

STANZA XII.

THE FIFTH RACE AND ITS DIVINE INSTRUCTORS.

§§ (47) The remnants of the first two races disappear for ever. Groups of the various Atlantean races saved from the Deluge along with the Forefathers of the Fifth. (48) The origins of our present Race, the Fifth. The first divine Dynasties. (49) The earliest glimmerings in History, now pinned to the allegorical chronology of the Bible, and "universal" History slavishly following it.—The nature of the first instructors and civilizers of mankind.

47. FEW (*men*) REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED, REMAINED. THE MOON-COLOURED (*of the primitive Divine Stock*) WERE GONE FOR EVER (*a*)

48. THE FIFTH RACE PRODUCED FROM THE HOLY STOCK (*remained*). IT WAS RULED BY HER FIRST DIVINE KINGS.

49. THE "SERPENTS" WHO RE-DESCENDED; WHO MADE PEACE WITH THE FIFTH (*Race*), WHO TAUGHT AND INSTRUCTED IT (*b*)

(*a*) This verse (47) relates to the Fifth Race. History does not begin with it, but living and ever-recurring tradition does. History—or what is called history—does not go further back than the fantastic origins of our fifth sub-race, a "few thousands" of years. It is the sub-divisions of this first sub-race of the Fifth Root-Race which are referred to in the sentence, "Some yellow, some brown and black, and some red, remained." The "moon coloured" (*i.e.*, the First and the Second Races) were gone for ever—ay, without leaving any traces whatever; and that, so far back as the third "Deluge" of the Third Lemurian race, that "Great Dragon," whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the Verse in the COMMENTARY which says:

"*The GREAT DRAGON has respect but for the 'SERPENTS' of WISDOM, the Serpents whose holes are now under the triangular stones,*" *i.e.*, "the Pyramids, at the four corners of the world."

(*b*) This tells us clearly that which is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or "Wise" men of the three Races (the Third, Fourth and the Fifth) dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not

actually under a pyramid. For such "pyramids" existed in the four corners of the world and were never the monopoly of the land of the Pharaohs, though until found scattered all over the two Americas, under and over ground, beneath and amidst virgin forests, as in plain and vale, they were supposed to be the exclusive property of Egypt. If the true geometrically correct pyramids are no longer found in European regions, many of the supposed early *neolithic* caves, of the colossal triangular, pyramidal and conical *menhirs* in the Morbihan, and Brittany generally; many of the Danish tumuli and even of the "giant tombs" of Sardinia with their inseparable companions, the *nuraghi*, are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the—"some yellow, some brown and black, and some red"—races that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato's Atlantean island, and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East. Those who can hardly accept the antiquity of the human race so far back as the 57,000 years assigned by Dr. Dowler to the skeleton found by him at New Orleans on the banks of the Mississippi, will, of course, reject these facts. But they may find themselves mistaken some day. It is the foolish self-glorification of the Arcadians who styled themselves *προσέληνοι*—older than the moon—and of the people of Attica, who claimed that they had existed before the sun appeared in heaven, that we may disparage, not their undeniable antiquity. Nor can we laugh at the universal belief that we had giant ancestors. The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken for human bones, does not make away with the difficulty that, of all the mammals, man is the only one whom science will not allow to have dwarfed down, like all other animal frames, from the giant *homo diluvii* to the creature between 5 and 6 feet that he is now.

But the "Serpents of Wisdom" have preserved their records well, and the history of the human evolution is traced in heaven as it is traced on underground walls. Humanity and the *stars* are bound together indissolubly, because of the *intelligences* that rule the latter.

Modern symbologists may scoff at this and call it "fancy," but "it is unquestionable that the Deluge has (ever) been associated in the legends of some Eastern peoples not only with the Pyramids, but also with the constellations," writes Mr. Staniland Wake ("*The Great Pyramid*"). The "Old Dragon" is identical with the "great Flood." says Mr. Proctor (in "*Knowledge*," Vol. I., p. 243): "We know that in the past the constellation of the Dragon was at the pole, or boss, of the celestial sphere. In stellar temples . . . the Dragon would be the

uppermost or ruling constellation . . . it is singular how closely the constellations . . . correspond in sequence and in range of right ascension with the events recorded respecting the (Biblical) Flood."

