowered by the same Sin with the help of Bel (the Sun) and Ishtar (Venus). This is regarded as a contradiction by the Assyriologists, but is simply *metaphysics* in the esoteric teaching.

There is more than one interpretation, for there are seven keys to the mystery of the Fall. Moreover there are two “Falls” in Theology: the rebellion of the Archangels and their “Fall,” and the “Fall” of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word “supposed” is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution: intellectual and spiritual on the one hand, physical and psychic on the other. The “Fall” is a universal allegory. It sets forth at one end of the ladder of Evolution the “rebellion,” *i.e.*, the action of differentiating intellection or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1,800 years. In the original allegory it is matter—hence the more material angels—which was regarded as the conqueror of Spirit, or the Archangels who “fell” on this plane. “They of the *flaming sword* (or animal passions) had put to flight the Spirits of Darkness.” Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of matter. But in theological dogma we see the reverse. It is Michael, “who is like unto God,” the representative of Jehovah, who is the leader of the celestial hosts—as Lucifer, in Milton’s fancy, is of the infernal hosts—who has the best of Satan. It is true that the nature of

Michael depends upon that of his Creator and Master. Who the latter is, one may find out by carefully studying the allegory of the "War in Heaven" with the astronomical key. As shown by Bentley, the "War of the Titans against the gods" in Hesiod, and also the war of the Asuras (or the Târakâmaya) against the devas in Purânîc legend, are identical in all save the names. The aspects of the stars show (Bentley taking the year 945 B.C. as the nearest date for such conjunction) that "all the planets, except Saturn, were on the same side of the heavens as the Sun and Moon," and hence were his opponents. And yet it is Saturn, or the Jewish "Moon-god," who is shown as prevailing, both by Hesiod and Moses, neither of whom was understood. Thus it was that the real meaning became distorted.

STANZA II.—*Continued.*

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES (*a*). THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS (*Spirits*) OF THE HIGH; THE LHAMAYIN (*those*) OF BELOW, CAME (*b*). THEY SLEW THE FORMS, WHICH WERE TWO- AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

(*a*) The "Flames" are a Hierarchy of Spirits parallel to, if not identical with, the "burning" fiery *Saraph* (Seraphim) mentioned by Isaiah (vi. 2—6), those who attend, according to Hebrew Theogony, "the Throne of the Almighty." Melha is the Lord of the "Flames." When he appears on Earth, he assumes the personality of a Buddha, says a popular legend. He is one of the most ancient and revered *Lhas*, a Buddhist St. Michael.

(*b*) The word "Below" must not be taken to mean infernal regions, but simply a spiritual, or rather ethereal, Being of a lower grade, because nearer to the Earth, or one step higher than our terrestrial sphere; while the Lhas are Spirits of the highest Spheres—whence the name of the capital of Tibet, *Lha-ssa*.

Besides a statement of a purely physical nature and belonging to the

evolution of life on Earth, there may be another allegorical meaning attached to this Sloka, or indeed, as is taught, several. The FLAMES, or "Fires," represent Spirit, or the male element, and "Water," matter, or the opposite element. And here again we find, in the action of the Spirit slaying the purely material form, a reference to the eternal struggle, on the physical and psychic planes, between Spirit and Matter, besides a scientific cosmic fact. For, as said in the next verse :—

9. MOTHER-WATER, THE GREAT SEA WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON, WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH (a).


(a) Now what can this mean? Is it not an evident reference to tidal action in the early stage of the history of our planet in its fourth Round? Modern research has been busy of late in its speculations on the Palaeozoic high-tides. Mr. Darwin's theory was that not less than 52,000,000 years ago—and probably much more—the Moon originated from the Earth's plastic mass. Starting from the point where research was left by Helmholtz, Ferrel, Sir William Thomson and others, he retraced the course of tidal retardation of the earth's rotary motions far back into the very night of time, and placed the Moon during the infancy of our planet at only "a fraction of its present distance." In short, his theory was that it is the Moon which separated from the Earth. The tidal elevation concurring with the swing of the globular mass—centrifugal tendency being then nearly equal to gravity—the latter was overcome, and the tidally elevated mass could thus separate completely from the Earth.*

The Occult teaching is the reverse of this. The Moon is far older than the Earth; and, as explained in Book I., it is the latter which owes its being to the former, however astronomy and geology may explain the fact. Hence, the tides and the attraction to the Moon, as shown by the liquid portion of the Globe ever striving to raise itself towards its parent. This is the meaning of the sentence that "the Mother-Water arose and disappeared in the Moon, which had lifted her, which had given her birth."

* But see the difficulties suggested later, in the works of various geologists, against this theory. Compare Sir R. S. Bull's article in "*Nature*" (Dec. 1, 1881), and also what the American geologists say.

