

STANZA IV.

CREATION OF THE FIRST RACES.

§§ (14) Creation of men. (15) They are empty shadows. (16) The Creators are perplexed how to create a THINKING man. (17) What is needed for the formation of a perfect Man.

14. THE SEVEN HOSTS, THE “WILL (*or Mind*)-BORN” LORDS, PROPELLED BY THE SPIRIT OF LIFE-GIVING (*Fohat*), SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE (a).

(a) They threw off their “shadows” or *astral bodies*—if such an ethereal being as a “lunar Spirit” may be supposed to rejoice in an astral, besides a hardly tangible body. In another Commentary it is said that the “Ancestors” *breadthed* out the first man, as Brahmâ is explained to have breadthed out the *Suras* (Gods), when they became “*Asuras*” (from *Asu*, breath). In a third it is said that they, the newly-created men, “were the shadows of the Shadows.”

With regard to this sentence—“They were the shadows of the Shadows”—a few more words may be said and a fuller explanation attempted. This first process of the evolution of mankind is far easier to accept than the one which follows it, though one and all will be rejected and doubted even by some Kabalists, especially the Western, who study the present effects, but have neglected to study their primary causes. Nor does the writer feel competent to explain a mode of procreation so difficult of appreciation save for an Eastern Occultist. Therefore it is useless to enter here into details concerning the process, though it is minutely described in the Secret Books, as it would only lead to speaking of facts hitherto unknown to the profane world, and hence to their being misunderstood. An “Adam” made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator; though the former process has never been heard of, while the latter is familiar, as all know, to many Spiritualists in Europe and America, who, of all men, ought to understand it. For who of those who have witnessed the phenomenon of a materialising form oozing out of the pores of a medium or, at other times, out of his *left side*, can fail to credit the possibility, at least, of such a *birth*? If there are

in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent entity notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a god made the first man out of dust, and breathed into him a living Soul—and there are millions upon millions who believe both—what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man (and Kosmos too) out of *nothing*, according to the dead letter of *Genesis*, or a first man born from a fantastic link—absolutely "*missing*" so far—the common ancestor of man, and of the "*true ape*."* Between these two fallacies,† Occult philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable—because obsolete in Nature at this point of evolution—it is yet proven possible on the authority of certain "*Spiritualistic*" FACTS. Which, then, we ask of the three hypotheses or theories is the most reasonable and the least absurd? Certainly no one—provided he is not a soul-blind materialist—can ever object to the occult teaching.

Now, as shown, we gather from the latter that man was not "*created*" the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the

* ". . . Huxley, supported by the most evident discoveries in Comparative Anatomy, could utter the momentous sentence that the anatomical differences between man and the highest apes are less than those between the latter and the lowest apes. In relation to our genealogical tree of man, the necessary conclusion follows that the human race has *evolved gradually from the true apes.*" ("The Pedigree of Man," by Ernest Haeckel, translated by Ed. B. Aveling, p. 49).

What may be the scientific and *logical* objections to the opposite conclusion—we would ask? The anatomical resemblances between Man and the Anthropoids—grossly exaggerated as they are by Darwinists, as M. de Quatrefages shows—are simply enough "accounted for" when the origin of the latter is taken into consideration.

"Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape"

† ". . . . The same gulf which is found to-day between Man and Ape, goes back with undiminished breadth and depth to the Tertiary period. This fact alone is enough to make its untenability clear," (Dr. F. Pfaff, Prof. of Natural Science in the University of Erlangen).

same lines from one eternity (or Manvantara) to the other--ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it--this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (*Manus*), in accordance with their Karmic exigencies.

At this juncture, the reader is again asked to turn to the Indian philosophy and religion. The Esotericism of both is at one with our Secret Doctrine, however much the form may differ and vary.

ON THE IDENTITY AND DIFFERENCES OF THE INCARNATING POWERS.

THE Progenitors of Man, called in India "Fathers," Pitara or Pitrīs, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be "the bone of their bone and the flesh of their flesh," if they had body and flesh. As stated, they were "*lunar Beings*."

The Endowers of man with his conscious, immortal EGO, are the "Solar Angels"—whether so regarded metaphorically or literally. The mysteries of the Conscious EGO or human Soul are great. The esoteric name of these "Solar Angels" is, literally, the "Lords" (*Nath*) of "persevering ceaseless devotion" (*pranidhāna*). Therefore they of the *fifth principle* (*Manas*) seem to be connected with, or to have originated the system of the Yogis who make of *pranidhāna* their *fifth observance* (see *Yoga Shastra*, II., 32.) It has already been explained why the trans-Himalayan Occultists regard them as evidently identical with those who in India are termed *Kumāras*, *Agnishwattas*, and the *Barhishads*.

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT. The great classics and philosophers felt this truth, when saying that "there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether;

it is quintessence ; it is a slender likeness ; it is an intellection ; it is a number ; it is harmony." (*Voltaire*).

All these are the *Manasam* and *Rajasas* : the *Kumāras*, *Asuras*, and other rulers and *Pitrīs*, who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind.

There are seven classes of *Pitrīs*, as shown below, three incorporeal and four corporeal; and two kinds, the *Agnishwatta* and the *Barhishad*. And we may add that, as there are two kinds of *Pitrīs*, so there is a double and a triple set of *Barhishad* and *Agnishwatta*. The former, having given birth to their astral doubles, are reborn as *Sons of Atri*, and are the "Pitrīs of the Demons," or corporeal beings, on the authority of *Manu* (III., 196); while the *Agnishwatta* are reborn as Sons of *Marichi* (a son of *Brahmā*), and are the *Pitrīs of the Gods* (*Manu* again, *Matsya* and *Padma Purānas* and *Kulluka* in the Laws of the *Manavas*, III., 195).^{*} Moreover, the *Vayu Purāna* declares all the seven orders to have originally been the first gods, the *Vairājas*, whom *Brahmā* "with the eye of Yoga, beheld in the eternal spheres, and who are the gods of gods"; and the *Matsya* adds that the Gods worshipped them; while the *Harivansa* (S. 1, 935) distinguishes the *Virājas* as one class of the *Pitrīs* only—a statement corroborated in the Secret Teachings, which, however, identify the *Virājas* with the elder *Agnishwattas*[†] and the *Rajasas*, or *Abhutarajasas*, who are incorporeal without even an astral phantom. *Vishnu* is said, in most of the MSS., to have incarnated in and through them. "In the *Raivata Manvantara*, again, Hari, best of gods, was born of *Sambhuti*, as the divine *Manasas*—originating with the deities called *Rajasas*." *Sambhuti* was a daughter of *Daksha*, and wife of *Marichi*, the father of the *Agnishwatta*, who, along with the *Rajasas*, are ever associated with *Manasas*. As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall, " *Manasa* is no inappropriate name for a deity associated with the *Rajasas*. We appear to have in it *Manasam*—the same as *Manas*—with the change of termination required to express male personification" (*Vishnu Purāna* Bk. III., ch. I., p. 17 footnote). All the sons of *Virāja* are *Manasa*, says *Nilakantha*. And

* We are quite aware that the *Vayu* and *Matsya Purānas* identify (agreeably to Western interpretation) the *Agnishwatta* with the seasons, and the *Barhishad* *Pitrīs* with the months; adding a fourth class—the *Kavyas*—cyclic years. But do not Christian, Roman Catholics identify their Angels with planets, and are not the seven Rishis become the *Saptarshi*—a constellation? They are deities presiding over all the cyclic divisions.

† The *Vayu Purāna* shows the region called *Virāja-loka* inhabited by the *Agnishwattas*.

Virâja is Brahmâ, and, therefore, the *incorporeal* Pitris are called Vairâjas from being the sons of Virâja, says *Vayu Purâna*.

We could multiply our proofs *ad infinitum*, but it is useless. The wise will understand our meaning, the *unwise* are not required to. There are thirty-three crores, or 330 millions, of gods in India. But, as remarked by the learned lecturer on the Bhagavad Gîtâ, "they may be all devas, but are by no means all 'gods', in the high spiritual sense one attributes to the term." "This is an unfortunate blunder," he remarks, "generally committed by Europeans. Deva is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have to worship thirty-three crores of gods." And he adds suggestively: "These beings, as may be naturally inferred have a *certain affinity* with one of the three component *Upâdhis* (basic principles) into which we have divided man."—(*Vide Theosophist*, Feb., 1887, *et seq.*)

The names of the deities of a certain mystic class change with every Manvantara. Thus the twelve great gods, *Jayas*, created by Brahmâ to assist him in the work of creation in the very beginning of the Kalpa, and who, lost in Samadhi, neglected to create—whereupon they were cursed to be repeatedly born in each Manvantara till the seventh—are respectively called *Ajitas*, *Tushitas*, *Satyas*, *Haris*, *Vaikunthas*, *Sadhyas*, and *Adityas*: they are *Tushitas* (in the second Kalpa), and *Adityas* in this *Vaivasvata* period (see *Vayu Purâna*), besides other names for each age. But they are identical with the *Manasa* or *Rajasas*, and these with our incarnating Dhyan Chohans. They are all classes of the *Gnana-devas*.

Yes; besides those beings, who, like the Yakshas, Gandharvas, Kinaras, etc., etc., taken in their *individualities*, inhabit the astral plane, there are real *Devagnanams*, and to these classes of *Devas* belong the *Adityas*, the *Vairâjas*, the *Kumaras*, the *Asuras*, and all those high celestial beings whom Occult teaching calls *Manaswin*, the Wise, foremost of all, and who would have made all men the *self-conscious* spiritually intellectual beings they will be, had they not been "cursed" to fall into generation, and to be reborn themselves as mortals for their neglect of duty.

STANZA IV.—(*Continued.*)

15. SEVEN TIMES SEVEN SHADOWS (*chhayas*) OF FUTURE MEN (*or Amanasas*) (a) WERE (*thus*) BORN, EACH OF HIS OWN COLOUR (*complexion*) AND KIND (b). EACH (*also*) INFERIOR TO HIS FATHER (*creator*). THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH

BONES. THEIR PROGENY WERE BHUTA (*phantoms*) WITH NEITHER FORM NOR MIND, THEREFORE THEY WERE CALLED THE CHHAYA (*image or shadow*) RACE (c).

(a) *Manu*, as already remarked, comes from the root “*man*” to think, hence “a thinker.” It is from this Sanskrit word very likely that sprung the Latin “*mens*,” mind, the Egyptian “*Menes*,” the “Master-Mind,” the Pythagorean *Monas*, or conscious “*thinking unit*,” mind also, and even our “*Manas*” or mind, the fifth principle in man. Hence these shadows are called *amanasa*, “mindless.”

With the Brahmins the Pitris are very sacred, because they are the Progenitors,* or ancestors of men—the first *Manushya* on this Earth—and offerings are made to them by the Brahmin when a son is born unto him. They are more honoured and their ritual is more important than the worship of the gods (See the “*Laws of Manu*,” Bk. III., p. 203).

May we not now search for a philosophical meaning in this dual group of progenitors?

The Pitris being divided into *seven classes*, we have here the mystic number again. Nearly all the Purânas agree that three of these are *arupa*, formless, while four are corporeal; the former being intellectual and spiritual, the latter material and devoid of intellect. Esoterically, it is the *Asuras* who form the first three classes of Pitris—“born in the body of night”—whereas the other four were produced from the body of twilight. Their fathers, the gods, were doomed to be born fools on Earth, according to *Vayu Purâna*. The legends are purposely mixed up and made very hazy: the Pitris being in one the sons of the gods, and, in another those of Brahmâ; while a third makes them instructors of their own fathers. It is the Hosts of the four material classes who create men simultaneously on the seven zones.

Now, with regard to the seven classes of Pitris, each of which is again divided into seven, a word to students and a query to the profane. That class of the “Fire Dhyanis,” which we identify on undeniable grounds with the Agnishwattas, is called in our school the “Heart” of the Dhyan-Chohanic Body; and it is said to have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose

* This was hinted at in *Isis Unveiled*, Vol. I., p. xxxviii., though the full explanation could not then be given: “The Pitris are not the ancestors of the present living men, but those of the first human kind or Adamic race; the spirits of *human* races, which, on the great scale of descending evolution, preceded our races of men, and were physically as well as spiritually, far superior to our modern pygmies. In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors.”

every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane of the model or prototype above. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have *four lower* "cavities and *three higher* divisions," answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower; and why should the same division be found in the various classes of Pitrîs, and especially our Fire Dhyanis? For, as already stated, these Beings fall into four corporeal (or grosser) and three incorporeal (or subtler) "principles," or call them by any other name you please. Why do the seven nervous plexuses of the body radiate *seven rays*? Why are there these seven plexuses, and why seven distinct layers in the human skin?

"Having projected their shadows and made men of one element (ether), the progenitors re-ascend to Maha-loka, whence they descend periodically, when the world is renewed, to give birth to new men."

"The subtle bodies remain without understanding (Manas) until the advent of the Suras (Gods) now called Asuras (not Gods)," says the Commentary.

"*Not-gods,*" for the Brahmins, perhaps, but the highest *Breaths*, for the Occultist; since those progenitors (*Pitar*), the formless and the intellectual, refuse to build man, but endow him with mind; the four corporeal classes creating only his body.

This is very plainly shown in various texts of the *Rig Veda*—the highest authority for a Hindu of any sect whatever. Therein *Asura* means "spiritual divine," and the word is used as a synonym for Supreme Spirit, while in the sense of a "God," the term "*Asura*" is applied to Varuna and Indra and pre-eminently to Agni—the three having been in days of old the *three highest gods*, before Brahmanical Theo-Mythology distorted the true meaning of almost everything in the Archaic Scriptures. But, as the key is now lost, the Asuras are hardly mentioned.

In the *Zendavesta* the same is found. In the Mazdean, or Magian, religion, "*Asura*" is the lord *Asura Visvavedas*, the "all-kowing" or "omniscient Lord"; and *Asura-Mazdhâ*, become later *Ahura-Mazdhâ*, is, as Benfey shows, "the Lord who *bestows Intelligence*"—*Asura-Medhâ* and *Ahura-Mazdâo*. Elsewhere in this work it is shown, on equally good authority, that the Indo-Iranian *Asura* was always regarded as *sevenfold*. This fact, combined with the name *Mazdhâ*, as above, which makes of the sevenfold *Asura* the "Lord," or "Lords" collectively "*who bestow Intelligence*," connects the *Amshaspends* with the *Asuras* and with our incarnating Dhyan Chohans, as well as with the Elohim, and the seven informing gods of Egypt, Chaldea, and every other country.

Why these "gods" refused to create men is not, as stated in exoteric

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

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

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

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

† The verse “did cast them to the Earth,” plainly shows its origin in the grandest and oldest allegory of the Aryan mystics, who, after the destruction of the Atlantean

of these were *Nirmanakayas* from other Manvantaras. Hence we see them, in all the Purânas, reappearing on this globe, in the *third Manvantara*, as Kings, Rishis and heroes (read Third Root-Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over them through superstitious fear.

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

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

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

they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Devas who became symbolised in Greece under the name of Prometheus, to those who had nought to do with the physical body, yet everything with the purely spiritual man. (*See Part II. of this volume, "The Fallen Angels"; also "The Gods of Light proceed from the Gods of Darkness."*)

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*; but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, “of the Earth earthy,” was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators,* who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves shadowy men, a little less ethereal and spiritual, less *divine and perfect* than themselves—shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative (Nirguna)* perfection. Perfection, to be fully such, must be born out of imperfection, the *incurruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa*. In fact, there is neither light nor

* In spite of all efforts to the contrary, Christian theology—having burdened itself with the Hebrew esoteric account of the creation of man, which is understood *literally*—cannot find any reasonable excuse for its “*God, the Creator,*” who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos*. For if the couple is admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil?* If primeval man was meant to remain a half-witted, or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in Genesis, to be created by a class of lower divine Beings, the *Elohim*, who are so jealous of their personal prerogatives as reasonable and intelligent creatures, that they will not allow man to become “as one of us.” This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a class of lower, material and not very holy denizens of the invisible World.

darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower order of creative angels* to "create" inhabited globes—especially ours—or to deal with matter on this earthly plane. The philosophical Gnostics were the first to think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their *Creators* occupying a place at the very foot of the ladder of spiritual Being. With them, those who created our earth and its mortals were placed on the very limit of *mayavic* matter, and their followers were taught to think—to the great disgust of the Church Fathers—that for the creation of those wretched races, in a spiritual and moral sense, which grace our globe, no high divinity could be made responsible, but only angels of a *low hierarchy*,* to which class they relegated the Jewish God, Jehovah.

Mankinds different from the present are mentioned in all the ancient Cosmogonies. Plato speaks, in the *Phædrus*, of a *winged race of men*. Aristophanes (*in Plato's Banquet*), speaks of a race androgynous and with round bodies. In *Pymander*, all the animal kingdom even is double-sexed. Thus in § 18, it is said: "The circuit having been accomplished, *the knot was loosened*. . . . and all the animals, which were equally androgynous, were *untied* (*separated together with man*)." for. . . . "the causes had to produce effects on earth."† Again, in the ancient Quiché Manuscript, the *Popol Vuh*—published by the late Abbé Brasseur de Bourbourg—the first men are described as a race "whose sight was unlimited, and who knew all things at once": thus showing the *divine knowledge of Gods*, not mortals. The Secret Doctrine, correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the Archaic symbols.

* In *Isis Unveiled* several of these Gnostic systems are given. One is taken from the *Codex Nazareus*, the Scriptures of the Nazarenes, who, although they existed long before the days of Christ, and even before the laws of Moses, were Gnostics, and many of them Initiates. They held their "Mysteries of Life" in Nazara (ancient and modern Nazareth), and their doctrines are a faithful echo of the teachings of the Secret Doctrine—some of which we are now endeavouring to explain.

† See the translation from the Greek by François, Monsieur de Foix, Evesque d'Ayre: the work dedicated to Marguerite de France, Reine de Navarre. Edition of 1579, Bordeaux.

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

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

* See Max Müller's review of the *Popol-Vuh*.

† Mr. James Darmesteter, the translator of the *Vendidad*, speaking of it, says: "The tree, whatever it is . . ." (p. 209).

‡ Plato's "*Timaeus*."

love the science, and where the gods produce all marvels." As in the Gogard, among the luxuriant branches of all those mundane trees, the "Serpent" dwells. But while the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are its *reflected* parts. The "tree" is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth.