The reasons for this *singularity* have been made clear in this work. But it shows only that there were *several* Deluges mixed up in the memories and traditions of the sub-races of the Fifth Race. The first great "Flood" was astronomical and cosmical, while several others were *terrestrial*. Yet, this did not prevent our very learned friend Mr. Gerald Massey—an *Initiate* truly in the mysteries of the British Museum, still only a *Self-initiate*—from declaring and insisting that the *Atlantean* submersion and Deluge were only the anthropomorphized fancies of ignorant people; and that Atlantis was no better than an *astronomical allegory*. Nevertheless, the great Zodiacal allegory is based upon historical events, and one can hardly interfere with the other; and it stands also to reason that every student of Occultism knows what that astronomical and zodiacal allegory means. Smith shows in the Nimrod Epic of the Assyrian tablets the real meaning of it. Its "*twelve cantos*" refer to the annual course of the Sun through the twelve months of the year. Each tablet answers to a special month, and contains a distinct reference to the animal forms in the signs of the Zodiac"; the eleventh canto being "consecrated to Rimmon, the God of storms and of rain, and harmonizes with the eleventh sign of the Zodiac—Aquarius, or the Waterman" (*Nineteenth Century*, 1882, p. 236). But even this is preceded in the old records by the *pre-astronomical* Cosmic FLOOD, which became allegorized and symbolized in the above Zodiacal or Noah's Flood. But this has nothing to do with Atlantis. The Pyramids are closely connected with the ideas of both the Great Dragon (the constellation), the "Dragons of Wisdom," or the great Initiates of the Third and Fourth Races, and the Floods of the Nile, regarded as a divine reminder of the great Atlantic Flood. The astronomical records of Universal History, however, are said to have had their beginnings with the Third Sub-race of the Fourth Root-race or the Atlanteans. When was it? Occult data show that even since the time of the regular establishment of the Zodiacal calculations in Egypt, *the poles have been thrice inverted*.

We will presently return once more to this statement. Such symbols as are represented by the Signs of the Zodiac—a fact which offers a handle to materialists upon which to hang their one-sided theories and opinions—have too profound a signification, and their bearing upon our Humanity is too important to suffer dismissal in a few words. Meanwhile, we have to consider the meaning of that other statement which mentions (verse 48) the first *divine Kings*, who are said to have "redescended," guided and *instructed* our Fifth Race after the last deluge!

We shall consider this last claim historically in the sections that follow, but must end with a few more details on the subject of "Serpents."

The rough commentaries on the Archaic Stanzas have to end here. Further elucidation requires proofs obtained from ancient, mediæval, and modern works that have treated of these subjects. All such evidence has now to be gathered in, collated and brought together in better order, so as to compel the attention of the reader to this wealth of historical proofs. And as the manifold meaning of the weird symbol—so often referred to and suggestive of the "tempter of man" in the orthodox light of the church—can never be too strongly insisted upon, it seems more advisable to exhaust the subject by every available proof at this juncture, even at the risk of repetition. The Titans and Kabirs have been invariably made out by our theologians and some pious symbologists as indissolubly connected with the grotesque personage called *devil*, and every proof to the contrary has been hitherto as invariably rejected and ignored; therefore, the occultist must neglect nothing which may tend to defeat this conspiracy of slander. It is proposed to divide the subjects involved in these three last verses into several groups, and examine them in this final chapter as carefully and as fully as space permits. A few more details may thus be added to the general evidences of antiquity, on the most disputed tenets of Occultism and the Esoteric Doctrine—the bulk of which will be found in Part II. on Symbology.

SERPENTS AND DRAGONS UNDER DIFFERENT SYMBOLISMS.

The name of the Dragon in Chaldea was not written phonetically, but was represented by two monograms, *probably* meaning, according to the Orientalists, "the scaly one." "This description," very pertinently remarks G. Smith, "of course might apply either to a fabulous dragon, a serpent, or a fish," and we may add: "It applies in one case to *Makara*, the tenth Zodiacal sign, meaning in Sanskrit a non-descript amphibious animal, generally called Crocodile, and really signifying something else. (*Vide* Part II., "*The Mysteries of the Hebdomad*."") This, then, is a virtual admission that the Assyriologists, at all events, know nothing certain as to the status of the "Dragon" in ancient Chaldea, whence the Hebrews got *their* symbolism, only to be afterwards robbed of it by the Christians, who made of the "Scaly one" a living entity and a maleficent power.

A specimen of Dragons, "winged and scaled," may be seen in the British Museum. Representing the events of the Fall according to the same authority, there are also two figures sitting on each side of a tree, and holding out their hands to the "apple," while at the back of the "Tree"

is the Dragon-Serpent. Esoterically, the two figures are two "Chaldees" ready for initiation, the Serpent symbolising the "Initiator"; while the jealous gods, who curse the three, are the exoteric profane clergy. Not much of the literal "Biblical event" there, as any occultist can see.

"The Great Dragon has respect but for the Serpents of Wisdom," says the Stanza; thus proving the correctness of our explanation of the two figures and the "Serpent."

"*The Serpents who redescended . . . who taught and instructed*" the Fifth Race. What sane man is capable of believing in our day that *real* serpents are hereby meant? Hence the rough guess, now become almost an axiom with the men of science, that those who wrote in antiquity upon various sacred Dragons and Serpents either were superstitious and credulous people, or were bent upon deceiving those more ignorant than themselves. Yet, from Homer downwards, the term implied something hidden from the profane.

"Terrible are the gods when they manifest themselves"—those *gods* whom men call *Dragons*. And Ælianus, treating in his "*De Naturâ Animalium*" of these Ophidean symbols, makes certain remarks which show that he understood well the nature of this most ancient of symbols. Thus he most pertinently explains with regard to the above Homeric verse—"For the Dragon, while sacred and to be worshipped, *has within himself something still more of the divine nature* of which it is better (for others?) to remain in ignorance" (Book xi., ch. 17).