10. WHEN THEY (*the Rupas*) WERE DESTROYED, MOTHER-EARTH REMAINED BARE,* SHE ASKED TO BE DRIED (a).†

(a) The time for its incrustation had arrived. The waters had separated and the process was started. It was the beginning of a new life. This is what one key divulges to us. Another key teaches the origin of Water, its admixture with Fire (liquid fire it calls it),‡ and enters upon an alchemical description of the progeny of the two—solid matter such as minerals and earths. From the “Waters of Space,” the progeny of the male Spirit-Fire and the female (gaseous) Water has become the Oceanic expanse on Earth. Varuna is dragged down from the infinite Space, to reign as Neptune over the finite Seas. As always, the popular fancy is found to be based on a strictly scientific foundation.

Water is the symbol of the female element everywhere; *mater*, from which the letter M, is derived pictorially from , a water hieroglyph. It is the universal matrix or the “Great Deep.” Venus, the great Mother-Virgin, issues forth from the Sea-wave, and Cupid or *Eros* is her son. But Venus is the later mythological variant of *Gaia* (or *Gæa*), the Earth, which, in its higher aspect is Nature (*Prakriti*), and metaphysically Aditi, and even Mulaprakriti, the root of *Prakriti* or its noumenon.

Hence Cupid or Love in his primitive sense is *Eros*, the Divine Will, or *Desire of manifesting itself through visible creation*. Thence Fohat, the prototype of *Eros*, becomes on Earth the great power “Life-electricity,” or the Spirit of “Life-giving.” Let us remember the Greek Theogony and enter into the spirit of its philosophy. We are taught by the Greeks (See “*Iliad*” IV., 201, 246) that all things, gods included, owe their being to the Ocean and his wife Tethys, the latter being *Gæa*, the Earth or Nature. But who is *Ocean*? *Ocean* is the immeasurable SPACE (Spirit in Chaos), which is the Deity (see Book I.); and Tethys is not the Earth, but primordial matter in the process of formation. In our case it is no longer Aditi-*Gæa* who begets *Ouranos* or Varuna, the chief Aditya among the seven planetary gods, but *Prakriti*, materialised and localised. The Moon, masculine in its theogonic character, is,

* The goddess who gave birth to these primordial monsters, in the account of Berosus, was Thallath, in Greek *Thalassa*, “the Sea.”

† See, for comparison, the account of creation by Berosus (*Alexander Polyhistor*) and the hideous beings born from the two-fold principle (Earth and Water) in the Abyss of primordial creation: Neras (Centauri, men with the limbs of horses and human bodies), and Kimnaras (men with the heads of horses) created by *Brāhmā* in the commencement of the Kalpa.

‡ See Commentary following Sloka 18.

in its cosmic aspect only, the female generative principle, as the Sun is the male emblem thereof. Water is the progeny of the Moon, an androgyne deity with every nation.

Evolution proceeds on the laws of analogy in Kosmos as in the formation of the smallest globe. Thus the above, applying to the *modus operandi* at the time when the Universe was appearing, applies also in the case of our Earth's formation.

This Stanza opens by speaking of thirty crores, 30,000,000, of years. We may be asked—What could the ancients know of the duration of geological periods, when no modern scientist or mathematician is able to calculate their duration with anything like approximate accuracy? Whether they had or had not better means (and it is maintained that they had them in their Zodiacs), still the chronology of the ancient Brahmins shall now be given as faithfully as possible.

THE CHRONOLOGY OF THE BRAHMINS.

No greater riddle exists in science, no problem is more hopelessly insoluble, than the question: How old—even approximately—are the Sun and Moon, the Earth and Man? What does modern science know of the duration of the ages of the World, or even of the length of geological periods?

Nothing; *absolutely nothing*.

If one turns to science for chronological information, one is told by those who are straightforward and truthful, as for instance Mr. Pengelly, the eminent geologist, "We do not know."* One will learn that, so far, no trustworthy numerical estimate of the ages of the world and man could be made, and that both geology and anthropology are at sea. Yet when a student of esoteric philosophy presumes to bring forward the teachings of Occult Science, he is at once sat upon. Why should this be so, since, when reduced to their own physical methods, the greatest scientists have failed to arrive even at an approximate agreement?

It is true that science can hardly be blamed for it. Indeed, in the Cimmerian darkness of the prehistoric ages, the explorers are lost in a labyrinth, whose great corridors are doorless, allowing no visible exit into the Archaic past. Lost in the maze of their own conflicting speculations, rejecting, as they have always done, the evidence of Eastern tradition, without any clue, or one single certain milestone to guide them, what can geologists or anthropologists do but pick up the slender

* For a similar admission see Prof. Lefèvre's *Philosophy*, p. 481.