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

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

pogony, from the indivisible unknown Parabrahm to the humble *moneron* of materialistic science, whose *genesis is as unknown* to that science as is that of the All-Deity itself. The *Svastica* is found heading the religious symbols of every old nation. It is the “Worker’s Hammer” in the Chaldean *Book of Numbers*, the “Hammer” just referred to in the “*Book of Concealed Mystery*” (Ch. I., §§ 1, 2, 3, 4, etc.), “which striketh sparks from the flint” (Space), those sparks becoming worlds. It is “Thor’s Hammer,” the magic weapon forged by the dwarfs against the Giants, or the *pre-cosmic* Titanic forces of Nature, which rebel and, while alive in the region of matter, will not be subdued by the Gods, the Agents of Universal Harmony, but have first to be destroyed. This is why the world is formed out of the relics of the murdered Ymir. The *Svastica* is the *Mjölnir*, the “storm-hammer”; and therefore it is said that when the Ases, the holy gods, after having been purified by fire (the fire of passions and suffering in their life-incarnations), become fit to dwell in Ida in eternal peace, then *Mjölnir* will become useless. This will be when the bonds of Hel (the goddess-queen of the region of the Dead) will bind them no longer, for the kingdom of evil will have passed away. “Surtur’s flames had not destroyed them, nor yet had the raging waters” of the several deluges. “Then came the sons of Thor. They brought *Mjölnir* with them, no longer as a weapon of war, but as the hammer with which to consecrate the new heaven and the new Earth.”*

Verily many are its meanings! In the *Macrocosmic* work, the “HAMMER OF CREATION,” with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world’s axes and their equatorial belts; the two lines forming the *Svastica*  meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the *Microcosm*, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. In the *Smaragdine Tablet of Hermes*, the uplifted right hand is inscribed with the word “*Solve*,” the left with the word “*Coagula*.” It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found

* See “*Asgard and the Gods*”: “The renewal of the World.”

its spiritual death in the scholastic interpretations of mediæval Anthropomorphists. It is the *Alpha* and the *Omega* of universal creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of *Mahamaya*, the great Illusion and Deceiver. The light that shines from under the divine hammer, now degraded into the mallet or gavel of the Grand Masters of Masonic Lodges, is sufficient to dissipate the darkness of any human schemes or fictions.

How prophetic are the songs of the three Norse Goddesses, to whom the ravens of Odin whisper of the past and the future, as they flutter around in their abode of crystal beneath the flowing river. The songs are all written down in the “*Scrolls of Wisdom*,” of which many are lost but some still remain: and they repeat in poetical allegory the teachings of the archaic ages. To summarise from Dr. Wagner’s “Asgard and the Gods,” the “renewal of the world,” which is a prophecy about the seventh Race of our Round told in the past tense.

The Miölnir had done its duty in this Round, and:—

“ on the field of Ida, the field of resurrection (for the Fifth Round), the sons of the highest gods assembled, and *in them their fathers rose again* (the *Egos* of all their past incarnations). They talked of the Past and the Present, and remembered the wisdom and prophecies of their ancestor which had all been fulfilled. Near them, but *unseen of them*, was the strong, the mighty One, who rules all things. . . . and ordains the eternal laws that govern the world. They *all knew he was there, they felt his presence and his power, but were ignorant of his name. At his command the new Earth rose out of the Waters of Space.* To the South above the Field of Ida, he made another heaven called Audlang, and further off, a third, Widblain. Over Gimil’s cave, a wondrous palace was erected, covered with gold and shining bright in the sun.” These are the three gradually ascending planets of our “Chain.” There the Gods were enthroned, as *they used to be. . . .* From Gimil’s heights (the *seventh planet or globe, the highest and the purest*), they looked down upon the happy descendants of LIF and LIFTHRASIR (the coming Adam and Eve of purified humanity), and signed to them to CLIMB up higher, to rise in knowledge and wisdom, step by step, from one “heaven to another,” until they were at last fit to be united to the Gods in the house of All-Father (p. 305).

He who knows the doctrines of Esoteric Budhism (or Wisdom), though so imperfectly sketched hitherto, will see clearly the allegory contained in the above.

Its more philosophical meaning will be better understood if the reader thinks carefully over the myth of Prometheus. It is examined

further on in the light of the Hindu *Pramanthā*. Degraded into a purely *physiological* symbol by some Orientalists, and taken in connection with terrestrial fire only, their interpretation is an insult to every religion, including Christianity, whose greatest mystery is thus dragged down to matter. The “friction” of divine Pramanthā and Arani could suggest itself under this image only to the brutal conceptions of the German materialists—than whom there are none worse. It is true that the Divine babe, *Agni* with the Sanskrit-speaking Race, who became *Ignis* with the Latins, is born from the conjunction of Pramanthā and Arani (*Svastica*) during the sacrificial ceremony. But what of that? *Twashtri* (*Viswakarman*) is the “divine artist and carpenter”* and is also the Father of the gods and of *creative fire* in the Vedas. So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. A number of such *terra cotta* discs, called *fusaiolos*, were found by Dr. Schliemann *under* the ruins of ancient Troy. Both these forms  and  were excavated in great abundance, their presence being one more proof that the ancient Trojans and their ancestors were pure Aryans.

(c) Chhaya, as already explained, is the astral image. It bears this meaning in Sanskrit works. Thus Sanjna (Spiritual Consciousness), the wife of Sūrya, the Sun, is shown retiring into the jungle to lead an ascetic life, and leaving behind to her husband her Chhaya, shadow or image.

* The “Father of the Sacred Fire,” writes Prof. Jolly, “is *Twashtri* . . . his mother was *Maya*. He himself was styled *Akta* (anointed, *χρυστός*), after the priest had poured upon his head the *spirituous* (?) *SOMA*, and on his body butter purified by sacrifice”; (“*Man before Metals*,” p. 190). The source of his information is not given by the French Darwinist. But the lines are quoted to show that light begins to dawn even upon the materialists. Adalbert Kühn, in his “*Die Herabkunft des Feuers*,” identifies the two signs  and  with *Arani*, and designates them under this name. He adds: “This process of kindling fire naturally led men to the idea of sexual reproduction,” etc. Why could not a more dignified idea, and one more occult, have led man to invent that symbol, in so far as it is connected, in one of its aspects, with human reproduction? But its chief symbolism refers to Cosmogony.

“*Agni*, in the condition of *Akta*, or anointed, is suggestive of Christ,” remarks Prof. Jolly. “*Maya*, Mary, his mother; *Twashtri*, St. Joseph, the carpenter of the Bible.” In the *Rig Veda*, Viswakarman is the highest and oldest of the Gods and their “Father.” He is the “carpenter or builder,” because God is called even by the monotheists, “the Architect of the Universe.” Still, the original idea is purely metaphysical, and had no connection with the later Phallicism.

16. HOW ARE THE (*real*) MANUSHYAS BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? (a) THE FATHERS (*Bahrishad (?)*) CALL TO THEIR HELP THEIR OWN FIRE (*the Kavyavâhana, electric fire*), WHICH IS THE FIRE WHICH BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE (*Suchi, the spirit in the Sun*). THESE THREE (*the Pitrîs and the two fires*) PRODUCED IN THEIR JOINT EFFORTS A GOOD RUPA. IT (*the form*) COULD STAND, WALK, RUN, RECLINE AND FLY. YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE (b)

(a) Here an explanation again becomes necessary in the light, and with the help of the exoteric added to the esoteric scriptures. The “*Manushyas*” (men) and the *Manus* are here equivalent to the Chaldean “Adam”—this term not meaning at all the first man, as with the Jews, or one solitary individual, but *mankind* collectively, as with the Chaldeans and Assyrians. It is the four orders or classes of Dhyan Chohans out of the seven, says the Commentary, “who were the progenitors of the concealed man,” *i.e.*, the subtle inner man. The “*Lha*” of the Moon, the lunar spirits, were, as already stated, only the *ancestors of his form*, *i.e.*, of the model according to which Nature began her external work upon him. Thus primitive man was, when he appeared, only a senseless Bhûta * or a “phantom.” This “creation” was a failure, the reason of which will be explained in the Commentary on Sloka 20.

(b) This attempt was again a failure. It allegorizes the vanity of *physical* nature’s unaided attempts to construct even a perfect *animal*—let alone man. For the “Fathers,” the lower Angels, are all Nature-Spirits and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a THINKING man. “*Living Fire*” was needed, that fire which gives the human mind its self-perception and self-consciousness, or *Manas*; and the progeny of *Pârvaka* and *Suchi* are the *animal electric* and solar fires, which create animals, and could thus furnish but a physical living constitution to that first astral model of man. The first creators, then, were the Pygmalions of primeval man: they failed to animate the statue—*intellectually*.

This Stanza we shall see is very suggestive. It explains the mystery of, and fills the gap between, the informing principle in man—the

* It is not clear why “*Bhûtas*” should be rendered by the Orientalists as meaning “evil Spirits” in the Purânas. In the *Vishnu Purâna*, Book I, ch. 5, the Sloka simply says: “Bhûtas—fiends, frightful from being monkey-coloured and carnivorous”; and the word in India now means ghosts, ethereal or *astral* phantoms, while in esoteric teaching it means *elementary* substances, something made of attenuated, non-compound essence, and, specifically, the *astral double* of any man or animal. In this case these primitive men are the *doubles* of the first ethereal Dhyanis or Pitrîs.

HIGHER SELF or human Monad—and the animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with *instinctual* faculty alone. How is the difference to be explained, and the presence of that HIGHER SELF in man accounted for?

“The Sons of MAHAT are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal.” . . . “In the beginning (in the Second Race) some (of the Lords) only breathed of their essence into Manushya (men); and some took in man their abode.”

This shows that not all men became incarnations of the “divine Rebels,” but only a few among them. The remainder had their fifth principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races. Had not the “sons of Mahat,” speaking allegorically, skipped the intermediate worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this earth, and attain through self-exertion his ultimate goal. The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are—self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called “fables.” (*Vide infra*, “*The Secret of Satan.*”)

It explains, to begin with, the statement made in Pymander: that the “heavenly MAN,” the “Son of the Father,” who partook of the nature and essence of the Seven Governors, or *creators* and *Rulers* of the material world, “peeped through the *Harmony* and, breaking through the *Seven Circles of Fire*, made manifest the downward-born nature.”* It explains every verse in that Hermetic narrative, as also the Greek allegory of Prometheus. Most important of all, it explains the many allegorical accounts about the “Wars in Heaven,” including that of *Revelation* with respect to the Christian dogma of the *fallen angels*. It explains the “rebellion” of the oldest and highest Angels, and the meaning of their being cast down from Heaven into the depths of Hell,

* See “*Pymander*,” Bk. II., verses 17 to 29.

i.e., MATTER. It even solves the recent perplexity of the Assyriologists, who express their wonder through the late George Smith.

"My first idea of this part" (of the rebellion), he says, "was that the wars with the powers of Evil preceded the *Creation*; I now think it followed the account of the fall" (*Chaldean Account of Genesis*, p. 92). In this work Mr. George Smith gives an engraving, from an early Babylonian cylinder, of the Sacred Tree, the Serpent, man and woman. The tree has seven branches: *three* on the man's side, *four* on that of the female. These branches are typical of the seven Root-Races, in the *third* of which, at its very close, occurred the separation of the sexes and the so-called **FALL** into generation. The three earliest Races were sexless, then hermaphrodite; the other four, male and female, as distinct from each other. "The Dragon," says Mr. G. Smith, "which in the Chaldean account of the creation leads man to sin, is the creation of Tiamat, the living principle of the Sea, or Chaos . . . which was opposed to the deities at the creation of the world." This is an error. The Dragon is the male principle, or Phallus, personified, or rather *animalized*; and Tiamat, "the embodiment of the Spirit of Chaos," of the deep, or Abyss, is the female principle, the Womb. The "*Spirit of Chaos and Disorder*" refers to the mental perturbation which it led to. It is the sensual, attractive, magnetic principle which fascinates and seduces, the ever living active element which throws the whole world into disorder, chaos, and sin. The Serpent seduces the woman, but it is the latter who seduces man, and both are included in the Karmic curse, though only as a natural result of a cause produced. Says George Smith: "It is clear that the Dragon is included in the curse for the Fall, and that the Gods" (the Elohim, jealous at seeing the man of clay becoming a Creator in his turn, like all the animals,) "invoke on the head of the human Race all the evils which afflict humanity. Wisdom and knowledge shall injure him, he shall have family quarrels, he will anger the gods, he shall submit to tyranny. . . . he shall be disappointed in his desires, he shall pour out *useless prayers*, he shall commit future sin. . . . Nodoubt subsequent lines continue this topic, but again our narrative is broken, and it re-opens only where the gods are preparing for war with the powers of evil, which are led by Tiamat (the woman). . . ." (*Babylonian Legend of Creation*, p. 92.)

This account is omitted in *Genesis*, for monotheistic purposes. But it is a mistaken policy—born no doubt of fear, and regard for dogmatic religion and its superstitions—to have sought to restore the Chaldean fragments by *Genesis*, whereas it is the latter, far younger than any of the fragments, which ought to be explained by the former.

17. THE BREATH (*human Monad*) 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 (*astral shadow*); "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES (*Kama Rupa*); "IT HAS IT," SAID THE DRAINER OF WATERS (*Suchi, the fire of passion and animal instinct*). THE 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 (*solar*) FIRE (nascent) MAN REMAINED AN EMPTY, SENSELESS BHÛTA THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME (*later*) MEN WITH BONES IN THE THIRD (*race*) (a).

As a full explanation is found in Stanza V. (*Vide* paragraph (a)), a few remarks will now suffice. The "Father" of primitive physical man, or of his body, is the vital electric principle residing in the Sun. The Moon is its Mother, because of that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The "Wind" or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon Earth, is referred to as the "nurse"; while "Spiritual Fire" alone makes of man a divine and perfect entity.

Now what is that "Spiritual Fire"? In alchemy it is HYDROGEN, in general; while in esoteric actuality it is the emanation or the Ray which proceeds from its *noumenon*, the "Dhyan of the first Element." Hydrogen is *gas* only on our terrestrial plane. But even in chemistry hydrogen "would be the only existing form of matter, in our sense of the term,"* and is very nearly allied to *protyle*, which is our *layam*. It is the father and generator, so to say, or rather the *Upadhi* (basis), of both AIR and WATER, and is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation or matter it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of *noumena*. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with, the To on, the "One" of the Greeks. For, as he remarks, Hydrogen is *not* Water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it Air, though air may be regarded as a product of the union of Water and

* See "*Genesis of the Elements*," by Prof. W. Crookes, p. 21.

Fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one.

If one studies comparative Theogony, it is easy to find that the secret of these “Fires” was taught in the *Mysteries* of every ancient people, pre-eminently in Samothrace. There is not the smallest doubt that the Kabeiri, the most arcane of all the ancient deities, gods and men, great deities and Titans, are identical with the Kumâras and Rudras headed by Kartikeya—a Kumâra also. This is quite evident even exoterically; and these Hindu deities were, like the Kabeiri, the *personified sacred Fires of the most occult powers of Nature*. The several branches of the Aryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumâras, the number of the Kabeiri is uncertain. Some say that there were three or four only; others say seven. Aschieros, Achiosersa, Achiocersus, and Camillus may very well stand for the *alter egos* of the four Kumâras—Sanat-Kumâra, Sananda, Sanaka, and Sanâtana. The former deities, whose reputed father was Vulcan, were often confounded with the Dioscuri, Corybantes, Anaces, etc.; just as the Kumâra, whose reputed father is Brahmâ, (or rather, the “Flame of his Wrath,” which prompted him to perform the ninth or Kumâra creation, resulting in Rudra or Nilalohita (Siva) and the Kumâras), were confounded with the Asuras, the Rudras, and the Pitrîs, for the simple reason that they are all one—*i.e.*, correlative Forces and Fires. There is no space to describe these “fires” and their real meaning here, though we may attempt to do so if the third and fourth volumes of this work are ever published. Meanwhile a few more explanations may be added.

The foregoing are all mysteries which must be left to the personal intuition of the student for solution, rather than described. If he would learn something of the secret of the FIRES, let him turn to certain works of the Alchemists, who very correctly connect fire with every element, as do the Occultists. The reader must remember that the ancients considered religion, and the natural sciences along with philosophy, to be closely and inseparably linked together. Æsculapius was the Son of Apollo—the Sun or FIRE of Life; at once *Helius*, *Pythius*, and the god of oracular Wisdom. In exoteric religions, as much as in esoteric philosophy, the Elements—especially fire, water, and air—are made the progenitors of our *five physical senses*, and hence are directly connected (in an occult way) with them. These physical senses pertain even to a lower creation than the one called in the Purâñas *Pratisarga*, or secondary Creation. “Liquid fire proceeds from indiscrete fire,” says an Occult axiom.

“The Circle is the THOUGHT; the diameter (or the line) is the WORD;

and their union is LIFE." In the Kabala, Bath-Kol is the daughter of the *Divine Voice*, or primordial light, Shekinah. In the Purânas and Hindu exotericism, Vâch (the Voice) is the female *Logos* of Brahmâ—a permutation of Aditi, *primordial light*. And if Bath-Kol, in Jewish mysticism, is an articulate præter-natural voice from heaven, revealing to the "chosen people" the sacred traditions and laws, it is only because Vâch was called, before Judaism, the "Mother of the Vedas," who entered into the Rishis and inspired them by her revelations; just as Bath-Kol is said to have inspired the prophets of Israel and the Jewish High-Priests. And both exist to this day, in their respective sacred symbologies, because the ancients associated sound or Speech with the Ether of Space, of which Sound is the characteristic. Hence Fire, Water and Air are the primordial Cosmic Trinity. "I am thy Thought, thy God, more ancient than the moist principle, the *light that radiates within Darkness* (Chaos), and the shining *Word* of God (Sound) is the Son of the Deity." ("Pymander," § 6.)*

Thus we have to study well the "Primary creation," before we can understand the Secondary. The first Race had three *rudimentary* elements in it; and *no fire* as yet; because, with the Ancients, the evolution of man, and the growth and development of his spiritual and physical senses, were subordinate to the evolution of the elements on the Cosmic plane of this Earth. All proceeds from *Prabhavâpyaya*, the evolution of the creative and sentient principles in the gods, and even of the so-called creative deity himself. This is found in the names and appellations given to Vishnu in exoteric scriptures. As the *Protologos* (the Orphic), he is called *Pîrvaja*, "pregenetic," and then the other names connect him in their descending order more and more with matter.

The following order on parallel lines may be found in the evolution of the Elements and the Senses; or in Cosmic terrestrial "MAN" or "Spirit," and mortal physical man:—

1. Ether ... Hearing... Sound.
2. Air ... Touch ... Sound and Touch.
3. Fire,orLight Sight ... Sound, Touch and Colour.
4. Water ... Taste ... Sound, Touch, Colour and Taste.
5. Earth ... Smell ... Sound, Touch, Colour, Taste and Smell.