This "Dragon" having a septenary meaning, the highest and the lowest may be given. The former is identical with the "Self-born," the Logos (the Hindu *Aja*). He was the second person of the Trinity, the Son, with the Christian Gnostics called the Naasenians, or Serpent-Worshippers. His symbol was the constellation of the Dragon.* Its seven "stars" are the seven stars held in the hand of the "Alpha and Omega" in *Revelation*. In its most terrestrial meaning, the term "Dragon" was applied to the *Wise* men.

This portion of the religious symbolism of antiquity is very abstruse and mysterious, and may remain incomprehensible to the profane. In our modern day it so jars on the Christian ear that it can hardly escape, all civilization notwithstanding, being regarded as a direct denunciation of the most cherished Christian dogmas, the subject of which required, to do it justice, the pen and genius of Milton, whose poetical fiction has now taken root in the Church as a revealed dogma.

Did the allegory of the Dragon and his supposed conqueror in

* As shown by H. Lizeray in the "*Trinité Chrétienne Devoilée*"—placed between the immutable Father (the Pole, a fixed Point) and mutable matter, the Dragon transmits to the latter the influences received by him from the Pole, whence his name—the *Verbum*.

Heaven originate with St. John, and in his *Revelation*? Emphatically we answer—No. His “Dragon” is Neptune, the symbol of Atlantean magic.

To demonstrate the negation the reader is asked to examine the symbolism of the Serpent or the Dragon under its several aspects.

THE SIDEREAL AND COSMIC GLYPHS.

Every astronomer—besides Occultists and Astrologers—knows that, figuratively, the astral light, the milky way, and also the path of the Sun to the tropics of Cancer and Capricorn, as well as the circles of the Sidereal or Tropical year, were always called “Serpents” in the allegorical and mystic phraseology of the adepts.

This, cosmically, as well as metaphorically. Poseidon is a “Dragon”: “*Chozzar*, called by the profane Neptune” (Peratæ Gnostics); the “Good and Perfect Serpent,” the Messiah of the Naaseni, whose symbol in Heaven is *Draco*.

But one ought to discriminate between the characters of this symbol. For instance: Zoroastrian Esotericism is identical with that of the Secret Doctrine; and when, as an example, we read in the *Vendidad* complaints uttered against the “Serpent,” whose bites have transformed the beautiful, eternal spring of Airyana-Vaêgô, changing it into winter, generating disease and death, at the same time as mental and psychic consumption, every occultist knows that the Serpent alluded to is the north pole, as also the pole of the heavens.* The latter produces the seasons according to the angle at which it penetrates the centre of the earth. The two axes were *no more parallel*; hence the eternal spring of Airyana Vaêgô by the good river Dâitya had disappeared, and “the Aryan Magi had to emigrate to Sagdiani”—say the exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the “land of bliss” of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Aryans of the post-diluvian age could, of course, hardly recognise the mountains, on the summits of which their forefathers had met *before the Flood*, and conversed with the pure “Yazathas” (celestial Spirits of the Elements), whose life and food they had once shared. As shown by Eckstein (*Revue Archéologique*, 8th year, 1885), “the Vendidad seems to point out a great change in the atmosphere of central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighbourhood of the Kara-Korum chain.”

* Symbolized by the Egyptians under the form of a Serpent with a hawk's head.

The Egyptians, according to Eusebius, who for once (and for a wonder) wrote the truth, symbolised Kosmos by a large fiery circle, representing a serpent with a hawk's head lying across its diameter. "Here we have the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when the whole Zodiac in 25,000 (odd) years, must have reddened with the solar blaze, and *each sign must have been vertical to the polar region.*" (See Mackey's "*Sphinxiad.*")

Meru—the abode of the gods—was placed, as before explained, in the North Pole, while *Pâtâla*, the nether region, was supposed to lie in the South. As each symbol in esoteric philosophy has *seven keys*, geographically, *Meru* and *Pâtâla* have one significance and represent localities; while astronomically, they have another, and mean "the two poles," which meaning ended by their being often rendered in *exoteric* sectarianism—the "Mountain" and the "Pit," or Heaven and Hell. If we hold at present only to the astronomical and geographical significance, it may be found that the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers; they had reasons, and good ones for naming one the "*Mountain*" and the other the "*Pit.*" As the author just quoted half explains, *Helion* and *Acheron* meant nearly the same: "*Heli-on is the Sun in the highest*" (Helios, Heli-on, the "most high"); "and *Acheron* is 32 deg. above the pole, and 32 below it, the allegorical river being thus supposed to touch the northern horizon in the latitude of 32 degrees. The vast concave, that is for ever hidden from our sight and which surrounded the southern pole, being therefore called the *PIT*, while observing, toward the Northern pole that a certain circuit in the heavens always appeared above the horizon—they called it the *Mountain*. As Meru is the high abode of the Gods, these were said to *ascend* and *descend* periodically; by which (astronomically) the *Zodiacal* gods were meant, the passing of the original North Pole of the Earth to the South Pole of the heaven." "In that age," adds the author of that curious work, the "*Sphinxiad*" and of "*Urania's Key to the Revelations*"—"at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the North Pole to the north horizon; crossing the *eight coils of the Serpent* (eight sidereal years, or over 200,000 solar years), which would seem like an imaginary *ladder* with *eight staves* reaching from the earth up to the pole, *i.e.*, the throne of Jove. Up this ladder, then, the Gods, *i.e.*, the signs of the Zodiac, ascended and descended. (Jacob's ladder and the angels) . . . It is more than 400,000 years since the Zodiac formed the sides of this ladder." . . .