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

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

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

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

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

The "White Island" is a symbolical name. Asuramāya is said to have lived (see the tradition of Jhāna-bhaskara) in *Romaka-pura* in the West: because the name is an allusion to the land and cradle of the "Sweat-born" of the Third Race. That land or continent had disappeared ages before Asuramāya lived, since he was an Atlantean; but he was a direct descendant of the *Wise Race, the Race that never dies*. Many are the legends concerning this hero, the pupil of Surya (the Sun-God) himself, as the Indian accounts allege. It matters little whether he lived on one or another island, but the question is to prove that he was no myth, as Dr. Weber and others would make him. The

fact of "*Romaka-pura* in the West" being named as the birth-place of this hero of the archaic ages, is the more interesting because it is so very suggestive of the esoteric teaching about the "Sweat-born" Races, the men born from the *pores of their parents*. "*ROMAKÚPAS*" means "hair-pores" in Sanskrit. In *Mahābhārata XII*. 10,308, a people named Raumyas are said to have been created from the pores of Virabhadara, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root Races.

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

- I. From the beginning of cosmic evolution,* up to the Hindu year *Tarana* (or 1887) 1,955,884,687 years.
- II. The (astral) mineral, vegetable and animal kingdoms up to Man, have taken to evolve † 300,000,000 years.
- III. Time, from the first appearance of "Humanity" (on planetary chain)..... 1,664,500,987 years.‡

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

† Another point of disagreement. Occultism says: "The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, re-forming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materialising forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as we know the physical. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. The above Brahmanical figures refer to evolution beginning on Globe A, and in the First Round. In this Volume we speak only of this, the Fourth Round."

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

- IV. The number that elapsed since the "*Vaivasvata Manvantara*"*—or the *human* period—up to the year 1887, is just 18,618,728 years.
- V. The full period of one *Manvantara* is 308,448,000 years.
- VI. 14 "*Manvantaras*" *plus* the period of one *Sâtya Yuga* make ONE DAY OF BRAHMÂ, or a complete *Manvantara* and make..... 4,320,000,000 years.
- Therefore a *Maha-Yuga* consists of 4,320,000 years.†
- The year 1887 is from the commencement of Kali-Yuga 4,989 years.

To make this still clearer in its details, the following computations by Rao Bahadur P. Sreenivas Row, are given from the "*Theosophist*" of November, 1885.

	Mortal years.
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a Maha Yuga	4,320,000
Seventy-one of such Maha-Yugas form the period of the reign of one Manu	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha-Yugas, which is equal to	4,294,080,000

* VAIVASVATA Manu is the one human being—some versions add to him the seven Rishis—who in the *Matsya* Avatar allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this *Vaivasvata Manvantara* would be the "post-Diluvian" period. This, however, does not refer to the later "Atlantean" or Noah's deluge, nor to the Cosmic *Deluge* or *Pralaya* of obsuration, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great difference made, however, between the "*Naimitika*," occasional or incidental, "*Prahritika*," elemental, "*Atyantika*," the absolute, and "*Nitya*," the perpetual *Pralaya*; the latter being described as "Brahmâ's contingent recoalescence of the Universe at the end of Brahmâ's Day." The question was raised by a learned Brahmin Theosophist: "Whether there is such a thing as Cosmic *Pralaya*; because, otherwise, the *Logos* (Krishna) would have to be reborn, and he is *Aja* (unborn)." We cannot see why. The *Logos* is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed into the parent essence. Cosmic *Pralaya* is for things visible, not for the *Arupa*, formless, world. The Cosmic or Universal *Pralaya* comes only at the end of one hundred years of Brahmâ; when the Universal dissolution is said to take place. Then the *Avyaya*, say the exoteric scriptures, the eternal life symbolized by Vishnu, assuming the character of Rudra, the *Destroyer*, enters into the *Seven Rays* of the Sun and drinks up all the waters of the Universe. "Thus fed, the seven solar Rays dilate to *seven suns* and set fire to the whole Cosmos. . . ."

† Since a Maha-Yuga is the 1,000th part of a day of Brahmâ.

Add <i>Sandhis</i> , <i>i.e.</i> , intervals between the reign of each Manu, which amount to six Maha-Yugas, equal to	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha-Yugas, which constitute a Kalpa, <i>i.e.</i> , one day of Brahmâ.....	4,320,000,000
As Brahmâ's Night is of equal duration, one Day and Night of Brahmâ would contain ...	8,640,000,000
360 of such days and nights make one year of Brahmâ make	3,110,400,000,000
100 such years constitute the whole period of Brahmâ's age, <i>i.e.</i> , Maha-Kalpa.....	311,040,000,000,000

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

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

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

In the “*Encyclopædia Britannica*” one finds, as the last word of science, that the antiquity of man is allowed to stretch *only over* “tens of thou-

sands or years.”* It becomes evident that as these figures may be made to fluctuate between 10,000 and 100,000, therefore they mean very little if anything, and only render still denser the darkness surrounding the question. Moreover, what matters it that science places the birth of man in the “pre- or post- glacial drift,” if we are told at the same time that the so-called “ice age” is simply a long succession of ages which “shaded without abrupt change of any kind into what is termed the human or Recent period . . . the overlapping of geological periods having been the rule from the beginning of time.” The latter “rule” only results in the still more puzzling, even if strictly *scientific* and correct, information, that “even to-day man is contemporary with the ice-age in the Alpine valleys and in the Finmark.”†

Thus, had it not been for the lessons taught by the *Secret Doctrine*, and even by exoteric Hinduism and its traditions, we should be left to this day to float in perplexed uncertainty between the indefinite ages of one school of science, the “tens of thousands” of years of the other, and the 6,000 years of the Bible interpreters. This is one of the several reasons why, with all the respect due to the conclusions of the men of learning of our modern day, we are forced to ignore them in all such questions of pre-historic antiquity.