As seen, each Element adds to its own characteristics, those of its

* The opponents of Hinduism may call the above Pantheism, Polytheism, or anything they may please. If Science is not entirely blinded by prejudice, it will see in this account a profound knowledge of *natural Sciences and Physics*, as well as of Metaphysics and Psychology. But to find this out, one has to study the personifications, and then convert them into chemical atoms. It will then be found to satisfy both physical and even purely materialistic *Science*, as well as those who see in evolution the work of the "Great Unknown Cause" in its phenomenal and illusive aspects.

predecessor ; as each Root-Race adds the characterizing sense of the preceding Race. The same is true in the *septenary* creation of man, who evolves gradually in seven stages, and on the same principles, as will be shown further on.

Thus, while Gods or Dhyan Chohans (Devas) proceed from the First Cause—which is not Parabrahm, for the latter is the ALL CAUSE, and cannot be referred to as the “First Cause,”—which First Cause is called in the Brahmanical Books Jagad-Yoni, “the womb of the world,” mankind emanates from these active agents in Kosmos. But men, during the first and the second races, were not physical beings, but merely *rudiments* of the future men : *Bhūtas*, which proceeded from Bhūtadi, “origin,” or the “original place whence sprung the Elements.” Hence they proceeded with all the rest from *Prabhavāpyaya*, “the place whence is the origination, and into which is the resolution of all things,” as explained by the Commentator. Whence also our physical senses. Whence even the highest “created” deity itself, in our philosophy. As one with the Universe, whether we call him Brahmâ, Iswara, or Purusha, he is a manifested deity,—hence created, or limited and conditioned. This is easily proven, even from the exoteric teachings.

After being called the *incognizable*, eternal Brahma (neuter or abstract), the Punda-Rikaksha, “supreme and imperishable glory,” once that instead of *Sadaika-Rupa*, “changeless” or “immutable” Nature, he is addressed as *Ekanaka-Rupa*, “both single and manifold,” he, the cause, becomes merged with his own effects; and his names, if placed in esoteric order, show the following descending scale :—

1. Mahapurusha or Paramatman ... Supreme Spirit.
2. Atman or Pûrvaja (Protologos)... The living Spirit of Nature.
3. Indriyâtman, or Hrishikesa ... Spiritual or intellectual soul (One with the senses).
5. Bhutâtman The living, or Life Soul.
6. Kshetrajna Embodied soul, or the Universe of Spirit and Matter.
7. Bhrântidarsanatah False perception — Material Universe.

The last name means something perceived or conceived of, owing to false and erroneous apprehension, as a material form ; but, in fact, only *Maya*, illusion, as all is in our physical universe.

It is in strict analogy with its attributes in both the spiritual and material worlds, that the evolution of the Dhyan Chohanic Essences takes place ; the characteristics of the latter being reflected, in their turn, in *Man*, collectively, and in each of his principles ; *every one of which contains in itself, in the same progressive order, a portion of their various “fires” and elements.*

STANZA V.

THE EVOLUTION OF THE SECOND RACE.

§§ (18) The Sons of Yoga. (19) The Sexless Second Race. (20) The Sons of the Sons of Twilight. (21) The "Shadow," or the Astral Man, retires within, and man develops a physical body.

18. THE FIRST (*Race*) WERE THE SONS OF YOGA. THEIR SONS, THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

In the later Commentary, the sentence is translated :—

"*The Sons of the Sun and of the Moon, the nursling of ether* (or the wind)
(a)

"*They were the shadows of the shadows of the Lords* (b). *They* (the shadows) expanded. *The Spirits of the Earth clothed them; the solar Lhas warmed them* (i.e. preserved the vital fire in the nascent physical forms). *The Breaths had life, but had no understanding. They had no fire nor water of their own* (c).

(a) Remember in this connection the *Tabula Smaragdina* of Hermes, the esoteric meaning of which has seven keys to it. The Astro-Chemical is well known to students, the anthropological may be given now. The "One thing" mentioned in it is MAN. It is said: "The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its nurse is the Spirituous Earth." In the occult rendering of the same it is added: "and *Spiritual Fire* is its instructor (Guru)."

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanha* or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical.

That which propels towards, and forces evolution, i.e., compels the growth and development of Man towards perfection, is (a) the MONAD,

or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive : e.g., the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman : unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is “the maker of the tabernacle,” as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, “the Spirits of the Earth clothed the shadows and expanded them.” To these “Spirits” belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the “Solar” *Lhas*, Spirits, warm them, the shadows. This is physically and literally true ; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man ; i.e., it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. Thus, as we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the “progenitors,” the lunar Pitrîs, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The entire scheme is in the “*Chaldean Book of Numbers*,” and even in the *Zohar*, if one only understood the meaning of the apocalyptic hints. First comes En-Soph, the “Concealed of the Concealed,” then the *Point*, Sephira and the later Sephiroth; then the *Atzilatic World*, a *World of Emanations* that gives birth to three other worlds—called the Throne, the abode of pure Spirits; the second, the *World of Formation*, or Jetzira, the habitat of the Angels who sent forth the Third, or *World of Action*, the Asiatic *World*, which is the Earth or *our World*; and yet it is said of it that this world, also called *Kliphoth*, containing the (six other) Spheres, בְּלָבְלִים, and matter, is the residence of the “Prince of Darkness.” This is as clearly stated as can be; for *Metatron*, the Angel of the second or *Briatic World*, means Messenger ἄγγελος, Angel, called the great Teacher; and under him are the Angels of the third World, *Jetzira*, whose ten and seven classes are the *Sephiroth*,* of whom it is said that “they inhabit and vivify this world as Essential Entities and Intelligences, whose *correlatives* and *contraries* inhabit the third or *Asiatic World*.” These “Contraries” are called “the *Shells*,” בְּלִפְרָדָה, or demons,† who inhabit the seven habitations called *Sheba Hachaloth*, which are simply the seven zones of our globe. Their prince is called in the Kabala Samael, the Angel of Death, who is also the seducing serpent Satan; but that Satan is also Lucifer, the bright angel of Light, the *Light* and *Life-bringer*, the “Soul” alienated from the Holy Ones, the other angels, and for a period, *anticipating the time* when they would have descended on Earth to incarnate in their turn.

“The Souls (Monads) are pre-existent in the world of Emanations,” (*Book of Wisdom* viii., 20); and the *Zohar* teaches that in the “Soul” “is the real man, i.e., the Ego and the conscious I AM : ‘Manas.’”

“They descend from the pure air to be *chained to bodies*,” says Josephus repeating the belief of the Essenes (*De Bello Judæo*, II, 12). “The air is full of Souls,” states Philo, “they descend to be tied to mortal bodies, being desirous to live in them.” (*De Gignat*, 222 c.; *De Somniis*, p. 455)‡; because through, and in, the human form they will become progressive beings, whereas the nature of the angel is purely *intransitive*, therefore man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brahmin, the twice-born, who rules the gods or devas; and Paul repeated it in

* See Vol. I. Part III., “*Gods, Monads and Atoms*.” It is symbolised in the Pythagorean Triangle, the 10 dots within, and the seven points of the Triangle and the Cube.

† Whence the Kabalistic name of *Shells* given to the astral form, the body called *Kama Rupa*, left behind by the higher angels in the shape of the higher *Manas*, when the latter leaves for Devachan, forsaking its residue.

‡ Which shows that the Essenes believed in re-birth and many reincarnations on Earth, as Jesus himself did, a fact we can prove from the New Testament itself.

1 Corinthians vi., 3: "Know ye not that we (the Initiates) shall judge angels?"

Finally, it is shown in every ancient scripture and Cosmogony that man evolved primarily as a *luminous incorporeal form*, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from, the lower forms and types of animal terrestrial life. "The Soul and the *Form* when descending on Earth put on an earthly garment," says the *Zohar*. His protoplastic body was not formed of that matter of which our mortal frames are fashioned. "When Adam dwelt in the garden of Eden, he was clothed in the celestial garment, which is the garment of heavenly light. . . . *light of that light which was used in the garden of Eden*," (*Zohar II. 229 B*). "Man (the heavenly Adam) was created by the ten Sephiroth of the Jetziric world, and by the *common power* they (the seven angels of a still lower world) engendered the earthly Adam First Samael fell, and then *deceiving (?) man*, caused his fall also."

(b) The sentence: "They were the shadows of the shadows of the Lords," *i.e.*, the progenitors created man out of their own astral bodies, explains an universal belief. The *Devas* are credited in the East with having no shadows of their own. "The devas cast no shadows," and this is the sure sign of a *good holy Spirit*.

Why had they "no fire or water of their own"?* Because:—

(c) That which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three

* It is corroborated, however, as we have shown, by the esotericism of *Genesis*. Not only are the animals created therein after the "Adam of Dust," but vegetation is shown in the Earth before "the heavens and the Earth were created." "Every plant of the field before it (the day that the heavens and the Earth were made, v. 4) was in the Earth" (v. 5). Now, unless the Occult interpretation is accepted, which shows that in this 4th Round the Globe was covered with vegetation, and the first (*astral*) humanity was produced before almost anything could grow and develop thereon, what can the dead letter mean? Simply that the grass was in the earth of the Globe before that Globe was created? And yet the meaning of verse 6, which says that "there went up a mist from the Earth" and watered the whole face of the Earth before it rained, and caused the trees, etc., to grow, is plain enough. It shows also in what geological period it occurred, and further what is meant by "Heaven and Earth." It meant the firmament and dry *incrusted* land, separated and ridden of its vapours and exhalations. Moreover, the student must bear in mind that, as Adam Kadmon, "the male and female being" of *Genesis, ch. 1.*, is no physical human being but the host of the Elohim, among which was Jehovah himself—so the animals mentioned in that chapter as "created" before man in the dead letter text, were no animals, but the Zodiaca signs and other sidereal bodies.

active emanations from the three higher principles in man, namely, "Spirit, Soul, and Mind," or *Atma*, *Buddhi*, and *Manas*. It is the spiritual and also the material human basis. Rudimentary man, having been nursed by the "air" or the "wind," becomes the perfect man later on; when, with the development of "Spiritual fire," the *noumenon* of the "Three in One" within his Self, he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. Thus here again divine Spirit is symbolised by the Sun or Fire; divine Soul by Water and the Moon, both standing for the Father and Mother of *Pneuma*, human Soul, or Mind, symbolised by the Wind or air, for *Pneuma*, means "breath."

Hence in the *Smaragdine Tablet*, disfigured by Christian hands:—

"The Superior agrees with the Inferior; and the Inferior with the Superior; to effect that one truly wonderful Work"—which is MAN. For the secret work of Chiram, or King Hiram in the Kabala, "one in Essence, but three in Aspect," is the Universal Agent or *Lapis Philosophorum*. The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three elements is the Occult Solvent in the "Soul of the World," the *Cosmic Soul* or Astral Light, at the other; and, on the material plane, it is *Hydrogen* in its relation to the other gases. The To on, truly; the ONE "whom no person has seen except the Son"; this sentence applying both to the metaphysical and physical Kosmos, and to the spiritual and material Man. For how could the latter understand the To on the "One Father," if his *Manas*, the "Son," does not become (*as*) "One with the Father," and through this absorption receive enlightenment from the "divine instructor," Guru—*Atma-Buddhi*?

"If thou would'st understand the SECONDARY ("Creation," so-called), oh Lanoo, thou should'st first study its relation to the PRIMARY." (Commentary, Book of Dzyan, III. 19.)

The first Race had three elements, but no *living Fire*. Why? Because:—

"We say *four* elements, my Son, but ought to say *three*," says Hermes Trismegistus. "In the Primary Circle" (creation) that which is marked  reads "Root," as in the Secondary likewise.

Thus in Alchemy or Western Hermetism (a variant on Eastern Esotericism) we find:—

X.		X.
Sulphur	Flamma	Spiritus
Hydrargyrum	Natura	Aqua
Sal	Mater	Sanguis

And these three are all quaternaries completed by their Root, Fire. The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god. And in, on, and around the Earth, the fiery Spirit thereof—air, fluidic fire; water, liquid fire; Earth, solid fire. All is fire—*ignis*, in its ultimate constitution, or I, the root of which is O (*nought*) in our conceptions, the All in nature and its mind. *Pro-Mater* is divine fire. It is the Creator, the Destroyer, the Preserver. The primitive names of the gods are all connected with fire, from AGNI, the Aryan, to the Jewish god who “is a consuming fire.” In India, God is called in various dialects, *Eashoor*, *Esur*, *Iswur*, and *Is'Vara*, in Sanskrit the Lord, from *Isa*, but this is primarily the name of Siva, the Destroyer; and the three Vedic chief gods are Agni (*ignis*), Vayu, and Sūrya—Fire, Air, and the Sun, three occult degrees of fire. In the Hebrew נֵר (aza), means to illuminate, and נֵרָה (asha) is fire. In Occultism, “to kindle a fire” is synonymous to evoking one of the three great fire-powers, or “to call on God.” In Sanskrit *Osch* or *Asch* is fire or heat; and the Egyptian word Osiris is compounded (as shown by Schelling) of the two primitives *aish* and *asr*, or a “fire-enchanter.” *Aesar* in the old Etruscan meant a God (being perhaps derived from *Asura* of the Vedas). *Aeswar* and *Eswara* are analogous terms, as Dr. Kenealy thought. In the *Bhagavad Gītā* we read, “Iswara resides in every mortal being and puts in motion, by his supernatural power, all things which mount on the Wheel of Time.” It is the creator and the destroyer, truly. “The primitive fire was supposed to have an insatiable appetite for devouring. Maximus of Tyre relates that the ancient Persians threw into the fire combustible matter crying: ‘Devour, oh Lord!’ In the Irish language *Easam*, or *Asam*, means ‘to create,’ and *Aesar* was the name of an ancient Irish god, meaning ‘to light a fire’” (Kenealy). The Christian Kabalists and symbologists who disfigured Pymander—prominent among them the Bishop of Ayre, François de Tours, in the 16th century—divide the elements in this way:—

The four elements formed from divine substances and the Spirits of the Salts of Nature represented by—

	St. Matthew.	Angel-Man	Water	(Jesus-Christ, Angel-Man, Mikael)
A - ω	St. Mark.	The Lion	Fire	
E - Y	St. Luke.	The Bull	Earth	
I - O	St. John.	The Eagle	Air*	

* To those who would inquire “What has Hydrogen to do with air or oxygena-

H, THE QUINTESSENCE, Ή ΦΛΟΞ, FLAMMA-VIRGO (virgin oil), FLAMMA DURISSIMA, VIRGO, LUCIS ÆTERNA MATER.

The first race of men were, then, simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* sphere, the shell of which is now our Moon. But even this shell is all-potential, for, having generated the Earth, it is the *phantom* of the Moon which, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters, (*vide supra*, Stanza II.). To assure himself of this, the student has again to turn to the Chaldean Fragments, and read what Berossus says. Berossus obtained his information, he tells us, from *Ea*, the male-female deity of Wisdom. While the gods were generated in its androgynous bosom (Svâbhâvat, Mother-space) its (the Wisdom's) reflections became on Earth the woman Omoroka, who is the Chaldean Thavatth, or the Greek Thalassa, the Deep or the Sea, which esoterically and even exoterically is *the Moon*. It was the Moon (Omoroka) who presided over the monstrous creation of nondescript beings which were slain by the Dyanis. (*Vide Hibbert Lectures*, p. 370 *et seq.*; also in Part II., "Adam-Adami.")

Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms" are called "Sons of Yoga," because Yoga (union with Brahmâ exoterically) is the supreme condition of the passive infinite deity, since it contains all the divine energies and is the essence of Brahmâ, who is said (as Brahmâ) to create everything through Yoga power. Brahmâ, Vishnu and Siva are the most powerful energies of God, Brahma, the Neuter, says a

tion?" it is answered: "Study first the ABC of Occult Alchemy." In their anxiety, however, to identify Pymander, "the mouth of Mystery," with St. John the Baptist prophetically, they thus identified also the *7 Kabeiri* and the Assyrian Bulls with the Cherubs of the Jews and the Apostles. Having, moreover, to draw a line of demarcation between the *four* and the *three*—the latter being the *Fallen Angels*; and furthermore to avoid connecting these with the "Seven Spirits of the Face," the Archangels, they unceremoniously threw out all they did not choose to recognise. Hence the perversion in the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. With the Chaldees, the Egyptians, from whom Moses adopted the *Chroub* (Cherubs in their animal form), and the Ophites; with all these, the Angels, the Planets, and the Elements, were symbolized mystically and alchemically by the *Lion* (Mikael); the *Bull* (Uriel); the *Dragon* (Raphael); the *Eagle* (Gabriel); the *Bear* (Thot-Sabaoth); the *Dog* (Erataoth); the *Mule* (Uriel or Thartharaoth). All these have a qualificative meaning.

Purânic text. Yoga here is the same as Dhyâna, which word is again synonymous with Yoga in the Tibetan text, where the “ Sons of Yoga ” are called “ Sons of Dhyâna,” or of that abstract meditation through which the Dhyani-Buddhas create their celestial sons, the Dhyanî-Bodhisattvas. All the creatures in the world have each a superior above. “ This superior, whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored ”—i.e., meditated as during Yoga. (*Sepher M'bo Sha-arim*, translated by Isaac Myer, *Qabbalah*, pp. 109-111.)

19. THE SECOND RACE (*was*) THE PRODUCT BY BUDDING AND EXPANSION; THE A-SEXUAL (*form*) FROM THE SEXLESS (*shadow*). THUS WAS, O LANOO, THE SECOND RACE PRODUCED (a).

(a) What will be most contested by scientific authorities is this a-sexual Race, the Second, the fathers of the “ Sweat-born ” so-called, and perhaps still more the Third Race, the “ Egg-born ” androgynes. These two modes of procreation are the most difficult to comprehend, especially for the Western mind. It is evident that no explanation can be attempted for those who are not students of Occult metaphysics. European language has no words to express things which Nature repeats no more at this stage of evolution, things which therefore can have no meaning for the materialist. But there are analogies. It is not denied that in the beginning of physical evolution there must have been processes in Nature, spontaneous generation, for instance, now extinct, which are repeated in other forms. Thus we are told that microscopic research shows no permanence of any particular mode of reproducing life. For “ it shows that the same organism may run through various metamorphoses in the course of its life-cycle, during some of which it may be *sexual*, and in others *a-sexual*; i.e., it may reproduce itself alternately by the co-operation of two beings of opposite sex, and also by fissure or *budding* from one being only, which is of no sex.”* “ Budding ” is the very word used in the Stanza. How could these Chhayas reproduce themselves otherwise; viz., procreate the Second Race, since they were ethereal, a-sexual, and even devoid, as yet, of the vehicle of desire, or Kama Rupa, which evolved only in the Third Race? They evolved the Second Race unconsciously, as do some plants. Or, perhaps, as the *Amæba*, only on a more ethereal, impressive, and larger scale. If, indeed, the cell-theory applies equally to Botany and Zoology, and extends to Morphology, as well as to the Physiology of organisms,

* See Laing's “*Modern Science and Modern Thought*,” p. 90.

and if the microscopic cells are looked upon by physical science as independent living beings—just as Occultism regards the “fiery lives”*—there is no difficulty in the conception of the primitive process of procreation.