This is an ingenious explanation, even if it is not altogether free from occult heresy. Yet it is nearer the truth than many of a more scientific

and especially theological character. As just said, the Christian trinity was purely astronomical from its beginning, which made Rutilius say—of those who euhemerized it—“*Judea gens, radix stultorum.*”

But the profane, and especially the Christian fanatics, ever in search of scientific corroboration for their *dead-letter* texts, will persist in seeing in the celestial pole the true Serpent of Genesis, Satan, the Enemy of mankind, instead of what it is—a cosmic metaphor. *When the gods are said to forsake the earth*, it does not only mean the gods, protectors and instructors, but also the *minor* gods—the regents of the Zodiacal signs. Yet, the former, as actual and existing Entities which gave birth to, nursed, and instructed mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as much as in the Hindu Gospels. Ormazd, or Ahura-Mazda, the “Lord of Wisdom,” is the synthesis of the Amshaspendis (or *Amesha-Spenta*—“Immortal Benefactors”),* the “Word,” however, or the *Logos* and its six highest aspects in Mazdyanism. These “Immortal Benefactors” are described in *Zamyad yasht* as the “Amesha-Spentas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike . . . which are the creators and destroyers of the creatures of Ahura-Mazda, their creators and overseers, their protectors and rulers”

These few lines alone indicate the dual and even the triple character of the Amshaspendis, our Dhyana-Chohans or the “Serpents of Wisdom.” They are identical with, and yet separate from Ormazd (Ahura-Mazda). They are also the Angels of the Stars of the Christians—the *Star-yazatas* of the Zoroastrians—or again the seven planets (including the sun) of every religion.† The epithet—“the shining having efficacious eyes”—proves it. This on the physical and sidereal planes. On the spiritual, they are the divine powers of Ahura-Mazda; but on the astral or psychic plane again, they are the “Builders,” the “watchers,” the *Pitar* (fathers), and the first Preceptors of mankind.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the *Logos* (under whatever name known to us), *i.e.*, an *essential* incarnation of one of “the seven,” of the “divine Spirit who is sevenfold”; and (b) who had not appeared before, during the

* Also translated as “blissful Immortals” by Dr. W. Geiger; but the first is more correct.

† These “seven” became the eight, the *Ogdoad*, of the later *materialized* religions, the seventh, or the highest principle, being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit.

past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Narâyana, and Gautama gives a series of his previous births; and why the former, especially, being “the *very supreme* Brahmâ,” is yet called *Amsâmsâvatâra*—“a part of a part” only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a “prince on Earth,” who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the Logos, individualized as a God or “Angel” (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only “the parts of a part” on earth, though *de facto* the One Supreme in Nature.

This is the metaphysics of Theogony. And, as every “Power” among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it,* hence the many meanings in every symbol, which, unless interpreted according to the esoteric methods, generally lead to an inextricable confusion.

Does the Western Kabbalist—generally an opponent of the Eastern Occultist—require a proof? Let him open Eliphas Lévi's *Histoire de la Magie*, p. 53, and carefully examine his “*Grand Symbole Kabalistique*” of the Zohar. He will find, on the engraving given, a *white* man standing erect and a *black* woman upside down, *i.e.*, standing on her head, her legs passing under the extended arms of the male figure, and protruding behind his shoulders, while their hands join at an angle on each side. Eliphas Lévi makes of it, God and Nature; or God, “light,” mirrored inversely in “Nature and Matter,” darkness. Kabalistically and symbolically he is right; but only so far as emblematical cosmogony goes. Nor has he invented the symbol any more

* These elements are:—The cosmic, the terrene, the mineral, the vegetable, the animal, the aqueous, and finally the human—in their physical, spiritual, and psychic aspects.

than the Kabalists have: the two figures in white and black stone have existed in the temples of Egypt from time immemorial—agreeably to tradition; and historically—ever since the day of King Cambyses, who personally saw them. Therefore the symbol must have been in existence since nearly 2,500 years ago. This, at the very least, for that Persian sovereign, who was a son of Cyrus the Great, succeeded his father in the year 529 B.C. These figures were the two *Kabiri personifying the opposite poles*. Herodotus (*Thalia*, No. 77) tells posterity that when Cambyses entered the temple of the Kabirim, he went into an inextinguishable fit of laughter, on perceiving what he thought a man erect and a woman standing on the top of her head before him. These were the poles, however, whose symbol was intended to commemorate “the passing of the original North Pole of the Earth to the South Pole of the Heaven,” as perceived by Mackey.* But they represented also the poles *inverted*, in consequence of the great inclination of the axis, bringing each time as a result the displacement of the Oceans, the submersion of the polar lands, and the consequent *upheaval* of new continents in the equatorial regions, and *vice versâ*. These Kabirim were the “Deluge” gods.