Modern Geology and Anthropology must, of course, disagree with our views. But Occultism will find as many weapons against these two sciences as it has against astronomical and physical theories, in spite of Mr. Laing’s assurances that‡ “in (chronological) calculations of this sort, concerning older and later formations, there is no *theory*, and they are based on positive *facts*, limited only by a certain possible (?) amount of error either way,” occultism will prove, scientific confessions in hand, that geology is very much in error, and very often even more so than Astronomy. In this very passage by Mr. Laing, which gives to Geology pre-eminence for correctness over Astronomy, we find a passage in flagrant contradiction to the admissions of the best Geologists themselves. Says the author—

“In short, the conclusions of Geology, at any rate up to the Silurian period,§ when the present order of things was fairly inaugurated, are approximate (truly so) *facts* and not *theories*, while the astronomical conclusions are *theories* based on *data so uncertain*, that while in some

* See article “*Geology*,” in “*Encyclopædia Britannica*.”

† This allows a chance even to the Biblical “Adam Chronology” of 6,000 years. (*Ibid.*)

‡ See his “*Modern Science and Modern Thought*.”

§ To the Silurian period as regards Molluscs and Animal life—granted; but what do they know of man?

cases they give results incredibly short . . . in others they give results almost incredibly long."

After which, the reader is advised that the safest course "seems to be to *assume* that Geology really proves the *duration of the present order of things* to have been somewhere over 100 millions of years," as "Astronomy gives an enormous though unknown time in the past, and to come in the future, for the birth, growth, maturity, decline, and death of the Solar System, of which our Earth is a small planet now passing through the habitable phase." (p. 49.)

Judging from past experience, we do not entertain the slightest doubt that, once called upon to answer "the absurd unscientific and preposterous claims of exoteric (and esoteric) Aryan chronology," the scientist of "the results incredibly short," *i.e.*, only 15,000,000 years, and the scientist, who "would require 600,000,000 years," together with those who accept Mr. Huxley's figures of 1,000,000,000 "since sedimentation began in Europe" (*World Life*), would all be as dogmatic one as the other. Nor would they fail to remind the Occultist and the Brahmin, that it is the modern men of science alone who represent exact science, whose duty it is to fight *inaccuracy* and *superstition*.

The earth is passing through the "habitable phase" only for the *present order* of things, and as far as our present mankind is concerned with its actual "coats of skin" and phosphorus for bones and brain.

We are ready to concede the 100 millions of years offered by Geology, since we are taught that our present physical mankind—or the *Vaivasvata* humanity—began only 18 millions of years ago. But Geology has no facts to give us for the duration of geological periods, as we have shown, no more indeed than has Astronomy. The authentic letter from Mr. W. Pengelly, F.R.S., quoted elsewhere, says that: "It is at present, and perhaps always will be, IMPOSSIBLE to reduce, even approximately, geological time into years or even into millenniums." And having never, hitherto, excavated a fossil man of any other than the *present form*—what does Geology know of him? It has traced zones or strata and, with these, primordial zoological life, down to the Silurian. When it has, in the same way, traced man down to his primordial protoplasmic form, then we will admit that it may know something of primordial man. If it is not very material "to the bearings of modern scientific discovery on modern thought," whether "man has existed in a state of constant though slow progression for the last 50,000 years of a period of 15 millions, or for the last 500,000 years of a period of 150 millions" ("Modern Science, etc." p. 49), as Mr. S. Laing tells his readers, it is very much so for the claims of the Occultists. Unless the latter show that it is a *possibility*, if not a perfect certainty, that man

lived 18 millions of years ago, the Secret Doctrine might as well have remained unwritten. An attempt must, therefore, be made in this direction, and it is our modern geologists and men of science generally who will be brought to testify to this fact in the third part of this volume. Meanwhile, and notwithstanding the fact that Hindu Chronology is constantly represented by the Orientalists as a fiction based on no *actual* computation,"* but simply a "childish boasting," it is nevertheless often twisted out of recognition to make it yield to, and fit in with, Western theories. No figures have ever been more meddled with and tortured than the famous 4, 3, 2, followed by cyphers of the Yugas and Maha-Yugas.