Consider the first stages of the development of a germ-cell. Its nucleus grows, changes, and forms a double cone or spindle, thus,  within the cell. This spindle approaches the surface of the cell, and one half of it is *extruded* in the form of what are called the “*polar cells*.” These polar cells now die, and the embryo develops from the growth and segmentation of the remaining part of the nucleus which is nourished by the substance of the cell. Then why could not beings have lived thus, and been created in this way—at the very beginning of *human and mammalian evolution*?

This may, perhaps, serve as an analogy to give some idea of the process by which the Second Race was formed from the First.

The astral form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of *aura*, which here corresponds to the substance of the germ-cell or *ovum*. The astral form itself is the nucleus, now, as then, instinct with the principle of life.

When the season of reproduction arrives, the *sub-astral* “*extrudes*” a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura; just as we see living cells reproducing their like by growth and subsequent division into two.

The analogy with the “*polar cells*” would seem to hold good, since their death would now correspond to the change introduced by the separation of the sexes, when gestation *in utero*, i.e., *within the cell*, became the rule.

“The early Second (Root) Race were the Fathers of the ‘Sweat-born’; the later Second (Root) Race were ‘Sweat-born’ themselves.”

This passage from the Commentary refers to the work of evolution from the beginning of a Race to its close. The “Sons of Yoga,” or the primitive astral race, had seven stages of evolution *racially*, or collectively; as every individual Being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but Nature herself. Thus the first sub-races of the Second Race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also

* See Book I., Part I., Stanza VII. Commentary 10.

in each Race, each covering æons of time. What physiologist or biologist could tell whether the present mode of generation, with all its phases of gestation, is older than half a million, or at most one million of years, since their cycle of observation began hardly half a century ago.

Primeval human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so. The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. Occult tradition—if the terms Science and Knowledge are denied in this particular to antiquity—can alone reconcile the inconsistencies and fill the gap. “If thou wilt know the invisible, open thine eye wide on the visible,” says a Talmudic axiom.

In the “*Descent of Man*” * occurs the following passage; which shows how near Darwin came to the acceptance of this ancient teaching.

“It has been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts appertaining to the reproductive system, which properly belong to the opposite sex. . . . Some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous† . . . But here we encounter a singular difficulty. In the mammalian class the males possess rudiments of a uterus with the adjacent passages in the *Vesiculae prostatae*; they bear also rudiments of mammae, and some male marsupials have traces of a marsupial sac. Other analogous facts could be added. Are we then to suppose that some extremely ancient mammal continued androgynous after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable,‡ for we have to look to fishes, the lowest of all the classes, to find any still existent androgynous forms.”

Mr. Darwin is evidently strongly disinclined to adopt the hypothesis which the facts so forcibly suggest, viz., that of a primeval androgynous

* Second Edition, p. 161.

† And why not all the progenitive first Races, human as well as animal; and why one “remote progenitor”?

‡ Obviously so, on the lines of Evolutionism, which traces the mammalia to some amphibian ancestor.

stem from which the mammalia sprang. His explanation runs :—"The fact that various accessory organs proper to each sex, are found in a rudimentary condition in the opposite sex may be explained by such organs having been gradually acquired by the one sex and then transmitted in a more or less imperfect condition to the other." He instances the case of "spurs, plumes, and brilliant colours, acquired for battle or for ornament by male birds" and only *partially* inherited by their female descendants. In the problem to be dealt with, however, the need of a more satisfactory explanation is evident, the facts being of so much more prominent and important a character than the mere superficial details with which they are compared by Darwin. Why not candidly admit the argument in favour of the hermaphroditism which characterises the old fauna? Occultism proposes a solution which embraces the facts in a most comprehensive and simple manner. These relics of a prior androgynous stock must be placed in the same category as the pineal gland, and other organs as mysterious, which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life.

The occult doctrine, anyhow, can be advantageously compared with that of the most liberal men of science, who have theorised upon the origin of the first man.

Long before Darwin, Naudin, who gave the name of *Blastema* to that which the Darwinists call protoplasm, put forward a theory half occult and half scientifico-materialistic. He made Adam, the *a-sexual*, spring suddenly from the *clay*, as it is called in the Bible, the *Blastema* of Science. "It is from this larval form of mankind that the evolutive force effected the completion of species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis," explains Naudin. For the eminent botanist, Adam was not one man, however, but *mankind*, "which remained concealed within a temporary organism distinct from all others and never contracting alliance with any of these." He shows the differentiation of sexes accomplished by "a process of germination similar to that of Medusæ and Ascidiants." Mankind, thus constituted physiologically, "would retain a sufficient evolutive force for the rapid production of the various great human races."

De Quatrefages criticises this position in the "*Human Species*." It is *unscientific*, he says, or, properly speaking, Naudin's ideas "do not form a scientific theory," inasmuch as primordial *Blastema* is connected

in his theory with the *First Cause*, which is credited with having made potentially in the Blastema all past, present, and future beings, and thus of having in reality *created* these beings *en masse*; moreover, Naudin does not even consider the *secondary Causes*, or their action in this evolution of the organic world. Science, which is only occupied with Secondary Causes, has thus "nothing to say to the theory of Naudin" (*p. 125*).

Nor will it have any more to say to the occult teachings, which are to some extent approached by Naudin. For if we but see in his "primordial Blastema" the Dhyan-Chohanic essence, the *Chhaya* or double of the *Pitris*, which contains within itself the potentiality of all forms, we are quite in accord. But there are two real and vital differences between our teachings. M. Naudin declares that evolution has progressed by sudden leaps and bounds, instead of extending slowly over millions of years; and his primordial Blastema is endowed only with blind instincts—a kind of *unconscious First Cause* in the *manifested Kosmos*—which is an absurdity. Whereas it is our Dhyan Chohanic essence—the *causality* of the *primal cause* which creates *physical man*—which is the living, active and potential matter, pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological differentiations. Apart from this his "ancient and general process of creation" from *proto-organisms* is as occult as any theory of Paracelsus or Khunrath could be.

Moreover, the Kabalistic works are full of the proof of this. The *Zohar*, for instance, says that every type in the visible has its prototype in the invisible Universe. "All that which is in the lower (our) world is found in the upper. The Lower and the Upper act and react upon each other." (*Zohar*, fol. 186.) *Vide infra*, Part II., "*Esoteric Tenets corroborated in every Scripture.*"

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 (a).

(a) The "shadows," or *Chhayas*, are called the sons of the "self-born," as the latter name is applied to all the gods and Beings born through the WILL, whether of Deity or Adept. The *Homunculi* of Paracelsus would, perhaps, be also given this name, though the latter process is on a far more material plane. The name "Sons of Twilight" shows that the "Self-born" progenitors of our doctrine are identical with the *Pitris*

of the Brahmanical system, as the title is a reference to their mode of birth, these Pitrîs being stated to have issued from Brahmâ's "body of twilight." (*See the Purânas.*)

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS (a); WHEN THE 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. (b). THE OLD WING BECAME THE SHADOW, AND THE SHADOW OF THE WING (c).

(a) The old (primitive) Race merged in the second race, and became one with it.

(b) This is the mysterious process of transformation and evolution of mankind. The material of the first forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the forms of the Second Race. The *Commentary* explains this by saying that, as the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own—this Race *never died*. Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent material was used for the formation of the new being, to form the body and even the inner or *lower* principles or bodies of the progeny.

(c) When the shadow retires, *i.e.* when the astral body becomes covered with more solid flesh, man develops a physical body. The "wing," or the ethereal form that produced its shadow and image, became the shadow of the astral body and its own progeny. The expression is queer but original.

As there may be no occasion to refer to this mystery later, it is as well to point out at once the dual meaning contained in the Greek myth bearing upon this particular phase of evolution. It is found in the several variants of the allegory of Leda and her two sons Castor and Pollux, which variants have each a special meaning. Thus in Book XI. of the *Odyssey*, Leda is spoken of as the spouse of Tyndarus, who gave birth by her husband "to two sons of valiant heart"—Castor

and Pollux. Jupiter endows them with a marvellous gift and privilege. They are semi-immortal; they live and die, each in turn, and every alternate day; (*έτερημεροί*^{*}). As the Tyndaridæ, the twin brothers are an astronomical symbol, and stand for *Day* and *Night*; their two wives, Phœbe and Hilasira, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight.[†] Again, in the allegory where Zeus is shown as the father of the two heroes—born from the egg to which Leda gives birth—the myth is entirely theogonical. It relates to that group of cosmic allegories in which the world is described as born from an egg. For Leda assumes in it the shape of a white swan when uniting herself to the Divine Swan.[‡] Leda is the mythical bird, then, to which, in the traditions of various peoples of the Aryan race, are attributed various ornithological forms of birds which all lay golden eggs.[§] In the *Kalevala* (the Epic Poem of Finland), the beauteous daughter of the Ether, “the Water Mother,” creates the world in conjunction with a “Duck” (another form of the Swan or Goose, Kalahansa), who lays six golden eggs, and the seventh, “an egg of iron,” in her lap. But the variant of the Leda allegory which has a direct reference to mystic man is found in Pindar|| only, with a slighter reference to it in the Homeric hymns.[¶] Castor and Pollux are in it no longer the *Dioscuri* (of *Apollodorus III. 10, 7*); but become the highly significant symbol of the dual man, the Mortal and the Immortal. Not only this, but as will now be seen, they are also the symbol of the Third Race, and its transformation from the animal man into a god-man with only an animal body.

Pindar shows Leda uniting herself in the same night to her husband and also to the father of the gods—Zeus. Thus Castor is the son of the Mortal, Pollux the progeny of the Immortal. In the allegory made up for the occasion, it is said that in a riot of vengeance against the *Apherides*^{**} Pollux kills Lynceus—“of all mortals he whose sight is the most penetrating”—but Castor is wounded by *Idas*, “he who sees and knows.” Zeus puts an end to the fight by hurling his thunderbolt and killing the last two combatants. Pollux finds his brother dying.^{††} In

* “*Odyssey*,” xi. 298 to 305; “*Iliad*,” iii., 243.

† *Chants Cypriaques*, *Hyg. Tal.*, 80. *Ovid*, “*Fasti*,” etc. See *Decharme’s “Mythologie de la Grèce Antique.”*

‡ See Brahma Kalahamsa in Book I. Stanza III., p. 78.

§ See *Decharme’s “Mythologie,”* etc., p. 652.

|| *Nem.*, x., 80 *et seq.* *Theocras.*, xxiv., 131.

¶ xxxiv., v. 5; *Theocritus*, xxii., 1.

** *Apollodorus*, III. ii., 1.

†† Castor’s tomb was shown in Sparta, in days of old, says Pausanias (III., 13, 1); and Plutarch says that he was called at Argos the demi-mortal or demi-hero *μιξαρχαγέτας*. (See Plutarch, *Quæstiones Græcae*, 23.)

his despair he calls upon Zeus to slay him also. "Thou canst not die altogether," answers the masters of the Gods; "thou art of a divine race." But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux.* *And thus the twin brothers live alternately, one during the day, and the other during the night.*†

Is this a poetical fiction only? An allegory, one of those "solar myth" interpretations, higher than which no modern Orientalist seems able to soar? Indeed, it is much more. Here we have an allusion to the "Egg-born," *Third Race*; the first half of which is mortal, i.e., unconscious in its personality, and having nothing within itself to survive‡; and the latter half of which becomes immortal in its individuality, by reason of its fifth principle being called to life by the *informing gods*, and thus connecting the Monad with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind, when unlinked from the divine individuality. "Twins" truly; yet divorced by death forever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.

Such is the occult meaning of the metaphysical aspect of the allegory. The widely spread modern interpretation of it—so celebrated in antiquity, Plutarch tells us,§ as symbolical of brotherly devotion—namely, that it was an image borrowed from the spectacle of Nature—is weak and inadequate to explain the secret meaning. Besides the fact that the Moon, with the Greeks, was feminine in exoteric mythology, and could therefore hardly be regarded as Castor—and at the same time be identified with Diana—ancient symbologists who held the Sun, the King of all sidereal orbs, as the visible image of the highest deity, would not have personified it by Pollux, a demi-god only.||

* Pindar. *Nem.* x., 60, *Dissen*.

† Schol. Eurip. "Orestes," 463, Dindorf. See Decharme's "Mythol.," etc., p. 654.

‡ The *Monad* is impersonal and a god *per se*, albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, *Manas*, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of *Prakrit* (matter) in the material spheres; and so does *Atma-Buddhi* without *Manas*.

§ "Morals," p. 484 f.

|| This strange idea and interpretation are accepted by Decharme in his "Mythologie de la Grèce Antique." "Castor and Pollux," he says, "are nothing but the Sun and

If from Greek mythology we pass to the Mosaic allegories and symbolism, we shall find a still more striking corroboration of the same tenet under another form. Unable to trace in *Genesis* the "Egg-born," we shall still find there unmistakably the androgynes, and the first three races of the Secret Doctrine hidden under most ingenious symbology in the first four chapters of *Genesis*.

THE DIVINE HERMAPHRODITE.

An impenetrable veil of secrecy was thrown over the occult and religious mysteries taught, after the submersion of the last remnant of the Atlantean race, some 12,000 years ago, lest they should be shared by the unworthy, and so desecrated. Of these sciences several have now become exoteric—such as Astronomy, for instance, in its purely mathematical and physical aspect. Hence their dogmas and tenets, being all symbolised and left to the sole guardianship of parable and allegory, have been forgotten, and their meaning has become perverted. Nevertheless, one finds the hermaphrodite in the scriptures and traditions of almost every nation; and why such unanimous agreement if the statement is only a fiction?

It is this secrecy which led the Fifth Race to the establishment, or rather the re-establishment of the religious mysteries, in which ancient truths might be taught to the coming generations under the veil of allegory and symbolism. Behold the imperishable witness to the evolution of the human races from the divine, and especially from the androgynous Race—the Egyptian Sphinx, that riddle of the Ages! Divine wisdom incarnating on earth, and forced to taste of the bitter fruit of personal experience of pain and suffering, generated under the shade of the tree of the knowledge of Good and Evil—a secret first known only to the Elohim, the SELF-INITIATED, "*higher gods*"—on earth only.*

In the Book of Enoch we have Adam,† the first divine androgyne,

Moon, conceived as twins. . . . The Sun, the immortal and powerful being that disappears every evening from the horizon and descends under the Earth, as though he would make room for the fraternal orb which comes to life with night, is Pollux, who sacrifices himself for Castor; Castor, who, inferior to his brother, owes to him his immortality: for the Moon, says Theophrastus, is only another, but feebler Sun." (*De Ventis* 17. See *Decharme*, p. 655.)

* See "Book of Enoch."

† Adam (Kadmon) is, like Brahmā and Mars, the symbol of the generative and creative power typifying Water and Earth—an alchemical secret. "It takes Earth and Water to create a human soul," said Moses. Mars is the Hindu *Mangala*, the planet Mars, identical with *Kartikeya*, the "War-God," born of *Gharmaja* (Siva's sweat) and of the

separating into man and woman, and becoming JAH-HEVA in one form, or *Race*, and Cain and Abel* (male and female) in its other form or *Race*—the double-sexed Jehovah†—an echo of its Aryan prototype, Brahmâ-Vâch. After which come the Third and Fourth Root-Races of mankind‡—that is to say, Races of men and women, or individuals of opposite sexes, no longer sexless semi-spirits and androgynes, as were the two Races which precede them. This fact is hinted at in every Anthropogony. It is found in fable and allegory, in myth and *revealed* Scriptures, in legend and tradition. Because, of all the great Mysteries, inherited by Initiates from hoary antiquity, this is *one of the greatest*. It accounts for the bi-sexual element found in every creative deity, in Brahmâ-Virâj-Vâch, as in Adam-Jehovah-Eve, also in “Cain-Jehovah-Abel.” For “The Book of the Generations of Adam” does not even mention Cain and Abel, but says only: “Male and female created he them. . . and called their name Adam” (ch. v. 5). Then it proceeds to say: “And Adam begat a son in *his own likeness*, after his image, and called his name Seth” (v. 3); after which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical permutations. Adam stands for the primitive *human* race, especially in its cosmo-sidereal sense. Not so, however, in its theo-anthropological meaning. The compound name of Jehovah, or *Jah-Hovah*, meaning *male life* and *female life*—first androgynous, then separated into sexes—is used in this sense in *Genesis* from ch. v. onwards. As the author of “The Source of Measures” says (*p. 159*): “The two words of which Jehovah is composed make up the original idea of male-female, as the birth originators”; for the Hebrew letter *Zod* was the *membrum virile* and *Hovah* was Eve, the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that “It is seen that the *perfect one*” (the perfect female circle or *Yoni*, 20612, numerically), “as *originator of measures*, takes also the form of *birth-origin*, as *Hermaphrodite one*; hence the phallic form and use.”

Precisely; only “the phallic form and use” came long ages later; and the first and original meaning of Enos, the son of Seth, was the First *Race* born in the present usual way from man and woman—for Seth is no man, but a *race*. Before him humanity was hermaphrodite.

Earth. He is *Lohita*, the red, like Brahmâ also and Adam. The Hindu Mars is, like Adam, born from no woman and mother. With the Egyptians, Mars was the *primeval generative Principle*, and so are Brahmâ, in exoteric teaching, and Adam, in the Kabala.

* Abel is Chebel, meaning “Pains of Birth,” conception.

† See “*Isis Unveiled*,” Vol. II., p. 398, where Jehovah is shown to be Adam and Eve blended, and *Hevah*, and Abel, the *feminine serpent*.

‡ See “*Isis Unveiled*,” Vol. I., 305: “The union of the two create a *third Race*, etc.”

While Seth is the first result (physiologically) after the *FALL*, he is also the *first man*; hence his son Enos is referred to as the “Son of man.” (*Vide infra.*) Seth represents the *later* Third Race.

To screen the real mystery name of AIN-SOPH—the Boundless and Endless *No-Thing*—the Kabalists have brought forward the compound *attribute-appellation* of one of the personal creative Elohim, whose name was *Yah* and *Jah*, the letters *i* or *j* or *y* being interchangeable, or *Jah-Hovah*, *i.e.* male and female;* *Jah-Eve* an *hermaphrodite*, or the *first form of humanity*, the original Adam of Earth, not even *Adam Kadmon*, whose “mind-born son” is the earthly *Jah-Hovah*, mystically. And knowing this, the crafty Rabbin-Kabalist has made of it a name so secret, that he could not divulge it later on without exposing the whole scheme; and thus he was obliged to make it *sacred*.