This may help us to get at the key of the seemingly hopeless confusion among the numbers of names and titles given to one and the same gods, and classes of gods. Faber showed already, at the beginning of this century, the identity of the Corybantes, Curetes, Dioscuri, Anactes, Dii Magni, Idei Dactyli, Lares, Penates, Manes,† Titans, and Aletæ with the KABIRI. And we have shown that the latter were the same as the Manus, the Rishis and our Dhyān Cohans, who incarnated in the Elect of the Third and Fourth Races. Thus, while in Theogony the Kabiri-Titans were seven great gods: cosmically and astronomically the Titans were called Atlantes, because, perhaps, as Faber says, they were connected

* Who adds that the Egyptians had various ways of representing the angles of the Poles. Also in Perry's *View of the Levant* there is “a figure representing the South Pole of the Earth in the constellation of the Harp,” in which the poles appear like two *straight rods*, surmounted with hawks' wings, but they were also often represented as serpents with heads of hawks, one at each end.

† Faber and Bishop Cumberland would make them all the later pagan personifications, as the former writer has it, of “the Noetic Ark, and no other than the Patriarch (Noah) and his family” (!) See his “*Kabiri*,” Vol. I., 136; because, we are told, “after the Deluge in commemoration of the event, the pious Noachidæ had established a religious festival, which was, later on, corrupted by their *impious* descendants; demons or hero-gods; and at length unblushing obscenity usurped the name and garb of religion” (Vol. I., p. 10.). Now this is indeed putting an extinguisher upon the human reasoning powers, not only of antiquity, but even of our present generations. Reverse the statement, and explain after the words “Noah and his family” that what is meant by that patriarch and family is simply the Jewish version of a Samothracian mystery, of *Saturn, or Kronos-Sadîc and his Sons*, and then we may say *Amen*.

(a) with *At-al-as* "the divine Sun," and (b) with *tit* "the deluge." But this, if true, is only the exoteric version. Esoterically, the meaning of their symbols depends on the appellation, or title, used. The seven mysterious, awe-inspiring great gods—the *Dioscuri*,* the deities surrounded with the darkness of occult nature—become the *Idēi* (or Idæic finger) with the adept-healer by metals. The true etymology of the name *lares* (now signifying "ghosts") must be sought in the Etruscan word "*lars*," "conductor," "leader." Sanchoniathon translates the word *Alcæ* as fire worshippers, and Tabor believes it derived from *Al-Orit*, "the god of fire." Both are right, as in both cases it is a reference to the Sun (the highest God), toward whom the planetary gods "gravitate" (astronomically and allegorically) and whom they worship. As *Lares*, they are truly the Solar Deities, though Faber's etymology, who says that "*lar*" is a contraction of "*El-Ar*," the solar deity, is not very correct. They are the "*lares*," the conductors and leaders of men. As *Aletæ*, they were the seven planets—astronomically; and as *Lares*, the regents of the same, our protectors and rulers—mystically. For purposes of exoteric or phallic worship, as also cosmically, they were the Kabiri, their attributes being recognised in these two capacities by the name of the temples to which they respectively belonged, and those of their priests. They all belonged, however, to the Septenary creative and informing groups of Dhyan Chohans. The Sabeans, who worshipped the "regents of the Seven planets" as the Hindus do their Rishis, held Seth and his son Hermes (Enoch or *Enos*) as the highest among the planetary gods. Seth and Enos were borrowed from the Sabeans and then disfigured by the Jews (exoterically); but the truth can still be traced about them even in *Genesis*.† Seth is the "progenitor" of those early men of the Third Race in whom the "Planetary" angels had incarnated—a Dhyan Chohan himself, who belonged to the *informing* gods; and Enos (Hanoch or Enoch) or Hermes, was said to be *his son*—because it was a generic name for all the early *Seers* ("Enoichion"). Thence the worship. The Arabic writer Soyuti says that the earliest records mention Seth, or *Set*, as the founder of Sabeanism; and therefore that the pyramids which embody the planetary system were regarded as the place of sepulchre of both Seth and *Idris* (Hermes or Enoch), (*See Vyse, "Operations," Vol. II., p. 358*); that thither Sabeans proceeded

* Who became later on, with the Greeks, limited only to Castor and Pollux. But in the days of Lemuria, the *Dioscuri*, the "Egg-born," were the Seven Dhyan Chohans (Agnishwatta-Kumâra) who incarnated in the Seven Elect of the Third Race.

† Clement of Alexandria recognized the astronomical significance of chapter xxv. *et seq.* of Exodus. According to the Mosaic doctrine, he says that the seven planets help in the generation of terrestrial things. The two cherubs standing on the two sides of the sacred tetragrammaton represent the Ursa Major and Ursa Minor.

on pilgrimage, and *chanted prayers seven times a day, turning to the North* (the Mount Meru, Kaph, Olympus, etc., etc.) (*See Palgrave, Vol. II., p. 264*). Abd Allatif says curious things about the Sabeans and their books. So does Eddin Ahmed Ben Yahya, who wrote 200 years later. While the latter maintains "that each pyramid was consecrated to a *star*" (a *star regent* rather), Abd Allatif assures us "that he had read in Sabeian books that one pyramid was the tomb of Agathodæmon and the other of Hermes" (*Vyse, Vol. II., p. 342*). "Agathodæmon was none other than Seth, and, according to some writers, Hermes was his son," adds Mr. Staniland Wake in "*The Great Pyramid*," p. 57.