As the whole cycle of prehistoric events, such as the evolution and transformation of Races and the extreme antiquity of man, hangs upon the said Chronology, it becomes extremely important to check it by other existing calculations. If the Eastern Chronology is rejected, we shall at least have the consolation of proving that no other—whether the figures of Science or of the Churches—is one whit more reliable. As Professor Max Müller expresses it, it is often as useful to prove what a thing is not as to show what it may be. And once we succeed in pointing out the fallacies of both Christian and scientific computations—by allowing them a fair chance of comparison with our Chronology—neither of the two will have a reasonable ground to stand upon, in pronouncing the esoteric figures less reliable than its own.

We may here refer the reader to our earlier work "*Isis Unveiled*," Vol. I., p. 32, for some remarks concerning the figures which were cited a few pages back.

To-day a few more facts may be added to the information there given, which is already known to every Orientalist. The sacredness of the cycle of 4320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three added together and yielding 9, all these numbers have their application in the most sacred and occult things, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on

* Wilson's "Translation of Vishnu Purāna," Vol. I., pp. 50, 51.

birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric*, so to say.

In *Isis Unveiled* we wrote that which we now repeat :—" *We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; 'but their parts,' owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), 'are sometimes according, and sometimes contrary to (divine) nature.' When those circulations—which Eliphas Levi calls 'currents of the astral light'—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the 'superior natures,' and the divine soul of man is in perfect intelligence with these 'inferior' ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*." And philosophizing alone, how can it understand the "SOUL DOCTRINE"?

In order not to break the thread of the narrative we shall give some striking proofs of these cyclic laws in Part II., proceeding meanwhile with our explanations of geological and racial cycles.



STANZA III.

ATTEMPTS TO CREATE MAN.

§§ (11) The Descent of the Demiurge. (12) The lunar gods ordered to create.
(13) The higher gods refuse.

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

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

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

(a) Who are the Lords of the Moon? In India they are called *Pitris* or "lunar ancestors," but in the Hebrew scrolls it is Jehovah himself who is the "Lord of the Moon," collectively as the Host, and also as one of the Elohim. The astronomy of the Hebrews and their observance of *times* was regulated by the moon. A Kabalist, having shown that "Daniel . . . told off God's providence by *set times*," and that the "Revelation" of John "speaks of a carefully measured *cubical* city descending out of the heavens," etc., adds—

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

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

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

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

years and months, by which this spiritual vitalizing cycle could be computed—and which mountain, indeed, was called (see Fuerst), “the Mountain of the Moon (Sin). So also Sarai (SRI), the wife of Abram, could have no child until her name was changed to Sarah, שרה, giving to her the property of this lunar influence.”*

This may be regarded as a digression from the main subject ; but it is a very necessary one with a view to Christian readers. For who, after studying dispassionately the respective legends of Abram or Abraham, Sarai or Sarah, who was “fair to look upon,” and those of Brahmâ and Sarasvati, or Sri, Lakshmi-Venus, with the relations of all these to the Moon and Water ;—and especially one who understands the real Kabalistic meaning of the name Jehovah and its relation to, and connection with, the moon—who can doubt that the story of Abram is based upon that of Brahmâ, or that Genesis was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical—all based upon and inseparably connected with Astronomy and Cosmolatry.

13. THEY (*the Moon-gods*) WENT, EACH ON HIS ALLOTTED LAND: SEVEN OF THEM, EACH ON HIS LOT. THE LORDS OF THE FLAME REMAINED BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE (a).

(a) The Secret teachings show the divine Progenitors creating men on seven portions of the globe “each on his lot”—*i.e.*, each a different race of men externally and internally, and on different zones. This polygenistic claim is considered elsewhere (*vide* Stanza VII.). But who are “They” who create, and the “Lords of the Flame,” “who do not”? Occultism divides the “Creators” into twelve classes; of which four have reached *liberation* to the end of the “Great Age,” the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain.

Exoteric Hindu books mention seven classes of Pitris, and among them two distinct kinds of Progenitors or Ancestors: the *Barhishad* and the *Agnishwatta*; or those possessed of the “sacred fire” and those devoid of it. Hindu ritualism seems to connect them with sacrificial fires, and with *Grihasta* Brahmins in earlier incarnations: those who have, and those who have *not* attended as they should to their household sacred fires in their previous births. The distinction, as said, is derived from the *Vedas*. The first and highest class (esoterically) the *Agnishwatta*,

* “*Masonic Review*,” Cincinnati, June 1886, Art. “The Cabbalah.”

are represented in the exoteric allegory as *Grihasta* (Brahman-householders) who, in their past births in other Manvantaras having failed to maintain their domestic fires and to offer burnt sacrifices, have lost every right to have oblations with fire presented to them. Whereas the *Barhishad*, being Brahmins who have kept up their household sacred fires, are thus honoured to this day. Thence the *Agnishwatta* are represented as devoid of, and the *Barhishad* as possessed of, fires.

But esoteric philosophy explains the original qualifications as being due to the difference between the natures of the two classes: the *Agnishwatta* Pitris are devoid of fire (*i.e.*, of creative passion), because too divine and pure (*vide supra*, Sloka 11th); whereas the *Barhishad*, being the lunar spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust.