How close is the identity between Brahmâ-Prajâpati and Jehovah-Sephiroth, between Brahmâ-Virâj and Jehovah-Adam, the Bible and the Purâñas compared can alone show. Analysed and read in the same light, they afford cogent evidence that they are two copies of the same original—made at two periods far distant from each other. Compare once more in relation to this subject *Genesis* ch. 4. verses 1 and 26 and *Manu* I., and they will both yield their meaning. In *Manu* (Book I. 32) Brahmâ, who is also both man and god, and divides his body into male and female, stands in his esoteric meaning, as does Jehovah or Adam in the Bible, for the symbolical personification of creative and *generative* power, both divine and human. The Zohar affords still more convincing proof of identity, while some Rabbins repeat word for word certain original Purânic expressions; *e.g.*, the “creation” of the world is generally considered in the Brahmanical books to be the *Lilâ*, delight or sport, the amusement of the Supreme Creator, “Vishnu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy in frolics.” (*Vishnu Purâna*, Book I., ch. ii.) Now compare this with what is said in the Book, “Nobeleth’ Hokhmah”: “The Kabalists say that the entering into existence of the worlds happens through delight, in that Ain-Soph (?) rejoiced in Itself, and flashed and beamed from Itself to Itself . . . which are all called delight,” etc. (Quoted in Myer’s “*Qabbalah*,” p. 110). Thus it is not a “curious idea of the Qabbalists,” as the author just quoted remarks, but a purely Purânic, Aryan idea. Only, why make of Ain-Soph a Creator?

The “Divine Hermaphrodite” is then Brahmâ-Vâch-Virâj; and that of the Semites, or rather of the Jews, is Jehovah-Cain-Abel. Only the “Heathen” were, and are, more sincere and frank than were the

* *Zod* in the Kabala has for symbol the hand, the forefinger and the *lingham*, while numerically it is the perfect one; but it is also the number 10, male and female, when divided.

later Israelites and Rabbis, who undeniably knew the real meaning of their exoteric deity. The Jews regard the name given to them—the Yah-oudi—as an insult. Yet they have, or would have if they only wished it, as undeniable a right to call themselves the ancient Yah-oudi, “Jah-hovians,” as the Brahmins have to call themselves Brahmins, *after their national deity*. For Jah-hovah is the generic name of that group or hierarchy of creative planetary angels, under whose star their nation has evolved. He is one of the planetary *Elohim* of the regent group of Saturn. Verse 26 of *Genesis*, ch. iv., when read correctly, would alone give them such a right, for it calls the new race of men sprung from Seth and Enos, *Jehovah*, something quite different from the translation adopted in the Bible:—“To him also, was born a son, Enos; then began men to call themselves *Jah* or *Yah-hovah*,” to wit *men and women*, the “lords of creation.” One has but to read the above-mentioned verse in the original Hebrew text and by the light of the Kabala, to find that, instead of the words as they now stand translated, it is:—“Then began men to *call themselves Jehovah*,” which is the correct translation, and not “Then began men to call upon the name of the Lord”; the latter being a mistranslation, whether deliberate or not. Again the well-known passage: “I have gotten a man from the Lord,” should read: “I have gotten a man, even Jehovah.”* Luther translated the passage one way, the Roman Catholics quite differently. Bishop Wordsworth renders it: “Cain—I have gotten Kain, from *Kānithi*, I have gotten.” Luther: “I have gotten a man—even the Lord” (*Jehovah*); and the author of “The Source of Measures”: “I have measured a man, even *Jehovah*.” The last is the correct rendering, because (a) a famous Rabbin, a Kabalist, explained the passage to the writer in precisely this way, and (b) because this rendering is identical with that in the Secret Doctrine of the East with regard to Brahmâ. In “*Isis Unveiled*,† it was explained by the writer that “Cain . . . is the son of the ‘Lord’ not of Adam (*Genesis* iv. 1.)” The “Lord” is Adam Kadmon, the “father” of *Yodcheva*, “Adam-Eve,” or Jehovah, the son of sinful thought, not the progeny of flesh and blood. Seth, on the other hand, is the *leader and the progenitor of the Races of the Earth*; for he is the son of Adam, exoterically, but esoterically he is the progeny of Cain and Abel, since Abel or Hebel is a female, the counterpart and female half of the male Cain, and Adam is the collective name for man and woman: “male and female (*Zachar va Nakobeh*) created he them . . . and called *their* name Adam.” The verses in *Genesis* from chs. i. to v., are purposely mixed up for Kabalistic reasons. After MAN of

* See “*Source of Measures*,” p. 227.

† Vol. II., p. 264, *et seq.*

Genesis ch. i. 26 and *Enos*, Son of Man of ch. iv. v. 26, after Adam, the first androgyne, after Adam Kadmon, the sexless (the first) *Logos*, Adam and Eve once separated, come finally Jehovah-Eve and Cain-Jehovah. These represent distinct Root-Races, for millions of years elapsed between them.

Hence the Aryan and the Semitic Theo-anthropographies are two leaves on the same stem; their respective personifications and symbolic personages standing in relation to each other in this way.

I. The *Unknowable*, referred to in various ways in *Rig Vedic* verse, such as “*Nought Was*,” called, later on “*Parabrahm*;” the אֵין (Ain, nothing, or the “Ain-Soph” of the Kabalists), and again, the “Spirit” (of God) that moves upon the face of the waters, in *Genesis*. All these are identical. Moreover, in *Genesis*, ch. i., v. 2, is placed as verse 1 in the secret Kabalistic texts, where it is followed by the *Elohim* “creating the Heaven and the Earth.” This deliberate shifting of the order of the verses was necessary for monotheistic and Kabalistic purposes. Jeremiah’s curse against those Elohim (gods) who *have not created* the Heavens and the Earth, ch. x., v. 11, shows that there were other Elohim who had.

II. The “Heavenly” *Manu-Swâyambhuva*, who sprang from Swâyambhu-Narayana, the “Self-existent,” and Adam Kadmon of the Kabalists, and the androgyne MAN of *Genesis* ch. 1 are also identical.

III. *Manu-swâyambhuva* is Brahmâ, or the *Logos*; and he is Adam Kadmon, who in *Genesis* iv., 5, separates himself into two halves, male and female, thus becoming Jah-Hovah or Jehovah-Eve; as *Manu Swâyambhûva* or Brahmâ separates himself to become “Brahmâ-Virâj and Vâch-Virâj,” male and female; all the rest of the texts and versions being blinds.

IV. Vâch is the daughter of Brahmâ and is named *Sata-Rupa*, “the hundred-formed,” and *Savitri*, “*generatrix*,” the mother of the gods and of all living. She is identical with Eve, “the mother (of all the lords or gods or) of all living.” Besides this there are many other occult meanings.

What is written in “*Isis*,” although scattered about and very cautiously expressed at the time, is correct:

Explaining esoterically Ezekiel’s wheel,* it is said of *Zodheva* or Jehovah:—

“When the ternary is taken in the beginning of the Tetragram, it expresses the divine creation *spiritually*, without any carnal sin; taken at its opposite end it expresses the latter: it is feminine. The name of Eva is composed of three letters, that of the primitive or heavenly

“*Isis Unveiled*,” Vol. II., p. 462.

Adam, is written with one letter, Jod or Yodh ; therefore it must not be read Jehovah but Ieva, or Eve. The Adam of the first chapter is the spiritual, therefore pure, androgyne Adam Kadmon. When woman issues from the rib of the second Adam (of dust), the pure *Virgo* is separated, and falling "into generation," or the downward cycle, becomes *Scorpio*, emblem of sin and matter. While the ascending cycle points to the purely spiritual races, or the ten prediluvian patriarchs, the Prajāpatis and Sephiroth are led on by the creative Deity itself, who is Adam Kadmon or Yod-cheva. Spiritually, the lower one (Jehovah) is that of the terrestrial races, led on by Enoch or *Libra*, the seventh; who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, Hermes, and Libra, are one."

This is only one of the several meanings. No need to remind the scholar that *Scorpio* is the astrological sign of the organs of reproduction. Like the Indian Rishis, the Patriarchs are all convertible in their numbers, as well as interchangeable. According to the subject to which they relate they become ten, twelve, seven or five, and even fourteen, and they have the same esoteric meaning as the *Manus* or Rishis.

Moreover, Jehovah, as may be shown, has a variety of etymologies, but only those are *true* which are found in the Kabala. יהוה (*Ieve*) is the Old Testament term, and was pronounced *Ya-va*. Inman suggests that it is contracted from the two words יהוָה *Yaho-Iah*, *Jaho-Jah*, or *Jaho* is *Jah*. Punctuated it is יהָה which is, however, a Rabbinical caprice to associate it with the name *Adoni* or אֲדֹנִי, which has the same points. It is curious, and indeed hardly conceivable, that the Jews anciently read the name יהָה (*Adoni*), when they had so many names of which *Je-ho* and *Jah* and *Iah* constituted a part. But so it was; and Philo Byblus, who gives us the so-called fragment of Sanchoniathon, spelt it in Greek letters ΙΕΤΩ, *Javo* or *Jevo*. Theodoret says that the Samaritans pronounced *Yahva*, and the Jews *Yaho*. Prof. Gibbs, however, suggests its punctuation thus: יהָה (*Ye-hou-vih*); and he cut the Gordian knot of its true occult meaning. For in this last form, as a Hebrew verb, it means "he will—be."* It was also derived from the Chaldaic verb הָאַתְּ or הָאַתְּ *eue* (*eva*) or *eua* (*Eva*) "to be." And so it was, since from *Enosh*, the "Son of Man," only, were the truly human races to begin and "to be," as males and females. This statement receives further corroboration, inasmuch as Parkhurst makes the verb הָהַת to mean : (1) "To

* See for comparison *Hosea*, xii. 6, where it is so punctuated.

fall down" (*i.e.* into generation or matter); and (2) "To be, to continue"—as a *race*. The aspirate of the word *eua* (*Eva*) "to be" being הַיִם *Heve* (*Eve*), which is the feminine of יְהוָה and the same as Hebe, the Grecian goddess of youth and the Olympian bride of Heracles, makes the name Jehovah appear still more clearly in its primitive double-sexed form.

Finding in Sanskrit such syllables as *Jah* and *Yah*, *e.g.*, *Jah* (*nāvi*) "Ganges" and *Jagan-nātha*, "Lord of the World," it becomes clear why Mr. Rawlinson is so very confident in his works of an *Aryan* or *Vedic* influence on the early mythology of Babylon. Nor is it to be much wondered at that the alleged ten tribes of Israel disappeared during the captivity period, without leaving a trace behind them, when we are informed that the Jews had *de facto* but two tribes—those of *Judah* and of *Levi*. The *Levites*, moreover, were not a tribe at all, but a priestly caste. The descendants have only followed their progenitors, the various patriarchs, into thin, sidereal air. There were *Brahms* and *A-brahms*, in days of old, truly, and before the first Jew had been born. Every nation held its first god and gods to be androgynous; nor could it be otherwise, since they regarded their distant primeval progenitors, their dual-sexed ancestors, as divine Beings and Gods, just as do the Chinese to this day. And they were divine in one sense, as also were their first human progeny, the "mind-born" primitive humanity, which were most assuredly bi-sexual, as all the more ancient symbols and traditions show. "Under the emblematical devices and peculiar phraseology of the priesthood of old, lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture writing he is examining fits, to a line, *certain fixed geometrical figures* which are the hidden keys to such records, before he ventures on an interpretation."

"But there are myths which speak for themselves. In this class we may include the double-sexed first creators of every Cosmogony. The Greek Zeus-Zēn (*Æther*), and Chthonia (the chaotic earth) and Metis (water), his wives; Osiris and Isis-Latona—the former god also representing *Æther*, the first emanation of the Supreme Deity, Amun, the primeval source of Light; the goddess Earth and Water again; Mithras, the rock-born god, the symbol of the male mundane fire, or the personified primordial light, and Mithra, the fire goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with Earth and Water, or Matter, the female or passive element of cosmical generation"—all these are records of the primeval divine Hermaphrodite.

STANZA VI.

THE EVOLUTION OF THE "SWEAT-BORN."

§§ (22) The evolution of the three races continued. (23) The second race creates the Third and perishes.

22. THEN THE SECOND EVOLVED THE SWEAT-BORN, THE THIRD (*Race*). 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 (*the Moon*), OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN (*Hamsa*) OF THE LATER THIRD (a). FIRST MALE-FEMALE, THEN MAN AND WOMAN (b).

(a) The text of the Stanza clearly implies that the human embryo was nourished *ab extra* by Cosmic forces, and that the "Father-Mother" furnished apparently the germ that ripened: in all probability a "sweat-born egg," to be hatched out, in some mysterious way, disconnected from the "double" parent. It is comparatively easy to conceive of an oviparous humanity, since even now man is, in one sense, "egg-born." Magendie, moreover, in his *Précis Élémentaire de Physiologie*, citing "a case where the umbilical cord was ruptured and perfectly cicatrized," yet the infant was born alive, pertinently asks, "How was the circulation carried on in this organ?" On the next page he says: "Nothing is at present known respecting the use of digestion in the foetus;" and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the foetus? Physiological works contain only *vague conjectures* on this point." "Ah, but," the sceptic may urge, "Magendie's book belongs to the last generation, and Science has since made such strides that his stigma of ignorance can no longer be fixed upon the profession." Indeed; then let us turn to a very great authority upon Physiology, viz., Sir M. Foster (*Text-Book of Physiology*, third edition, 1879, p. 623); and to the disadvantage of modern Science we shall find him saying, "Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in

this book to explain." The students of Trin. Coll. Cantab. will now kindly draw a veil before the statue of Hygeia and bandage the eyes of the busts of Galen and Hippocrates, lest they look reproachfully at their degenerate descendants. One further fact we must note. Sir M. Foster is discreetly silent about the case of the ruptured umbilical cord cited by his great French *confrère*.

This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by "budding," as just explained, the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern Natural History. While the early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg?—which served as an extraneous vehicle for the generation therein of a *fœtus* and child, the mode of procreation by the later races changed, in its results at all events. The little ones of the earlier races were entirely sexless—shapeless even for all one knows*; but those of the later races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women. And now let us search for corroboration of these statements in the religious legends of East and West. Let us take the "Egg-born Race" first. Think of Kasyapa, the Vedic sage, and the most prolific of creators. He was the son of Marichi, Brahmâ's mind-born son; and he is made to become the father of the *Nagas*, or Serpents, among other beings. Exoterically, the *Nagas* are semi-divine beings which have a human face and the tail of a serpent. Yet there was a race of *Nagas*, said to be a thousand in number only, born or rather sprung from Kadra, Kasyapa's wife, for the purpose of peopling Pâtâla, which is undeniably America, as will be shown; and there was a NAGA-Dwipa, one of the seven divisions of Bhârata-Varsha, India, inhabited by a people bearing the same name, who are allowed, even by some Orientalists, to be *historical*, and to have left many a trace behind them to this day.

Now the point most insisted upon at present is that, whatever origin be claimed for man, his evolution took place in this order: (1) Sexless, as all the earlier forms are; (2) then, by a natural transition, he became,

* See the "Timæus."

"a solitary hermaphrodite," a bi-sexual being; and (3) finally separated and became what he is now. Science teaches us that all the primitive forms, though sexless, "still retained the power of undergoing the processes of A-Sexual multiplication;" why, then, should man be excluded from that law of Nature? Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently panspermic, and the early history of humanity is hidden only "from ordinary mortals;" nor is the history of the primitive Races buried from the Initiates in the tomb of time, as it is for profane science. Therefore, supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the wisdom—we may say pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly.

In an able article, written some fifteen years ago, our learned and respected friend Prof. Alex. Wilder, of New York, shows the absolute logic and necessity of believing "The Primeval Race Double-Sexed," and gives a number of scientific reasons for it.* He argues firstly, "that a large part of the vegetable creation exhibits the phenomenon of bisexuality . . . the Linnaean classification enumerating thus almost all plants. This is the case in the superior families of the vegetable kingdoms as much as in the lower forms, from the Hemp to the Lombardy Poplar and Ailanthus. In the animal kingdom, in insect life, the moth generates a worm, as in the *Mysteries* the great secret was expressed: "*Taurus Draconem genuit, et Taurum Draco.*" The coral-producing family, which, according to Agassiz, 'has spent many hundreds of thousands of years, during the present geological period, in building out the peninsula of Florida produce their offspring from themselves like the buds and ramifications in a tree.' Bees are somewhat in the same line The Aphides or plant lice keep house like Amazons, and *virgin parents* perpetuate the Race for ten successive generations."

What say the old sages, the philosopher-teachers of antiquity. Aristophanes speaks thus on the subject in Plato's "*Banquet*": "Our nature of old was not the same as it is now. It was *androgynous*, the form and name partaking of, and being common to both the male and female. . . . Their bodies were round, and the manner of their running

* See Extracts from that Essay in "*The Theosophist*," of February, 1883.

circular.* They were terrible in force and strength and had prodigious ambition. Hence Zeus divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin.”

Meshia and Meshiane were but a single individual with the old Persians. “They also taught that man was the product of the tree of life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form.†”

In the *Toleduth* (generation) of Adam, the verse “God created (*bara*, brought forth) man in his image, in the image of God created he him, male and female created he them,” if read esoterically will yield the true sense, viz.: “The *Elohim* (Gods) brought forth from themselves (by modification) man in their image created they *him* (collective humanity, or *Adam*), male and female created *he* (collective deity) them.”‡ This will show the esoteric point. The *sexless* Race was their first production, a modification of and from themselves, the pure spiritual existences; and this was *Adam solus*. Thence came the *second* Race: Adam-Eve or *Jod-Heva*, inactive androgynes; and finally the *Third*, or the “*Separatiug Hermaphrodite*,” Cain and Abel, who produce the Fourth, Seth-Enos, etc. It is that Third, the last semi-spiritual *race*, which was also the last vehicle of the divine and innate Wisdom, ingenerate in the Enochs, the Seers of that Mankind. The *Fourth*, which had tasted from the fruit of the Tree of Good and Evil—Wisdom united already to earthy, and therefore *impure*, intelligence§—had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former *ruling* the latter, is called in the Hermetic books “the God possessing the double fecundity of the two sexes.” Mystically Jesus was held to be man-woman. See also in the *Orphich ymns*, sung during the Mysteries, we find:

* Compare Ezekiel’s vision (chap. i.) of the four divine beings who “had the likeness of a man” and yet had the appearance of a wheel, “when they went they went upon their four sides for the spirit of the living creature was in the wheel.”

† See Prof. Wilder’s Essay “*The Primeval Race Double-Sexed*.”