Thus, while in Samothrace and the oldest Egyptian temples they were the great Cosmic Gods (the seven and the *forty-nine* Sacred Fires), in the Grecian fanes their rites became mostly phallic, therefore to the profane, obscene. In the latter case they were 3 and 4, or 7—the male and female principles—the *crux ansata*; this division showing why some classical writers held that they were only three, while others named four. And these were—the Kabiri—Axieros (in his female aspect, Demeter); Axio-Kersa (Persephone)*; Axiokersos (Pluto or Hades); and Kadmos or Kadmilos (Hermes—not the ithyphallic Hermes mentioned by Herodotus (II. 51) but "he of the sacred legend," explained only during the Samothracian mysteries). This identification, due, according to the Scholiast Apollon (Rh. I. 217), to an indiscretion of Mnaseas, is none at all, as names alone do not reveal much. There were still others again who maintained, being as right in their way, that there were only two Kabiri. These were, esoterically, the two Dioscuri, Castor and Pollux, and exoterically, Jupiter and Bacchus. The two personified the terrestrial poles, geodesically; the terrestrial, and the pole of the heavens—astronomically, as also the physical and the spiritual man. The story of Semele and Jupiter and the birth of Bacchus, the *Bimater*, with all the circumstances attending it, needs only to be read esoterically to understand the allegory. The parts played in the event by the fire, water, earth, etc., in the many versions, will show how "the father of the gods"

* It is a curious idea—yet one not very far from the truth, perhaps—that speculation of Mackey, the self-made Adept of Norwich, found in his "Mythological Astronomy." He says that the Kabiri named Axieros and Axiokersa derived their names (*a*) from *Kab* or *Cab*, a measure, and from *Urim*, the heavens: the Kabirim being thus "a measure of the heavens;" and (*b*) that their distinctive names, implying the *principle of generation*, referred to the sexes. For, "the word *sex* was formerly understood by *aix*; which has now settled . . . into *sex*." And he refers to "Encyclopædia Londinus" at the word "*aspiration*." Now if we give the aspirated sound to Axieros, it would be *Saxieros*; and the other pole would be *Saxiokersa*. The two poles would thus become the generators of the other powers of nature—they would be the *parents*: therefore the most powerful gods.

and the "merry God of the wine" were also made to personify the two terrestrial Poles. The telluric, metalline, magnetic, electric and the fiery elements are all so many allusions and references to the cosmic and astronomic character of the diluvian tragedy. In astronomy, the poles are indeed the "heavenly measure" (*vide note supra*); and so are the Kabiri *Dioscuri*, as will be shown, and the Kabiri-Titans, to whom Diodorus ascribes the *invention of fire** and the art of manufacturing iron. Moreover, Pausanias shows that the original Kabiric deity was Prometheus. (I. ix. p. 751.)

But the fact that, astronomically, the Titans-Kabirim were also the generators and regulators of the seasons, and cosmically the great Volcanic Energies, the gods presiding over all the metals and terrestrial works, does not prevent them from being, in their original divine characters, the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed humanity with intellect and reason. They are pre-eminently in every theogony—especially in the Hindu—the sacred divine fires, 3, 7, or 49, according as the allegory demands it. Their very names prove it, as they are the *Agni-putra* (Sons of the Fire) in India, and the genii of the fire under numerous names in Greece and elsewhere. Welcker, Maury, and now Decharme, show the name Kabeiron meaning "the powerful through fire," from the Greek word *καίω* "to burn." The Semitic *Kabirim*, "the powerful, the mighty, and the great," answering to the Greek *μεγάλοι δυνατοί*, are later epithets. They were universally worshipped, and their origin is lost in the night of time. Yet whether propitiated in Phrygia, Phœnicia, the Troad, Thrace, Egypt, Lemnos or Sicily, their cult was always connected with fire; their temples ever built in the most volcanic localities, and in exoteric worship they belonged to Chthonian divinities. Therefore Christianity has made of them *infernal* gods.

They are truly "the great, beneficent and powerful Gods," as Cassius Hermone call them (*See Macrob. Sat. I., iii., c. 4, p. 376*). At Thebes, Koré and Demeter, the *Kabirim*, had a sanctuary (*Pausan. IX. 22 ; 5*), and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter their holy precincts (*Herodotus I. ii., c. 37*). But we must not lose sight, at the same time, of the fact that the title of Kabiri was a generic one; that the Kabiri (the *mighty* gods as well as mortals), were of both sexes, as also terrestrial, celestial and kosmic. That, while in their later capacity of the Rulers of sidereal and terrestrial powers, a purely geological phenomenon (as it is now

* The word "guebra" comes from Kabiri, *gabiri*, and means Persian ancient fire-worshippers, or Parsis. Kabiri became *gabiri* and then remained as an appellation of the Zoroastrians in Persia. (*See Hyde's "De Religio Persarum," cap. 29.*)

regarded) was symbolized in the persons of those rulers, they were also, in the beginning of times, the rulers of mankind. When incarnated as Kings of the "divine Dynasties," they gave the first impulse to civilizations, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them—the Kabiri or Titans—is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medical use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those demi-gods and heroes, to whom is ascribed the revelation of sciences to men, and in whom Bryant, Faber, Bishop Cumberland, and so many other Christian writers—too zealous for plain truth—would force posterity to see only pagan copies of one and sole prototype, named Noah—are all generic names.