The allegory says that Sanandana and other *Vedhas*, the Sons of Brahmâ, his first progeny, "were without desire or passion, inspired with the holy wisdom, estranged from the Universe and *undesirous of progeny*" (*Vishnu Purâna*, Book I. vii.). This also is what is meant in Sloka 11 by the words: "They would not create," and is explained as follows:—"The primordial Emanations from the creative Power are too near the absolute Cause. They are transitional and latent forces, which will develop only in the next and subsequent removes." This makes it plain. Hence Brahmâ is said to have felt wrathful when he saw that those "embodied spirits, produced from his limbs (*gâtra*), would not multiply themselves." After which, in the allegory, he creates other seven *mind-born* Sons (see "*Moksha-Darma*" and "*Mahabhârata*"), namely, *Marichi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu* and *Vasishtha*, the latter being often replaced by *Daksha*, the most prolific of the creators. In most of the texts these Seven Sons of *Vasishtha-Daksha* are called the seven Rishis of the *Third* Manvantara; the latter referring both to the Third Round and also to the third Root-Race and its branch-Races in the Fourth Round. These are all the creators of the various beings on this Earth, the *Prajâpati*, and at the same time they appear as divers reincarnations in the early Manvantaras or races.

It thus becomes clear why the *Agnishwatta*, devoid of the grosser creative fire, hence unable to create physical man, having no double, or astral body, to project, since they were without any form, are shown in exoteric allegories as Yogis, Kumaras (chaste youths), who became "rebels," *Asuras*, fighting and opposing gods,* etc., etc. Yet it is they

* Because, as the allegory shows, the Gods who had no personal merit of their own, dreading the sanctity of those self-striving incarnated Beings who had become *ascetics* and Yogis, and thus threatened to upset the power of the former by their *self-acquired* powers—denounced them. All this has a deep philosophical meaning and refers to the evolution and acquirement of divine powers through *self-exertion*. Some Rishi-

alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being—a god on Earth. The *Barhishad*, though possessed of creative fire, were devoid of the higher MAHAT-mic element. Being on a level with the lower principles—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmâ (the collective *Mahat* or Universal Divine Mind), the “Mystery of Creation” is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the *Astral*) of the physical Being; and, as will be seen, it was those who would not multiply, who sacrificed themselves to the good and salvation of *Spiritual Humanity*. For, to complete the *septenary man*, to add to his three lower principles and cement them with the spiritual Monad—which could never dwell in such a form otherwise than in an *absolutely latent state*—two connecting principles are needed: *Manas* and *Kama*. This requires a living *Spiritual Fire* of the middle principle from the *fifth* and *third states* of Pleroma. But this fire is the possession of the *Triangles*, not of the (perfect) *Cubes*, which symbolize the Angelic Beings:* the former having from the first creation got hold of it and being said to have appropriated it for themselves, as in the allegory of Prometheus. These are the active, and therefore—in Heaven—no longer “pure” Beings. They have become the independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence—in the ordinary sense—“rebellious to the divine passive law.” These are then those “Flames” (the *Agnishwatta*) who, as shown in Sloka 13, “remain behind” instead of going along with the others to create men on Earth. But the true esoteric meaning is that most of them were destined to incarnate as the *Egos* of the forthcoming crop of Mankind. The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. If the reader were told, as in in the *semi-esoteric* allegories, that these Beings were returning *Nirvanees*, from preceding *Maha-Manvantaras*—ages of incalculable dura-

Yogis are shown in the Purânas to be far more powerful than the gods. Secondary gods or temporary powers in Nature (the Forces) are doomed to disappear; it is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE.

* See Book I., Stanzas III. to V. The triangle becomes a Pentagon (five-fold) on Earth.

tion which have rolled away in the Eternity, a still more incalculable time ago—he would hardly understand the text correctly; while some Vedantins might say: “This is not so; the Nirvanee can never return”; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Slokas:

“The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. . . .”

Hence, as the higher “Pitris or Dhyanis” had no hand in his physical creation, we find primeval man, issued from the bodies of his *spiritually* *fireless* progenitors, described as æriform, devoid of compactness, and MINDLESS. He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *Manas*. The Monads which incarnated in those *empty* SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for creation, or self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect, because divine, nature is, so to say, mixed with, and strengthened by, an essence already differentiated. It is only the lower line of the Triangle—representing the first triad that emanates from the Universal MONAD—that can furnish this needed consciousness on the plane of differentiated Nature. But how could these pure Emanations, which, on this principle, must have originally been themselves *unconscious* (in our sense), be of any use in supplying the required principle, as they could hardly have possessed it themselves? The answer is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births; and becomes well impressed and familiarised with that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive even in its seeming retrogression. The one divine Principle, the nameless THAT of the Vedas, is the universal Total, which, neither in its spiritual aspects and emanations, nor in its physical atoms, can ever be at “*absolute rest*” except during the “Nights” of Brahmâ. Hence, also, the “first-born” are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology “the Thrones,” and are the “Seat of God,” must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless æons before, through the “Seven Circles,” and thus *robbed* them of the Sacred fire;

which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.

Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference. unless man is an animal *plus a living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

To some extent, it is admitted that even the esoteric teaching is allegorical. To make the latter comprehensible to the average intelligence, requires the use of symbols cast in an intelligible form. Hence the allegorical and semi-mythical narratives in the exoteric, and the (only) *semi*-metaphysical and objective representations in the esoteric teachings. For the purely and transcendently spiritual conceptions are adapted only to the perceptions of those who “see without eyes, hear without ears, and sense without organs,” according to the graphic expression of the Commentary. The too puritan idealist is at liberty to spiritualise the tenet, whereas the modern psychologist would simply try to spirit away our “fallen,” yet still divine, human Soul in its connection with *Buddhi*.

The mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Purāṇas, though its esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible, both in *Genesis* and even in the *Epistles* of Paul. For that *creator*, who is called in the second chapter of *Genesis* the “Lord God,” is in the original the *Elohim*, or *Gods* (the Lords), in the plural; and while one of them makes the earthly Adam of dust, the other breathes into him the breath of life, and the third makes of him a *living soul* (ii. 7), all of which readings

are implied in the plural number of the Elohim.* "The first man is of the Earth, the second (the last, or rather highest) is from heaven," says Paul in I. *Corinthians* xv. 47.

In the Aryan allegory the rebellious Sons of Brahmâ are all represented as holy ascetics and Yogis. Re-born in every Kalpa, they generally try to impede the work of human procreation. When Daksha, the chief of the *Prajâpati* (creators), brings forth 10,000 sons for the purpose of peopling the world, Narada—a son of Brahmâ, the great Rishi, and *virtually* a "Kumara," if not so in name—interferes with, and twice frustrates Daksha's aim, by persuading those Sons to remain holy ascetics and eschew marriage. For this, Daksha curses Narada to be *re-born as a man*, as Brahmâ had cursed him before for refusing to marry, and obtain progeny, saying:—"Perish in thy present (*Deva* or angelic) form and take up thy abode in the womb," *i.e.*, become a man (*Vayu Purâna* ; *Harivamsa*, 170). Notwithstanding several conflicting versions of the same story, it is easy to see that Narada belongs to that class of Brahmâ's, "first-born," who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Narada, as already shown, is the most incomprehensible, because the most closely connected with the occult doctrines—especially with the secret cycles and Kalpas (*vide supra*).

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to *create* (have progeny), and even as calling his father Brahmâ "a false teacher" for advising him to get married ("Narada-Pancha-Râtra"); nevertheless, he is referred to as one of the *Prajâpati*, "progenitors"! In *Naradiya Purâna*, he describes the laws and the duties of the celibate adepts; and as these occult duties do not happen to be found in the fragment of about 3,000 Stanzas in the possession of European museums, the Brahmins are proclaimed liars; the Orientalists forgetting that the *Naradiya* is credited with containing 25,000 Stanzas, and that it is not very likely that such MSS. should be found in the hands of the Hindu profane, those who are ready to sell any precious *olla* for a red pottage. Suffice it to say, that Narada is

* Seth, as Bunsen and others have shown, is not only the *primitive god* of the Semites—early Jews included—but also their "semi-divine ancestor." For, says Bunsen ("God in History," vol. i., pp. 233, 234), "the Seth of Genesis, the father of Enoch (*the man*) must be considered as originally running parallel with that derived from the Elohim, Adam's father." "According to Bunsen, the Deity (the god Seth) was the *primitive god* of Northern Egypt and Palestine" (Staniland Wake, "The Great Pyramid"). And Seth became considered in the later Theology of the Egyptians as "AN EVIL DÆMON," says the same Bunsen, for he is one with Typhon and one with the Hindu demons as a logical sequel.

the Deva-Rishi of Occultism *par excellence*; and that the Occultist who does not ponder, analyse, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even Cosmic Mysteries. He is one of the *Fires* above-mentioned, and plays a part in the evolution of this Kalpa from its incipient, down to its final stage. He is an actor who appears in each of the successive acts (Root-Races) of the present Manvantaric drama, in the world allegories which strike the key-note of esotericism, and are now becoming more familiar to the reader. But shall we turn to other ancient Scriptures and documents for the corroboration of the "Fires," "Sparks," and "Flames?" They are plentiful, if one only seeks for them in the right places. In the "*Book of the Concealed Mystery*," they are clearly enunciated, as also in the "*Ha Idra Zuta Qadisha*," or the lesser holy Assembly. The language is very mystical and veiled, yet still comprehensible. Therein, among the sparks of Prior Worlds, "vibrating Flames and Sparks," from the divine flint, the *workmen* proceed to create man, "male and female" (427); which "Flames and Sparks" (Angels and their Worlds, Stars and Planets) are said, figuratively, to "become extinct and die," that is to say, remain *unmanifested* until a certain process of nature is accomplished. To show how thickly veiled from public view are the most important facts of anthropogenesis, two passages are now quoted from two Kabalistic books. The first is from the *Book of the Concealed Mystery*:—

(429.) From a Light-Bearer (one of the seven sacred planets) of insupportable brightness proceeded a radiating Flame, dashing off, like a vast and mighty hammer, those sparks which were the prior worlds.