‡ Eugipinus, a Christian, and the Rabbis Samuel, Manasseh ben Israel, and Maimonides taught that “Adam had two faces and one person, and from the beginning he was both male and female—male on one side and female on the other (like Manu’s Brahmâ), but afterwards the parts were separated.” The one hundred and thirty-ninth Psalm of David recited by Rabbi Jeremiah ben Eliazar is evidence of this. “Thou hast *fashioned* me behind and before,” not *beset* as in the Bible, which is absurd and meaningless, and this shows, as Prof. Wilder thinks, “that the primeval form of mankind was androgynous.”

§ See the union of *Chochmah*, Wisdom, with *Binah*, Intelligence, or Jehovah, the Demiurge, called *Understanding* in the *Proverbs of Solomon*, ch. vii. Unto men *Wisdom* (divine occult Wisdom) crieth: “Oh, ye simple, understand Wisdom; and ye fools, be of an understanding heart.” It is *spirit* and *matter*, the *nous* and the *psyche*; of the latter of which St. James says that it is “earthly, sensual, and devilish.”

“Zeus is a male, Zeus is an immortal maid.” The Egyptian Ammon was the goddess Neith, in his other half. Jupiter has female breasts, Venus is bearded in some of her statues, and Ila, the goddess, is also Su-Dyumna, the god, as Vaivasvata’s progeny.

“The name *Adam*,” says Professor A. Wilder, “or man, itself implies this double form of existence. It is identical with *Athamas*, or *Thomas* (Tamil *Tam*), which is rendered by the Greek *Didumos*, a twin; if, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be ‘taken out of man’ . . . and the side which the *Elohim* had taken from man, ‘made he a woman’ (*Gen. ii.*). The Hebrew word here used is *Tzala*, which bears the translation we have given. It is easy to trace the legend in Berosus, who says that *Thalath* (the *Omoroca*, or Lady of Urka) was the beginning of creation. She was also Melita, the queen of the Moon. . . . The two twin births of *Genesis*, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name ‘*Hebel*’ is the same as *Eve*, and its characteristic seems to be feminine,” continues the author. “Unto thee shall be his desire,” said the Lord God to Cain, “and thou shalt rule over him.” The same language had been uttered to Eve: “Thy desire shall be to thy husband, and he shall rule over thee.” . . .

Thus the pristine bi-sexual unity of the human *Third Root-Race* is an axiom in the Secret Doctrine. Its virgin individuals were raised to “Gods,” because that Race represented their “divine Dynasty.” The moderns are satisfied with worshipping the male heroes of the Fourth Race, who created gods after their own sexual image, whereas the gods of primeval mankind were “male and female.”

As stated in Book I., the humanities developed coördinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional element. Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. We men have learned to live in every climate, whether frigid or tropical, but the first two Races had nought to do with climate, nor were they subservient to any temperature or change therein. And thus, we are taught, men lived down to the close of the Third Root-Race, when eternal spring reigned over the whole globe, such as is now enjoyed by the inhabitants of Jupiter; a “world,” says M. Flammarion, “which is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but which is enriched with all the treasures of eternal spring.” (“*Pluralité des Mondes*,” p. 69.) Those astronomers who maintain that Jupiter is in a molten condition, in our sense of the term, are invited to settle their dispute with this learned French

Astronomer.* It must, however, be always borne in mind that the "eternal spring" referred to is only a condition *cognised as such by the Jovians*. It is not "spring" *as we know it*. In this reservation is to be found the reconciliation between the two theories here cited. Both embrace *partial truths*.

It is thus a universal tradition that mankind has evolved gradually into its present shape from an almost transparent condition of texture, and neither by miracle nor by sexual intercourse. Moreover, this is in full accord with the ancient philosophies; from those of Egypt and India with their Divine Dynasties down to that of Plato. And all these universal beliefs must be classed with the "presentiments" and "obstinate conceptions," some of them ineradicable, in popular faiths. Such beliefs, as remarked by Louis Figuier, are "frequently the outcome of the wisdom and observation of an infinite number of generations of men." For, "*a tradition which has an uniform and universal existence,*

* An hypothesis evolved in 1881 by Mr. Mattieu Williams seems to have impressed Astronomers but little. Says the author of "*The Fuel of the Sun*," in *Knowledge*, Dec. 23, 1881: "Applying now the researches of Dr. Andrews to the conditions of Solar existence . . . I conclude that the Sun has *no nucleus*, either solid, liquid, or gaseous, but is composed of dissociated matter in the critical state, surrounded, first, by a flaming envelope, due to the recombination of the dissociated matter, and outside of this, by another envelope of vapours due to this combination."

This is a novel theory to be added to other hypotheses, *all scientific and orthodox*. The meaning of the "critical state" is explained by Mr. M. Williams in the same journal (Dec. 9, 1881), in an article on "Solids, Liquids, and Gases." Speaking of an experiment by Dr. Andrews on carbonic acid, the scientist says that "when 88° is reached, the boundary between liquid and gas vanished; *liquid and gas have blended into one mysterious intermediate fluid; an indefinite fluctuating something is there filling the whole of the tube—an etherealised liquid or a visible gas*. Hold a red-hot poker between your eye and the light; you will see an upflowing wave of movement of what appears like liquid air. The appearance of the *hybrid* fluid in the tube resembles this, but is sensibly denser, and evidently stands between the liquid and gaseous states of matter, as pitch or treacle stands between solid and liquid."

The temperature at which this occurs has been named by Dr. Andrews the "critical temperature"; here the gaseous and the liquid states are "continuous," and it is probable that all other substances capable of existing in both states have their own particular critical temperatures.

Speculating further upon this "critical" state, Mr. Mattieu Williams emits some quite occult theories about Jupiter and other planets. He says: "Our notions of solids, liquids, and gases are derived from our experiences of the state of matter here upon this Earth. Could we be removed to another planet, they would be curiously changed. On Mercury water would rank as one of the condensable gases; on Mars, as a fusible solid; but what on Jupiter?"

"Recent observations justify us in regarding this as a miniature sun, with an external envelope of cloudy matter, apparently of partially-condensed water, but red-hot, or probably still hotter within. His vaporous atmosphere is evidently of enormous depth, and the force of gravitation being on his visible outer surface two-and-a-half

*has all the weight of scientific testimony.”** And there is more than one such tradition in the Purânic allegories, as has been shown. Moreover, the doctrine that the first Race of mankind was formed out of the *chhayas* (astral images) of the Pitris, is fully corroborated in the *Zohar*. “In the *Tzalam* (shadow image) of Elohim (the Pitris), was made Adam (man). (Cremona, Ed. iii., 76a; Brody, Ed. iii, 159a; “Qabbalah,” Isaac Myer, p. 420.)

It has been repeatedly urged as an objection that, however high the degree of metaphysical thought in ancient India, yet the old Egyptians had nothing but crass idolatry and zoolatry to boast of; Hermes, as alleged, being the work of mystic Greeks who lived in Egypt. To this, one answer can be given—a direct proof that the Egyptians believed in the Secret Doctrine is, that it was taught to them at Initiation. Let the objectors open the “*Eclogæ Physicæ et Ethicæ*” of *Stobæus*, the Greek compiler of ancient fragments, who lived in the fifth century, A.D. The following is a transcription by him of an old Hermetic fragment, showing the Egyptian theory of the Soul. Translated word for word, it says :—

“From one Soul, that of ALL, spring all the Souls, which spread themselves as if purposely distributed through the world. These souls undergo many transformations; those which are already creeping creatures turn into aquatic animals; from these aquatic animals are derived land animals; and from the latter the birds. From the beings who live aloft in the air (heaven) men are born. On reaching that

times greater than that on our Earth’s surface, the atmospheric pressure, in descending below this visible surface, must soon reach that at which the vapour of water would be brought to its critical condition. Therefore we may infer that the oceans of Jupiter are neither of frozen, liquid, nor gaseous water, but are oceans or atmospheres of critical water. If any fish or birds swim or fly therein, they must be very critically organized.”

As the whole mass of Jupiter is 300 times greater than that of the Earth, and its compressing energy towards the centre proportional to this, its materials, if similar to those of the Earth, and no hotter, would be considerably more dense, and the whole planet would have a higher specific gravity; but we know by the movement of its satellites that, instead of this, its specific gravity is less than a fourth of that of the Earth. This justifies the conclusion that it is intensely hot; for even hydrogen, if cold, would become denser than Jupiter under such pressure.

“As all elementary substances may exist as solids, liquids, or gases, or, critically, according to the conditions of temperature and pressure, I am justified in hypothetically concluding that Jupiter is neither a solid, a liquid, nor a gaseous planet, but a critical planet, or an orb composed internally of associated elements in the critical state, and surrounded by a dense atmosphere of their vapours and those of some of their compounds such as water. The same reasoning applies to Saturn and other large and rarified planets.”

It is gratifying to see how *scientific imagination* approaches every year more closely to the borderland of our occult teachings.

* “*The Day After Death*,” p. 23.

status of men, the Souls receive the principle of (conscious) immortality, become Spirits, then pass into the choir of gods."

23. THE SELF-BORN WERE THE CHHAYAS, THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT. NEITHER WATER NOR FIRE COULD DESTROY THEM. THEIR SONS WERE (*so destroyed*) (a).

(a) This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the "Shadows" of the Progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their "Sons," the Second Root-Race, could be and were so destroyed. As the "progenitors" merged wholly in their own astral bodies, which were their progeny; so that progeny was absorbed in its descendants, the "Sweat-born." These were the second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four.* And we may expect a fifth for ourselves in due course of time.

A FEW WORDS ABOUT "DELUGES" AND "NOAHS."

The accounts in the various Purânas about our Progenitors are as contradictory in their details as everything else. Thus while, in the *Rig Veda*, Ida (or Ila) is called the Instructress of Vaivasvata Manu, Sayana makes of her a goddess presiding over the Earth, and the Sathapatha Brâhmaṇa shows her to be the Manu's daughter, an offering of his sacrifice, and, later on, his (Vaivasvata's) wife, by whom he begat the race of Manus. In the Purânas, again, she is Vaivasvata's daughter, yet the wife of Budha (Wisdom), the illegitimate son of the Moon (Soma) and the planet Jupiter's (*Brihaspati's*) wife, Tara. All this, which seems a jumble to the profane, is full of philosophical meaning to the Occultist. On the very face of the narrative a secret and sacred meaning is per-

* The first occurred when what is now the North Pole was separated from the later Continents,

ceivable, all the details, however, being so purposely mixed up that the experienced eye of an Initiate alone can follow them and place the events in their proper order.

The story as told in the “Mahabhârata” strikes the key-note, and yet it needs to be explained by the secret sense contained in the Bhagavad Gitâ. It is the *prologue to the drama* of our (Fifth) Humanity. While Vaivasvata was engaged in devotion on the river bank, a fish craves his protection from a bigger fish. He saves and places it in a jar, where, growing larger and larger, it communicates to him the news of the forthcoming deluge. It is the well-known “Matsya Avatar,” the first Avatar of Vishnu, the *Dagon** of the Chaldean Xisuthrus, and many other things besides. The story is too well known to need repetition. Vishnu orders a ship to be built, in which Manu is said to be saved along with the seven Rishis, the latter, however, being absent from other texts. Here the seven Rishis stand for the *seven Races*, the seven principles, and various other things; for there is again a double mystery involved in this manifold allegory.

We have said elsewhere that the great Flood had several meanings, and that it referred, as also does the *FALL*, to both spiritual and physical, cosmic and terrestrial, events: as above, so it is below. The ship or ark—*nâvis*—in short, being the symbol of the female generative principle, is typified in the heavens by the Moon, and on Earth by the Womb: both being the vessels and bearers of the seeds of life and being, which the sun, or Vishnu, the male principle, vivifies and fructifies.† The First Cosmic Flood refers to primordial creation, or the formation of Heaven and the Earths; in which case Chaos and the great Deep stand for the “Flood,” and the Moon for the “Mother,” from whom proceed all the life-germs.‡ But the terrestrial Deluge and

* We must remember that at the head of all the Babylonian gods were *Ea*, Anu, and the primeval Bel; and that *Ea*, the first, was the God of Wisdom, the great “God of Light” and of the DEEP, and that he was identified with Oannes, or the Biblical Dagon—the man-fish, who rose out of the Persian Gulf.

† See Part. II. § “*The Holy of Holies.*”

‡ It is far later on that the Moon became a male god; with the Hindus it was Soma, with the Chaldeans Nannak or Nannar, and Sin, the son of Mulil, the older Bel. The “Akkadians” called him the “Lord of Ghosts”; and he was the god of Nipoor (Niffer) in northern Babylonia. It is Mulil who caused the waters of the Flood to fall from heaven on Earth, for which Xisuthrus would not allow him to approach his altar. As the modern Assyriologists have now ascertained, it is the northern Nipoor which is the centre whence Chaldean (black) magic spread; and Eridu (the Southern) which was the primitive seat of the worship of the culture god, the god of divine wisdom—the Sun-God being the supreme deity everywhere. With the Jews, the Moon is connected with Israel’s Jehovah and his seed, because Ur was the chief seat of the worship of the Moon-god, and because Abraham is said to have come from Ur, when from A-bra(h)m, he becomes Abraham.

its story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction, by the mortal woman being made the receptacle of the human seed at the end of the Third Race,* and in the other to the real and historical Atlantean submersion. In both cases the "Host"—or the Manu which saved the *seed*—is called Vaivasvata Manu. Hence the diversity between the Purânic and other versions; while in the Sathapatha Brâhmaṇa, Vaivasvata produces a daughter and begets from her the race of Manu; which is a reference to the first human *Manushyas*, who had to create women by will (*Kriyâsakti*), before they were naturally born from the hermaphrodites as an independent sex, and who were, therefore, regarded as their creator's *daughters*. The Purânic accounts make of her (*Ida* or *Ila*) the wife of Budha (Wisdom), the latter version referring to the events of the Atlantean flood, when Vaivasvata, the great Sage on Earth, saved the Fifth Root-race from being destroyed along with the remnants of the Fourth.

This is shown very clearly in the *Bhagavad Gîtâ*, where Krishna is made to say:—

"The Seven great Rishis, the *four preceding Manus*, partaking of my essence, were born from my mind: from them sprung (were born) the human races and the world." (*Chapter X., verse 6*).

Here the four preceding "Manus," out of the seven, are the four Races† which have already lived, since Krishna belongs to the Fifth Race, his death having inaugurated the Kali Yuga. Thus Vaivasvata

* When Narada, the virgin-ascetic, threatened to put an end to the human race by preventing Daksha's sons from procreating it.

† This is corroborated by a learned Brahmin. In his most excellent lectures on the *Bhagavad Gîtâ* (see "*Theosophist*," April, 1887, p. 444) the lecturer says: "There is a peculiarity to which I must call your attention. He (Krishna) speaks here of four Manus. Why does he speak of four? We are now in the seventh Manvantara, that of Vaivasvata. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner. The word 'Chatvaraha' is separated from the word 'Manavaha,' and is made to refer to Sanaka, Sanandana, Sanatkumâra, and Sanatsujata, who are also included among the mind-born sons of Prajâpati. But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so; therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include those four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will then be four, and the statement would then contradict the Purânic account, though it would be in harmony with the occult theory. You will recollect that it is stated (in Occultism) that we are now in the Fifth Root-Race. Each Root-Race is considered as the *Santhathi* of a particular Manu. Now, the Fourth Race has passed, or, in other words, there have been four past Manus."

Manu, the son of Sûrya (the Sun), and the saviour of our Race, is connected with the *Seed of Life*, both physically and spiritually. But, at present, while speaking of all, we have to concern ourselves only with the first two.

The "Deluge" is undeniably an *universal tradition*. "Glacial periods" were numerous, and so were the "Deluges," for various reasons. Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago.* But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B.C., had nothing to do with either the *semi-universal* Deluge, or Noah's flood—the latter being a purely mythical rendering of old traditions—nor even with the submersion of the last Atlantean island; at least, only a moral connection.

Our Fifth Race (the non-initiated portions), hearing of many deluges, confused them, and now know of but one. This one altered the whole aspect of the globe in its interchange and shifting of land and sea.

We may compare the traditions of the Peruvians—"The Incas, *seven* in number, have repeopled the Earth after the deluge," they say (*Coste* i, IV., p. 19); Humboldt mentions the Mexican version of the same legend, but confuses somewhat the details of the still-preserved legend concerning the American Noah. Nevertheless, the eminent Naturalist mentions *twice seven* companions and the *divine bird* which preceded the boat of the Aztecs, and thus makes fifteen elect instead of the seven and the fourteen. This was written probably under some involuntary reminiscence of Moses, who is said to have mentioned fifteen grandsons of Noah, who escaped with their grandsire. Then again Xisuthrus, the Chaldean Noah, is saved and translated *alive* to heaven—like Enoch—with the seven gods, the *Kabirim*, or the seven divine Titans; again the Chinese *Yao* has *seven* figures which sail with him and which he will *animate* when he lands, and use for "human seed." Osiris, when he enters the ark, or solar boat, takes *seven* Rays with him, etc., etc.

Sanchoniathon makes the *Aletæ* or Titans (the Kabirim) contemporary

* "Smithsonian Contributions to Knowledge," xvii.; "American Journal of Science," III., xi., 456; and Croll's "Climate and Time." Lemuria was not submerged by a flood, but was destroyed by volcanic action, and afterwards sank.

with Agruerus, the great Phoenician god (whom Faber sought to identify with Noah*); further, it is suspected that the name of "Titan" is derived from *Tit-Ain*—"the fountains of the chaotic abyss"† (Tit-Theus, or Tityus is "the *divine deluge*"); and thus the Titans, who are *seven*, are shown to be connected with the Flood and the seven Rishis saved by Vaivasvata Manu.‡

They are the sons of Kronos (Time) and Rhea (the Earth); and as Agruerus, Saturn and Sydyk are one and the same personage, and as the seven Kabiri are said to be the sons of Sydyk or Kronos-Saturn, the Kabiri and Titans are identical. For once the pious Faber was right in his conclusions when he wrote : "I have no doubt of the seven Titans and Kabiri being the same as the seven Rishis of the Hindu mythology (?), who are said to have escaped in a boat along with Manu, the head (?) of the family."

But he is less fortunate in his speculations when he adds "The Hindoos, in their *wild* legends have *variously perverted the history of the Noachidae* (? !), yet it is remarkable that they seem to have religiously adhered to the number seven."§ Hence Captain (Col.) Wilford very judiciously observes : that perhaps the seven Manus, the seven Brahmadicas and the seven Rishis are the same, and make only seven individual persons.|| The seven Brahmadicas were Prajāpatis, or lords 'of the prajas or creatures.' From them mankind was born, and they are probably the same with the seven Manus These seven grand ancestors of the human race were created for the purpose of replenishing the Earth with inhabitants." (*Asiatic Researches*, Vol. V. p. 246); and Faber adds that :—"the mutual resemblance of the Kabirs, the Titans, the Rishis, and the Noetic family, is too striking to be the effect of mere accident."¶

Faber was led into this mistake, and subsequently built his entire theory concerning the Kabiri, on the fact that the name of the scriptural

* Agruerus is *Kronos*, or *Saturn*, and the prototype of the Israelitish Jehovah. As connected with *Argha*, the Moon or Ark of salvation, Noah is mythologically one with *Saturn*. But then this cannot relate to the terrestrial flood. (*But see Faber's "Kabiri," Vol. I., pp. 35, 43, and 45.*)

† See *ibid.*, Vol. II., p. 240.