It is the Kabiri who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris*, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.

That the Serpents were ever the emblems of wisdom and prudence is again shown by the caduceus of Mercury, one with Thot, the god of wisdom, with Hermes, and so on. The two serpents, entwined around the rod, are phallic symbols of Jupiter and other gods who transformed themselves into snakes for purposes of seducing goddesses—but only in the unclean fancies of profane symbologists. The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury in his psychopompic character, conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead—a very deep metaphor if one thinks over its meaning. Every people of antiquity revered this symbol, with the exception of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great wisdom and prudence of the Serpent by Jesus himself, "Be ye *wise* as serpents and harmless as doves." The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the

gon. The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine*, Being. Speaking of the "Yellow Dragon," the chief of the others, the *Twan-ying-t'u*, says: "His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree (Karma); at the proper seasons if there is perfection he comes forth, if not he remains (invisible)." . . . And Kon-fu-tyu is made to say by Lü-lan, "The Dragon feeds in the pure water of Wisdom and sports in the clear waters of Life."

OUR DIVINE INSTRUCTORS.

Now Atlantis and the Phlegyan isle are not the only record that is left of the deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kæmpfer and Faber spell "Maurigosima," for some mysterious phonetic reasons of their own. Kæmpfer, in his "*Japan*" (*Appendix*, p. 13), gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiru-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.

At the same time there is not an old fragment but shows belief in a multiform and even multigeneric evolution—spiritual, psychic, intellectual and physical—of human beings, just as given in the present work. A few of these claims have now to be considered.

Our races—they all show—have sprung from divine races, by whatever name they are called. Whether we deal with the Indian Rishis or Pitris; with the Chinese *Chim-nang* and *Tchan-gy*—their "divine man" and demi-gods; with the Akkadian *Dingir* and *Mul-lil*—the creative god and the "Gods of the ghost-world"; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim, or again with Manco Capac and his Peruvian progeny—the story varies nowhere. Every nation has either the *seven* and *ten* Rishis-Manus and Prajâpatis; the *seven* and *ten* Ki-y; or *ten* and *seven* Amshaspendas* (six exoterically), *ten* and *seven* Chaldean Anedots,

* The Amshaspendas are six—if Ormazd, their chief and Logos, is excluded. But in the secret doctrine he is the seventh and highest, just as Phtah is the seventh Kabir among the Kabiri.

ten and seven Sephiroth, etc. etc. One and all have been derived from the primitive Dhyān-Chohans of the Esoteric doctrine, or the "Builders" of the Stanzas (Book I.). From Manu, Thot-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panadores, all tell us of seven *divine* Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode* and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as "gods" and Creators; then they merge in nascent man, to finally emerge as "divine-Kings and Rulers." But this fact has been gradually forgotten. As Bosuage shows, the Egyptians themselves confessed that science flourished in their country only since Isis-Osiris, whom they continue to adore as gods, "though they had become Princes in human form." And he adds of Osiris-Isis (the divine androgyne):—"It is said that this Prince (Isis-Osiris) built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry."

When Abul-Feda says in his "*Historia Anteislamica*" (Fleisher, p. 16) that the Sabeen language was established by Seth and Edris (Enoch)—he means by "Sabeen language" astronomy. In the "Melelwa Nohil" (MS. 47 in *Nic. Cat.*) Hermes is called the disciple of Agathodæmon. And in another account (See *Col. Vyse's 2nd Vol. of the "Pyramids of Ghizeh,"* p. 364, MS. 785, *Uri's Cat.*) Agathodæmon is mentioned as a "*King of Egypt*." Celepas Geraldinus gives curious traditions about Henoch. He calls him the "divine giant." In the "*Book of the various names of the Nile*," the same author (the historian Ahmed-Ben-Yusouf Eltiphas) tells us of the belief among the Semitic Arabs that Seth (became later the Egyptian Typhon, Set), had been one of the seven angels (or Patriarchs in the Bible): then he became a mortal and Adam's son, after which he communicated the gift of prophecy and astronomical science to Jared, who passed it to his son Henoch. But Henoch (Idris) "the author of thirty books, was Sabæan by origin" (*i.e.*, belonging to the *Saba*, "a Host"); "having established the rites and ceremonies of primitive worship, he went to the East, where he constructed 140 cities, of which Edessa was the least important, then returned to Egypt where he became its King." Thus, he is identified with Hermes. But there were five Hermes—or rather one, who appeared—as some Manus and Rishis did—in several different characters. In the *Burham-i-Kati* he is mentioned as "Hormig," a name of the planet Mercury or Budha; and Wednes-

* In the Purāna it is identified with Vishnu's or Brahmā's Sveta Dwipa of Mount Meru.

day was sacred both to Hermes and Thot. The Hermes of Oriental tradition, worshipped at Phineata and said to have fled after the death of Argus into Egypt, civilized it under the name of Thoth. But under whichever of these characters, he is always credited with having transferred all the sciences from *latent to active potency*, i.e., with having been the first to teach magic to Egypt and to Greece, *before the days of Magna Græcia*, and when the Greeks were not even Hellenes.