(430.) And with most subtle ether were these intermingled and bound mutually together, but *only when they were conjoined together*, even the great Father and great Mother.

(431.) From *Hoa*, himself, is AB, the Father; and from *Hoa*, himself, is RUACH, the Spirit; who are hidden in the Ancient of Days, and therein is that Ether concealed.

(432.) And it was connected with a Light-Bearer (a planet and its angel or regent), which went forth from that Light-Bearer of insupportable brightness, which is hidden in the bosom of *Aima*, the Great Mother.*

Now the following extract from the Zohar† also deals with the same mystery:—"The Pre-Adamite Kings. 'We have learned in the Siphrah D'Tzniotha: That the *At-tee'kah D'At-tee'keen*, Ancient of Ancients, before He prepared his Form, built Kings, and engraved

* See Mr. Mather's "*Kabbalah Unveiled*."

† Translated in I. Myer's *Qabbalah*.

Kings, and sketched out Kings (men, the Kings of the animals), and they could not exist: till he overthrew them *and hid them until after a time*, therefore it is written: 'And these are the Kings which reigned in the land of Edom' And they could not exist till *Resha'Hiv'rah*, the White Head, the *At'-tee-'kah D'At-tee'keen*, Ancient of Ancients, arranged Himself and formed all forms above and below. . . . Before He arranged himself in his Form had not been formed all those whom he desired to form, and all worlds have been destroyed they did not remain in their places, because the form of the Kings had not been formed as it ought to be, and *the Holy City had not been prepared.*" (*Zohar* iii., 135 a; 292a *Idra Zootah*. Brody, etc.)

Now the plain meaning of these two allegorical and metaphysical disquisitions is simply this: Worlds and men were in turn formed and destroyed, *under the law of evolution and from pre-existing material*, until both the planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle: opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane *astrally*. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the Kabala calls the *Balance*, through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. *Chochmah*, Wisdom, the Male Sephiroth, had to diffuse itself *in*, and *through*, *Binah*, intelligent Nature, or Understanding. Therefore the First Root-race of men, sexless and mindless, had to be overthrown and "hidden until after a time"; *i.e.*, the first race, instead of dying, disappeared *in the second race*, as certain lower lives and plants do in their progeny. It was a wholesale transformation. The First became the Second Root-race, without either begetting it, procreating it, or dying. "*They passed by together*," as it is written: "And he died and another reigned in his stead" (*Genesis* xxvi. 31 *et seq.* *Zohar* iii., 292a). Why? Because "the *Holy City* had not been prepared." And what is the "*Holy City*"? The *Maquom* (the Secret Place or the Shrine) on Earth: in other words, the human womb, the microcosmic copy and reflection of the *Heavenly Matrix*, the female space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe.* So much so, that in the paragraph on "the Emanation of the Male and Female Principles" in the *Zohar*

* *Vide* "The Holy of Holies: its esoteric meaning," in Part II. of this Volume.

(*ibid.*), it is said that, on this earth, the WISDOM from the "Holy Ancient" "does not shine except in male and female." "*Hohmah*, Wisdom, is the Father, and BINAH, understanding, is the Mother . . . and when they connect one with the other they bring forth and diffuse and emanate truth. In the sayings of Rabbi Je-yeva Sabah, *i.e.*, the Old, we learned this: What is Binah Understanding? But when they connect in one another, the ם (Yod) in the ן (Heh), they become impregnated and produce a Son. And, therefore, it is called *Binah*, Understanding. It means BeN YaH, *i.e.*, Son of YaH. This is the completeness of the whole.*

This is also the "completeness" of phallicism by the Rabbis, its perfect apotheosis, the divine being dragged into the animal, the sublime into the grossness of the terrestrial. Nothing so graphically gross exists in Eastern Occultism, nor in the primitive Kabala—the "Chaldean Book of Numbers." We have said so in "Isis Unveiled":—

"We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: 'In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Maha Deva.' Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhargulpore, the minarets of Islam—either rounded or pointed—are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus." (Vol. II., p. 5.)

Nevertheless, and however it may be, the fact that all these Hebrew Elohim, Sparks, and Cherubs are identical with the Devas, Rishis and the Fires and Flames, the Rudras and the forty-nine Agnis of the ancient Aryas, is sufficiently proven by and in the Kabala.

* *Zohar* iii., 290a, quoted in Isaac Myer's *Qabbalah*, p. 387.