‡ Sanchoniathon says that the Titans were the sons of Kronos, and seven in number ; and he calls them fire-worshippers, Aletæ (sons of Agni ?), and diluvians. Al-ait is the god of fire.

§ Of which *seven*, let us remark, the Aryans, and not the Semites, were the originators, while the Jews got that number from the Chaldeans.

|| Seven individual sons of God, or Pitars and Pitrīs ; also in this case the sons of Kronos or Saturn (*Kāla* "time") and *Arkites*, like the Kabiri and Titans, as their name—"lunar ancestors"—shows, the Moon being the Ark, or *Argha*, on the watery abyss of space.

¶ See "Kabiri," Vol. I., p. 131.

Japhet is on the list of the Titans contained in a verse of the Orphic hymns. According to Orpheus the names of the seven "Arkite" Titans (whom Faber refuses to identify with the *impious* Titans, their descendants) were Kœus, Krœus, Phorcys, Kronos, Oceanus, Hyperion, and *Iapetus* :—

Κοῖδν τε, Κροῖν τε μέλαν, Φορκύν τε κραταιόν,
Καὶ Κρόνον, Ὁκεανὸν δ', Ὄπεριοα τε, Ἰαπετόντε.

—(Orph. apud Proclum. In Tim. lib. v. p. 295.)

But why could not the Babylonian Ezra have adopted the name of *Iapetus* for one of Noah's sons? The Kabiri, who are the Titans, are also called Manes and their mother Mania, according to Arnobius. (*Adversum Gentes, lib. III.*, p. 124.) The Hindus can therefore claim with far more reason that the Manes mean their Manus, and that Mania is the female Manu. (See *Ramayana*.) Mania is Ila or Ida, the wife and daughter of Vaivasvata Manu, from whom "he begat the race of Manus." Like *Rhea*, the mother of the Titans, she is the Earth (Sayana making her the goddess of the Earth), and she is but the second edition and repetition of Vâch. Both *Ida* and *Vâch* are turned into males and females; *Ida* becoming Sudyumna, and *Vâch*, "the female Virâj," turning into a woman in order to punish the Gandharvas; one version referring to cosmic and divine theogony, the other to the later period. The *Manes* and *Mania* of Arnobius are names of Indian origin, appropriated by the Greeks and Latins and disfigured by them.

Thus it is no accident, but the result of one archaic doctrine common to all, of which the Israelites, through Ezra, the author of the modernised Mosaic books, were the latest adapters. So unceremonious were they with other people's property, that Berosus (*Antiquitates Libyæ* 1, fol. 8), shows that *Titea*—of whom Diodorus makes the mother of the Titans or *Diluvians* (See *Bibl. lib. III.* p. 170)—was the *wife of Noah*. For this Faber calls him the "*pseudo-Berosus*," yet accepts the information in order to register one proof more that the pagans have borrowed all their gods from the Jews, by transforming patriarchal material. According to our humble opinion, this is one of the best proofs possible of exactly the reverse. It shows as clearly as facts can show, that it is the Biblical *pseudo*-personages which are all borrowed from pagan myths, if myths they must be. It shows, at any rate, that Berosus was well aware of the source of *Genesis*, and that it bore the same cosmic astronomical character as the allegories of Isis-Osiris, and the Ark, and other older "Arkite" symbols. For, Berosus says that "*Titea magna*" was afterwards called *Aretia*,* and worshipped with the Earth; and this

* *Aretia* is the female form of *Artes* (Egyptian Mars). Thence the Chaldean (and now Hebrew) word **ארת** (*Aretz*) "Earth." The author of "*Beiträge zur Kenntniss*" (*Art. under "Artes" Mars*) quotes: "*Addit Cedrenus* (*Salem I., 3*): *Stella Martis ab*

identifies "Titea," Noah's consort, with *Rhea*, the mother of the Titans, and with *Ida*—both being goddesses who preside over the Earth, and the mothers of the Manus and Manes (or Tit-an-Kabiri). And "Titea-Aretia" was worshipped as *Horchia*, says the same Berosus, and this is a title of Vesta, goddess of the Earth. "*Sicanus deificavit Aretiam, et nominavit eam lingua Janigena Horchiam.*" (*Ibid. lib. V. fol. 64.*)

Scarce an ancient poet of historic or prehistoric days who failed to mention the sinking of the two continents—often called isles—in one form or another. Hence the destruction, besides Atlantis, of the Phlegyae. (See Pausanias and Nonus, who both tell how :

"From its deep-rooted base the Phlegyan isle
Stern Neptune shook, and plunged beneath the waves
Its impious inhabitants"

—Dionysius lib xviii. p. 319.

Faber felt convinced that the "insulæ Phlegyæ" were Atlantis. But all such allegories are more or less distorted echoes of the Hindu tradition about that great Cataclysm, which befell the Fourth, really human, though gigantic, Race, the one which preceded the Aryan. Yet, as just said, like all other legends, that of "the Deluge has more than one meaning. It refers in Theogony, to *pre-cosmic transformations*, to *spiritual correlations*—however absurd the term may sound to a scientific ear—and also to subsequent Cosmogony; to the great FLOOD of WATERS (matter) in CHAOS, awakened and fructified by those Spirit-Rays which were swamped by, and *perished in*, the mysterious differentiation—a pre-cosmic mystery, the Prologue to the drama of Being. Anu, Bel, and Noah preceded Adam Kadmon, Adam the Red, and Noah; just as Brahmâ, Vishnu, and Siva preceded Vaivasvata and the rest." (See "*Isis Unveiled.*," Vol. II., pp. 420 *et seq.*, where one or two of the seven meanings are hinted at.)

All this goes to show that the semi-universal deluge known to geology (first glacial period) must have occurred just at the time allotted to it by the Secret Doctrine: namely, 200,000 years (in round numbers) after the commencement of our FIFTH RACE, or about the time assigned by Messrs. Croll and Stockwell for the first glacial period: *i.e.*, about 850,000 years ago. Thus, as the latter disturbance is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's

Egyptiis vocatur Ertosi (plantare, generare). Significat autem hoc omnis generis procreationem et vivificationem, omnisque substantiae et materiae naturam et vim ordinantem atque procreantem." It is Earth as "source of being;" or, as explained by the author of "The Source of Measures," Arts is the same in Hebrew and Egyptian, and both combine the primeval idea of *Earth as source*; precisely as in the Hebrew itself, under another form, *Adam* and *Madim* (Mars) are the same, and combine the idea of Earth with *Adam* under the form of *H-Adam-H.*

orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch*,* if the veiled language of the Purânas is not understood—all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear.

Is not this evident? Nuah is Noah, floating on the waters in his ark; the latter being the emblem of the Argha, or Moon, the feminine principle; Noah is the "spirit" falling into matter. We find him, as soon as he descends upon the Earth, planting a vineyard, drinking of the wine, and getting drunk on it, *i.e.*, the pure spirit becomes intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of *Genesis* is only another version of the First. Thus, while the latter reads: "and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters," in ch. 7 it is said ". . . and the waters prevailed . . . and the ark went (with Noah, the spirit) upon the face of the waters." Thus Noah, if identical with the Chaldean Nuah, is the spirit vivifying matter, which latter is Chaos, represented by the DEEP, or the Waters of the Flood. In the Babylonian legend (the pre-cosmical blended with the terrestrial event) it is Istar (Astaroth or Venus, the lunar goddess) who is shut up in the ark and sends out "a dove in search of dry land." ("Isis Unveiled" Vol. II, pp. 423 and 424).

George Smith notes in the "Tablets," first the creation of the moon, and then that of the sun: "Its beauty and perfection are extolled, and the regularity of its orbit, which led to its being considered the type of a judge and the regulator of the world." If this story related simply to a cosmogonical cataclysm—even were this latter universal—why should the goddess Ishtar or Astoreth, the Moon, speak of the *creation of the sun* after the deluge? The waters might have reached as high as the mountain of *Nizir* (Chaldean version), or *Jebel Djudi* (the deluge mountains of the Arabian legend), or yet *Ararat* (of the Biblical narrative), and even the *Himalaya* (of the Hindu tradition), and yet not reach the sun: the Bible itself stopped short of such a miracle! It is evident that the deluge of the people who first recorded it had another meaning, less problematical and far more philosophical than that of an *universal* deluge, of which there are no geological traces whatever.

As all such Cataclysms are periodical and cyclical, and as Manu *Vai-vasvata* figures as a *generic* character, under various circumstances and events (*vide infra*: "*The Seven Manus of Humanity*"), there seems to be no

* Chap. Ixiv., Sect. xi.

serious objection to the supposition that the first "great flood" had an allegorical, as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "age of Truth," when the *Second Root Race*, "The Manu with bones," made its primeval appearance as "the Sweat-Born."*

The Second Flood—the so-called "universal"—which affected the Fourth Root Race (now conveniently regarded by theology as "the accursed race of giants," the CAINITES, and "the sons of Ham") is that flood which was first perceived by geology. If one carefully compares the accounts in the various legends of the Chaldees and other exoteric works of the nations, it will be found that all of them agree with the orthodox narratives given in the Brahmanical books. And it may be perceived that while, in the first account, "there is no God or mortal yet on Earth," when Manu Vaivasvata lands on the Himavan; in the second, the Seven Rishis are allowed to keep him company: thus showing that whereas some accounts refer to the sidereal and cosmic FLOOD before the so-called creation, the others treat, one of the Great Flood of Matter on Earth, and the other of a real watery deluge. In the *Satapatha Brâhmaṇa*, Manu finds that "the Flood had swept away all living creatures, and he alone was left"—i.e., the seed of life alone remained from the previous dissolution of the Universe, or *Mahâpralaya*, after a "Day of Brahmâ"; and the *Mahâbhârata* refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our esoteric Cosmogony :† (a) as the "Root-Manu"

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

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

on Globe A in the First Round ; (b) as the “seed of life” on Globe D in the Fourth Round ; and (c) as the “Seed of Man” at the beginning of every Root-Race—in our Fifth Race especially. The very commencement of the latter witnesses, during the Dvapara Yuga,* the destruction of the accursed sorcerers ; “of that island (Plato speaking only of its last island) beyond the Pillars of Hercules, in the Atlantic Ocean, from which there was an easy transition to other islands in the neighbourhood of another large Continent” (America). It is this “Atlantic” land which was connected with the “White Island,” and this White Island was Ruta ; but it was not the Atala and the “White Devil” of Colonel Wilford (*see “Asiatic Researches,” Vol. VIII., p. 280*), as already shown. It may well be remarked here that the Dvapara Yuga lasts 864,000 years, according to the Sanskrit texts ; and that, if the *Kali Yuga* began only about 5,000 years ago, that it is just 869,000 since that destruction took place. Again, these figures are not very widely different from those given by the geologists, who place their “glacial period” 850,000 years ago.

Then “a woman was produced who came to Manu and declared *herself his daughter, with whom he lived and begat the offspring of Manu.*” This refers to the physiological transformation of sexes during the Third Root-Race. And the allegory is too transparently clear to need much explanation. Of course, as already remarked, in the separation of sexes an androgyne being was supposed to divide his body into two halves (as in the case of Brahmâ and Vâch, and even of Adam and Eve), and thus the female is, in a certain sense, his daughter, just as he will be her son, “the flesh of his (and her) flesh and the bone of his (and her) bone.” Let it be also well remembered that not one of our Orientalists have yet learned to discern in those “contradictions and amazing nonsense,” as some call the Purânas, that a reference to a Yuga may mean a Round, a Root-Race, and often a *Sub-Race*, as well as form a page torn out of pre-cosmic theogony. This double and triple meaning is proved by various references to one and the same individual apparently, under an identical name, while it refers, in fact, to events divided by entire Kalpas. A good instance is that of Ila. She is first represented as one thing and then as another. In the exoteric legends it is said that Manu Vaivasvata, desiring to create sons, instituted a sacrifice to Mitra and Varuna ; but, through a mistake of the officiating

* The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita Yuga*. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various “family Races,” called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race—which may begin very soon—will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga.

Brahman, a daughter only was obtained—Ila. Then, “through the favour of the gods,” her *sex is changed* and she becomes a man, *Su-dyumna*. Then she is again turned into a woman, and so on; the fable adding that Siva and his consort were pleased that “she would be male one month and female another.” This has a direct reference to the Third Root-Race, whose men were androgynes. But some very learned Orientalists think (*see “Hindu Classical Dictionary”*) and have declared that “Ila was primarily food, nourishment, or a libation of milk; thence a stream of praise, personified as the goddess of speech.” The “profane” are not told, however, the reason why “a libation of milk,” or “a stream of praise,” should be *male* and *female* by turn: unless, indeed there is some “internal evidence” which the occultists fail to perceive.

In their most mystical meanings, the union of Swâyambhûva Manu with Vâch-Sata-Rupa, his own daughter (this being the first “euhemerization” of the dual principle of which Vaivasvata Manu and Ila are a secondary and a third form), stands in Cosmic symbolism as the Root-life, the germ from which spring all the Solar Systems, the worlds, angels and the gods. For, as says Vishnu:—

“From Manu all creation, gods, Asuras, man must be produced,
By him the world must be created, that which moves and moveth not. . . .”

But we may find worse opponents than even the Western Scientists and Orientalists. If, on the question of figures, Brahmins may agree with our teaching, we are not so sure that some of them, orthodox conservatives, may not raise objections to the modes of procreation attributed to their *Pitar Devatas*. We shall be called upon to produce the works from which we quote, while they will be invited by us to read their own Purânas a little more carefully and with an eye to the esoteric meaning. And then, we repeat again, they will find, under the veil of more or less transparent allegories, every statement made herein corroborated by their own works. One or two instances have already been given as regards the appearance of the Second Race, which is called the “Sweat-Born.” This allegory is regarded as a fairy-tale, and yet it conceals a psycho-physiological phenomenon, and one of the greatest mysteries of Nature.

But in view of the chronological statements made herein, it is natural to ask:—

COULD MEN EXIST 18,000,000 YEARS AGO?

To this Occultism answers in the affirmative, notwithstanding all scientific objectors. Moreover, this duration covers only the Vaivasvata-Manu *Man*, i.e., the male and female entity already separated into

distinct sexes. The two and a half Races that preceded that event may have lived 300,000,000 years ago for all that science can tell. For the geological and physical difficulties in the way of the theory could not exist for the *primeval, ethereal man* of the Occult teachings. *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter. Paul d'Assier, the Positivist, seems to have proven the fact pretty plainly,* not to speak of the accumulated testimony of the ages, and that of the modern spiritualists and mystics. It will be found difficult to reject this fact in our age of proofs, tests, and ocular demonstrations.

The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of our globe, which—owing to its being the period of its greatest physical development, for the Fourth Round is the middle-point of the life allotted to it—were far more terrible and intense than during any of the three preceding Rounds (the cycles of its earlier psychic and spiritual life and of its semi-ethereal conditions) physical Humanity has existed upon it for the last 18,000,000 years.† This period was preceded by 300,000,000 years of the mineral and vegetable development. To this, all those who refuse to accept the theory of a “boneless,” purely ethereal, man, will object. Science, which knows only of physical organisms, will feel indignant; and materialistic theology still more so. The first will object on logical and reasonable grounds, based on the preconception that all animate organisms have always existed on the same plane of materiality in all the ages; the last on a tissue of most absurd fictions. The ridiculous claim usually brought forward by theologians, is based on the virtual assumption that mankind (read Christians) on this planet have the honour of being the only human beings in the whole Kosmos, who dwell on a globe, and that they are consequently, the best of their kind.[‡]

* “*Posthumous Humanity*”—translated by H. S. Olcott, London, 1887.

† Professor Newcomb says: “The heat evolved by contraction would last only 18,000,000 years” (*“Popular Astronomy,”* p. 500); but “a temperature permitting the existence of water could not be reached earlier than 10,000,000 years ago” (*“Winchell's World-Life,”* p. 356). But Sir W. Thomson says that the whole age of the incrustation of the Earth is 18,000,000 years, though, this year, he has again altered his opinion and allows only 15,000,000 years as the age of the Sun. As will be shown in the Addenda, the divergence of scientific opinions is so great that no reliance can ever be placed upon scientific speculation.

‡ The essay on “*The Plurality of Worlds*” (1853)—an anonymous work, yet well known to have been the production of Dr. Whewell—is a good proof of this. No Christian ought to believe in either the plurality of worlds or the geological age of the globe, argues the Author; because, if it is asserted that this world is only one among the many of its kind, which are all the work of God, as it is itself; that all are the seat

The Occultists, who believe firmly in the teachings of the mother-philosophy, repel the objections of both theologians and scientists. They maintain, on their side, that, during those periods when there must have been insufferable heat, even at the two poles, successive floods, upheaval of the valleys and constant shifting of the great waters and seas, none of these circumstances could form an impediment to human life and organization, such as is assigned by them to the early mankind. Neither the heterogeneity of ambient regions, full of deleterious gases, nor the perils of a crust hardly consolidated, could prevent the First and Second Races from making their appearance even during the Carboniferous, or the Silurian age itself.

Thus the *Monads* destined to animate future Races were ready for the new transformation. They had passed their phases of immetalization, of plant and animal life, from the lowest to the highest, and were waiting for their human, more intelligent form. Yet, what could the plastic modellers do but follow the laws of evolutionary Nature? Could they, as claimed by the Biblical dead-letter, form "Lord-God"-like, or as Pygmalion in the Greek allegory, Adam-Galatea out of volcanic dust, and breathe a *living soul* into Man? No: because the soul was already there, latent in its *Monad*, and needed but a *coating*. Pygmalion, who fails to *animate his statue*, and Bahak-Zivo of the Nazarean Gnostics, who fails to construct "a human soul in the creature," are, as conceptions, far more philosophical and scientific than Adam, taken in the dead-letter sense, or the Biblical Elohim-Creators. Esoteric philosophy, which teaches spontaneous generation—after the Sishta and Prajāpati have thrown the seed of life on the Earth—shows the lower angels able to *construct physical* man only, even with the help of Nature, after having evolved the ethereal form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, *protoplasmic* model.

This will again be objected to: "Spontaneous Generation" is an exploded theory, we shall be told. Pasteur's experiments disposed of it twenty years ago, and Professor Tyndall is against it. Well, suppose he is? He ought to know that, should spontaneous generation

of life, all the realm and dwelling of intelligent creatures endowed with will, subject to law and capable of free-will; then, it would become extravagant to think that *our* world should have been the subject of God's favours and His special interference, of His communications and His *personal visit*. Can the Earth presume to be considered the centre of the moral and religious Universe, he asks, if it has not the slightest distinction to rely upon in the physical Universe? Is it not as absurd to uphold such an assertion (of the plurality of inhabited worlds), as it would be to-day to uphold the old hypothesis of Ptolemy, who placed Earth in the centre of our system? . . . The above is quoted from memory, yet *almost textually*. The author fails to see that he is bursting his own soap-bubble with such a defence.

be indeed proven impossible in our present world-period and actual conditions—which the Occultists deny—still it would be no demonstration that it could not have taken place under different cosmic conditions, not only in the seas of the Laurentian period, but even on the then convulsed Earth. It would be interesting to know how Science could ever account for the appearance of species and life on Earth, especially of *Man*, once that she rejects both the Biblical teachings and spontaneous generation. Pasteur's observations, however, are far from being perfect or proven. Blanchard and Dr. Lutaud reject their importance and show that they have none. The question is so far left *sub judice*, as well as that other one “when, at what period, life appeared on the Earth?” As to the idea that Hæckel's Moneron—a pinch of salt!—has solved the problem of the origin of life, it is simply absurd. Those materialists, who feel inclined to pooh-pooh the theory of the “Self-existent,” the “Self-born heavenly man,” represented as an ethereal, astral man, must excuse even a tyro in Occultism laughing, in his turn, at some speculations of modern thought. After proving most learnedly that the primitive speck of *protoplasm* (moneron) is neither animal nor plant, but both, and that it *has no ancestors* among either of these, since it is that moneron which serves as a point of departure for all organized existence, we are finally told that *the Monera are their own ancestors*. This may be very scientific, but it is very metaphysical also; too much so, even for the Occultist.

If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life. Even the simple physical form and the evolution of species show how Nature proceeds. The scale-bound, gigantic sauria, the winged pterodactyl, the Megalosaurus, and the hundred-feet long Iguanodon of the later period, are the transformations of the earliest representatives of the animal kingdom found in the sediments of the primary epoch. There was a time when all those above enumerated “antediluvian” monsters appeared as filamentoid infusoria without shell or crust, with neither nerves, muscles, organs nor sex, and reproduced their kind by gemmation: as do microscopical animals also, the architects and builders of our mountain ranges, agreeably to the teachings of science. Why not man in this case? Why should he not have followed the same law in his growth, *i.e.*, gradual condensation? Every unprejudiced person would prefer to believe that primeval humanity had at first an ethereal—or, if so preferred, a huge filamentoid, jelly-like form, evolved by gods or natural “forces,” which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge, physical form of the Fourth Race Man,—rather

than believe him created of the dust of the Earth (*literally*), or from some unknown anthropoid ancestor.

Nor does our esoteric theory clash with scientific data, except on first appearance, as Dr. A. Wilson, F.R.S., says, in a letter to "*Knowledge*," (Dec. 23, 1881). "Evolution—rather Nature, in the light of evolution—has only been studied for some *twenty-five years or so*. That is, of course, a mere fractional space in the history of human thought." And just because of that we do not lose all hope that materialistic science will amend its ways, and will gradually accept the esoteric teachings—if even at first divorced from their (to science) too metaphysical elements.

Has the last word on the subject of human evolution yet been said? "Each answer to the great Question (Man's Real Place in Nature), invariably asserted by the followers of its propounder, if not by himself, to be *complete and final*, remains in high authority and esteem, *it may be for one century, it may be for twenty*," writes Prof. Huxley; "but, as invariably, time proves each reply to have been a *mere approximation to the truth—tolerable chiefly on account of the ignorance of those by whom it was accepted, and wholly intolerable when tested by the larger knowledge of their successors*!! Will this eminent Darwinian admit the possibility of his *pithecoid ancestry* being assignable to the list of "wholly intolerable beliefs," in the "larger knowledge" of Occultists? *But whence the savage?* Mere "rising to the civilized state" does not account for the evolution of form.

In the same letter, "The Evolution of Man," Dr. Wilson makes other strange confessions. Thus, he observes, in answer to the queries put to "*Knowledge*" by "G. M.":—

"'Has evolution effected any change in man? If so, what change? If not, why not?' . . . If we refuse to admit (as science does) that man was created a perfect being, and then became degraded, there exists only another supposition—that of evolution. If man has arisen from a savage to a civilized state, that surely is evolution. *We do not yet know, because such knowledge is difficult to acquire, if the human frame is subject to the same influences as those of lower animals.* But there is little doubt that elevation from savagery to civilized life means and implies 'evolution,' and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other circumstances, have made the facts and course of his 'evolution' very difficult to trace."

This very difficulty ought to make the Evolutionists more cautious in their affirmations. But why is evolution *impossible*, if "man was created a perfect being, and then became degraded?" At best it can only apply

to the *outward, physical man*. As remarked in "*Isis Unveiled*," Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from the universals. The Aristotle-Baconian method may have its advantages, but it has undeniably already demonstrated its defects. Pythagoras and Plato, who proceeded from the Universals downwards, are now shown more learned, in the light of modern science, than was Aristotle. For he opposed and denounced the idea of the revolution of the earth and even of its rotundity. "Almost all those," he wrote, "who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary. . . ." Because (a) the Pythagoreans were Initiates, and (b) they followed the deductive method. Whereas, Aristotle, the father of the inductive system, complained of those who taught that "the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day" (*Vide De Cælo*, Book II., c. 13.) The same with regard to man. The theory taught in the Secret Doctrine, and now expounded, is the only one, which can—without falling into the absurdity of a "miraculous" man created out of the dust of the Earth, or the still greater fallacy of man evolving from a pinch of lime-salt, (the ex-protoplasmic moneron)—account for his appearance on Earth.

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

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

† The Monera are indeed *Protista*. They are neither animals "nor plants," writes Haeckel; ". . . the whole body of the Moneron represents nothing more than a single thoroughly homogeneous particle of albumen in a firmly adhesive condition." ("Journal of Microscopical Science," Jan., 1869, p. 28.)

regions, and the universally common lizard*—how can man alone escape the general law? “There were giants on earth in those days,” says *Genesis*, repeating the statement of all the other Eastern Scriptures; and the *Titans* are founded on anthropological and physiological fact.

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

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

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

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

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

† “*Force and Matter*”; by L. Büchner, edited by J. F. Collingwood, F.R.S.L., p. 61.

(Coleman.) To this the Vishnu Purâna contains a reply, which has forced certain Orientalists to open their eyes very widely.

. . . “The Sun is stationed, for all time, in the middle of the day, and over against midnight, in all the *Dwîpas* (continents), Maitreya! But the rising and the setting of the *Sun* being perpetually *opposite to each other*—and in the same way, all the cardinal points, and so the cross-points, Maitreya; people speak of the rising of the Sun where they see it; and where the Sun disappears, there, to them, is his setting. Of the Sun, which is always in *one and the same place*, there is neither setting nor rising, for what is called rising and setting are only the seeing and the *not seeing* the Sun.” (*Vishnu Purâna, Book II., ch. viii.*)

To this Fitzedward Hall remarks, “The Heliocentricism taught in this passage is remarkable. It is contradicted, however, a little further on.” Contradicted *purposely*, because it was a secret temple-teaching. Martin Haug remarked the same teaching in another passage. It is useless to calumniate the Aryans any longer.

To return to the Chronology of the geologists and anthropologists. We are afraid Science has no reasonable grounds on which she could oppose the views of the Occultists in this direction. Except that “of man, the highest organic being of creation, not a trace was found in the primary strata; only in the uppermost, the so-called alluvial layer,” is all that can be urged, so far. That man was *not the last member in the mammalian family*, but the first in *this Round*, is something that science will be forced to acknowledge one day. A similar view also has already been mooted in France on very high authority.

That man can be shown to have lived in the mid-Tertiary period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals*, is a statement that science *cannot* deny and which has now been proven by de Quatrefages.* But even supposing his existence in the Eocene period is not yet demonstrated, what period of time has elapsed since the Cretaceous period? We are aware of the fact that only the boldest geologists dare to place man further back than the Miocene age. But how long, we ask, is the duration of those ages and periods since the Mesozoic time? On this, after a good deal of speculation and wrangling, science is silent, the greatest authorities upon the subject being compelled to answer to the question: “We do not know.” This ought to show that the men of science are no greater authorities in this matter than are the profane. If, according to Prof. Huxley, “the time represented by the coal formation would be six millions of years,† how many more millions would be required to cover

* “*Introduction à l'Etude des Races Humaines.*”

† “*Modern Science and Modern Thought,*” by S. Laing, p. 32.

the time from the Jurassic period, or the middle of the so-called "Reptilian" age (when the Third Race appeared), up to the Miocene, when the bulk of the Fourth Race was submerged? *

The writer is well aware that those specialists, whose computations of the ages of the globe and man are the most liberal, always had the shyer majority against them. But this proves very little, since the majority rarely, if ever, turns out to be right in the long run. Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day (in the Encyclopædias) along with Cagliostro and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that "Mesmerism" under its new name of Hypnotism—a false nose on a very old face—is accepted by science, it does not strengthen one's respect for that majority, when one sees the ease and unconcern with which its members treat of "Hypnotism," "Telepathic Impacts," and its other phenomena. They speak of it, in short, as if they had believed in it since the days of Solomon, and had never called its votaries, only a few years ago, "lunatics and impostors!" †

The same revulsion of thought is in store for the long period of years, claimed by esoteric philosophy as the age of sexual and physiological mankind. Therefore even the Stanza which says:—

"The mind-born, the boneless, gave being to the will-born with bones"; adding that this took place in the middle of the *Third* Race 18,000,000 years ago—has yet a chance of being accepted by future scientists.

As far as XIXth century thought is concerned, we shall be told, even by some personal friends who are imbued with an abnormal respect for the shifting conclusions of science, that such a statement is absurd. How much more improbable will appear our further assertion, to the effect that the antiquity of the *First* Race dates back millions of years beyond this again. For, although the exact figures are withheld, and it is out of the question to refer the incipient evolution of the primeval Divine

* "Esoteric Buddhism," p. 70.

† The same fate is in store for spiritualistic phenomena and all the other psychological manifestations of the *inner* Man. Since the days of Hume, whose researches culminated in a nihilistic idealism, Psychology has gradually shifted its position to one of crass materialism. Hume is regarded as a psychologist, and yet he denied *a priori* the possibility of phenomena in which millions now believe, including many men of science. The Hylo-idealists of to-day are rank Annihilationists. The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is *psychism* and not *psychology*; it reminds one as little of the Vedantic teaching as the pessimism of Schopenhauer and von Hartmann recalls the esoteric philosophy, the heart and soul of true Buddhism.

Races with *certainty* to either the early Secondary, or the Primary ages of geology, one thing is clear: that the figures 18,000,000 of years, which embrace the duration of *sexual, physical*, man, have to be enormously increased if the whole process of spiritual, astral and physical development is taken into account. Many geologists, indeed, consider that the duration of the Quaternary and Tertiary Ages demands the concession of such an estimate; and it is quite certain that no terrestrial conditions whatever negative the hypothesis of an Eocene Man, if evidence for his reality is forthcoming. Occultists, who maintain that the above date carries us far back into the secondary or "Reptilian" age, may refer to M. de Quatrefages in support of the possible existence of man in that remote antiquity. But with regard to the earliest Root-Races the case is very different. If the thick agglomeration of vapours, charged with carbonic acid, that escaped from the soil or was held in suspension in the atmosphere since the commencement of sedimentation, offered a fatal obstacle to the life of human organisms as now known, how, it will be asked, could the primeval men have existed? This consideration is, in reality, out of court. Such terrestrial conditions as were then operative had no touch with the plane on which the evolution of the *ethereal astral* races proceeded. Only in relatively recent geological periods, has the spiral course of cyclic law swept mankind into the lowest grade of physical evolution—the plane of gross material causation. In those early ages, *astral* evolution was alone in progress, and the two planes, the astral and the physical,* though developing on parallel lines, had no direct point of contact with one another. It is obvious that a shadow-like *ethereal* man is related by virtue of his organization—if such it can be called—only to that plane from which the substance of his *Upadhi* is derived.

There are things, perhaps, that may have escaped the *far-seeing*—but not *all-seeing*—eyes of our modern naturalists; yet it is Nature herself who undertakes to furnish the missing links. Agnostic speculative thinkers have to choose between the version given by the Secret Doctrine of the East, and the hopelessly materialistic Darwinian and Biblical accounts of the origin of man; between no soul and no spiritual evolution, and the Occult doctrine which repudiates "Special creation" and the "Evolutionist" Anthropogenesis equally.

Again, to take up the question of "Spontaneous generation"; life—as science shows—has not always reigned on this terrestrial plane.

* It must be noted that, though the astral and physical planes of matter ran parallel with one another even in the earliest geological ages, yet they were not in the same phases of manifestation in which they are now. The Earth did not reach its present *grude of density* till 18,000,000 years ago. Since then both the physical and astral planes have become grosser.

There was a time when even the Haeckelian Moneron—that simple globule of Protoplasm—had not yet appeared at the bottom of the seas. Whence came the *Impulse* which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into the *Urschleim* of Oken, that organic “slime,” now christened protoplasm. What were the prototypes of the Monera? They, at least, could not have fallen in meteorites from other globes already formed, Sir W. Thomson’s wild theory to this effect, notwithstanding. And if *they have* so fallen; if our Earth got its supply of life-germs from other planets; who, or *what*, had carried them into those planets? Here, again, unless the Occult teaching is accepted, we are compelled once more to face a *miracle*; to accept the theory of a *personal, anthropomorphic Creator*, the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. Let not the modern philosopher, while arbitrarily placing himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitively so far below the conceptions of even the ancient Greeks, themselves on a far lower level, in these respects, than the philosophers of Eastern Aryan antiquity. Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the monotheists; between which two it stands on its own entirely neutral ground. Hylozoism *demands* absolute Divine Thought, which would *pervade* the numberless active, creating Forces, or “*Creators*”; which *entities* are moved by, and have their being in, from, and through that Divine Thought; the latter, nevertheless, having no more personal concern in them or *their* creations, than the Sun has in the sun-flower and its seeds, or in vegetation in general. Such active “*Creators*” are known to exist and are believed in, because perceived and sensed by the *inner* man in the Occultist. Thus the latter says that an ABSOLUTE Deity, having to be unconditioned and unrelated, cannot be thought of at the same time as an active, creating, one living god, without immediate degradation of the ideal.* A Deity that manifests in *Space* and *Time*—these two being simply the forms of THAT which is the Absolute ALL—can be but a fractional part of the

* The conception and definition of the *Absolute* by Cardinal Cusa may satisfy only the Western mind, imprisoned, so unconsciously to itself, and entirely degenerated by long centuries of scholastic and theological sophistry. But this “Recent philosophy of the Absolute,” traced by Sir W. Hamilton to Cusa, would never satisfy the more acutely metaphysical mind of the Hindu Vedantin.

whole. And since that "all" cannot be divided in its absoluteness, therefore that *sensed* creator (we say *Creators*) can be at best but the mere *aspect* thereof. To use the same metaphor—inadequate to express the full idea, yet well adapted to the case in hand—these creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring—the Manvantaric dawn of the Earth—in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. This was so well understood in antiquity, that even the moderately religious Aristotle remarked that such work of direct creation would be quite *unbecoming* to God— $\alpha\piρεπὲς τῷ Θεῷ$. Plato and other philosophers taught the same: deity cannot set its own hand to creation,— $\alphaὐτούργεῖν ἄπαντα$. This Cudworth calls "Hylozoism." As old Zeno is credited by Laertius with having said, "Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted."*

Let us return to our subject, pausing to think over it. Indeed, if there was vegetable life during those periods that could feed on the then deleterious elements; and if there was even animal life whose aquatic organization could be developed, notwithstanding the supposed scarcity of Oxygen, why could there not be human life also, in its incipient physical form, *i.e.*, in a race of beings adapted for that geological period and its surroundings? Besides, science confesses that it knows nothing of the real length of "geological periods."

But the chief question before us is, whether it is quite certain that, from the time of that which is called the "Azoic" age, there ever was such an atmosphere as that hypothesised by the Naturalists. Not all the physicists agree with this idea. Were the writer anxious to corroborate the teachings of the Secret Doctrine by exact science, it would be easy to show, on the admission of more than one physicist, that the atmosphere has changed little, if at all, since the first condensation of the oceans—*i.e.*, since the Laurentian period, the *Pyrolithic* age. Such, at any rate, is the opinion of Blanchard, S. Meunier, and even of Bischof—as the experiments of the latter scientist with basalts have shown. For were we to take the word of the majority of scientists as to the quantity of deadly gases, and of elements entirely saturated with carbon and nitrogen, in which the vegetable and animal kingdoms are shown to have lived, thriven, and developed, then one would have to come to the curious conclusion that there were, in those days, oceans

* Cudworth's "*Intellectual System*," I. p. 328.

of *liquid carbonic acid*, instead of water. With such an element, it becomes doubtful whether the Ganoids, or even the Primitive Trilobites themselves could live in the oceans of the primary age—let alone in those of the Silurian, as shown by Blanchard.

The conditions that were necessary for the earliest race of mankind, however, require no elements, whether simple or compound. That which was stated at the beginning is maintained. The spiritual ethereal Entity which lived in Spaces unknown to Earth, before the first sidereal “jelly-speck” evolved in the ocean of crude Cosmic Matter,—billions and trillions of years before our globular speck in infinity, called Earth, came into being and generated the *Moneron* in its drops, called Oceans—needed no “elements.” The “Manu with soft bones” could well dispense with calcic phosphate, as he had no bones, save in a figurative sense. And while even the Monera, however homogeneous their organism, still required physical conditions of life that would help them toward further evolution, the being which became primitive Man and the “Father of man,” after evolving on planes of existence undreamt of by science, could well remain impervious to any state of atmospheric conditions around him. The primitive ancestor, in Brasseur de Bourbourg’s “*Popul-Vuh*,” who—in the Mexican legends—could act and live with equal ease under ground and water as upon the Earth, answers only to the Second and early Third Races in our texts. And if the three kingdoms of Nature were so different in *pre-diluvian* ages, why should not man have been composed of materials and combinations of atoms now entirely unknown to physical science? The plants and animals now known, in almost numberless varieties and species, have all developed, according to scientific hypotheses, from primitive and far fewer organic forms. Why should not the same have occurred in the case of man, the elements, and the rest? “Universal Genesis starts from the one, breaks into three, then five, and finally culminates into seven, to return into four, three, and one.” (Commentary.)

For additional proofs consult Part II. of this Volume, “The Septenary in Nature.”