Not only Herodotus—the “father of History”—tells us of the marvellous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

“It is, indeed,” as Creuzer shows:—

“From the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres.” “In the system of the ancient priests (Hierophants and Adepts) all things without exception, gods, the genii, *manes* (souls), the whole world, are conjointly developed in Space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of Spirits. . . .”*

There were more efforts made by the modern historians (French Academicians, like Renan, chiefly) to suppress truth by ignoring the ancient annals of *divine* Kings, than is strictly consistent with honesty. But M. Renan could never be more unwilling than was Eratosthenes 260 years B.C. to accept the unpalatable fact; and yet the latter found himself obliged to recognise its truth. For this, the great astronomer is treated with great contempt by his colleagues 2,000 years later. Manetho became with them “a superstitious priest born and bred in the atmosphere of other lying priests of Heliopolis” (*Freret*). “All those historians and priests,” justly remarks the demonologist, de Mirville, “so *veracious* when repeating stories of *human* kings and men, suddenly become *extremely suspicious* no sooner do they go back to *their gods*.” . . . But there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt (Manetho’s above all), and that of Ptolemy. In the Turin papyrus, the most remarkable of all, in the words of the Egyptologist, de Rougé:—

“ . . . Champollion, struck with amazement, found that he had under his own eyes the whole truth. . . . It was the remains of a list of dynasties embracing the furthest mythic times, or the REIGN OF THE GODS AND HEROES. . . . At the very outset of this curious

* Ch. iv. of “*Egypt*,” p. 441.

papyrus we have to arrive at the conviction that so far back already as the period of Ramses, those mythic and heroical traditions were just as Manetho had transmitted them to us; we see figuring in them, as Kings of Egypt, the gods Seb, Osiris, Horus, Thoth-Hermes, and the goddess Ma, a long period of centuries being assigned to the reign of each of these." (*Ann. de Philologie Chrétienne*, Vol. XXXII., p. 442).

The synchronistic tables of Manetho, besides the fact that they were disfigured by Eusebius for dishonest purposes, had never gone beyond Manetho. The chronology of the divine Kings and Dynasties, like that of the age of humanity, has ever been in the hands of the priests, and was kept secret from the profane multitudes.

Africa, as a continent, it is said, appeared before Europe did; nevertheless it appeared later than Lemuria and even the earliest Atlantis. That the whole region of what is now Egypt and the deserts was once upon a time covered with the sea, was known firstly through Herodotus, Strabo, Pliny, and all the Greeks; and, secondly, through geology. Abyssinia was once upon a time an island; and the Delta was the first country occupied by the pioneer emigrants who came with their gods from the North-east.

When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, which records the fact. This Zodiac, with its mysterious three *Virgos* between the *Lion* and *Libra*, has found its Œdipus, who understood the riddle of these signs, and justified the truthfulness of those priests who told Herodotus that:—(a) The poles of the Earth and the Ecliptic had formerly coincided; and (b) That even since their first Zodiacal records were commenced, the Poles have been three times within the plane of the Ecliptic, as the Initiates taught.

Bailly had not sufficient words at his command to express his surprise at the *sameness* of all such traditions about the *divine* races. "What are finally," he exclaims, "all those reigns of Indian *Devas* and Persian *Peris*? . . . Or, those reigns and dynasties of the Chinese legends; those Tien-hoang or the *Kings of Heaven*, quite distinct from the *Ti-hoang*, the Kings on Earth, and the *Gin-hoang* the King's men, a distinction which is in perfect accord with that other one made by the Greeks and the Egyptians, in enumerating *their dynasties of Gods, of demi-gods, and of mortals*."*

"Now," says Panadoras, "it is before that time (Menes), that *the reign of the seven gods who rule the world took place*. It was during that period that those benefactors of humanity *descended* on Earth and taught

* *Histoire de l'Astronomie Ancienne*.

men to calculate the course of the sun and moon by the twelve signs of the Ecliptic."

Nearly five hundred years before the actual era, Herodotus was shown by the priests of Egypt the statues of their human Kings and Pontiffs-*piromis* (the archi-prophets or Maha-Chohans of the temples), *born one from the other* (without the intervention of woman) who had reigned before Menes, their first human King. These statues, he says, were enormous colossi in wood, three hundred and forty-five in number, *each of which had his name, his history and his annals*. And they assured Herodotus* (unless the most truthful of historians, the "Father of History," is now accused of fibbing, *just in this instance*) that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history of the three dynasties that preceded the human—namely, the DYNASTIES OF THE GODS, that of demi-gods, and of the Heroes, or giants. These "three dynasties" are the three Races.

Translated into the language of the Esoteric doctrine, these three dynasties would also be those of the Devas, of Kimpurushas, and of Danavas and Daityas—otherwise gods, celestial spirits, and giants or Titans. "Happy are those who are born, even from the condition of gods, as men, in Bharata-Varsha!" exclaim the incarnated gods themselves, during the Third Root-Race. Bharata is India, but in this case it symbolized the chosen land in those days, and was considered the best of the divisions of Jambu-dwipa, as it was the land of active (spiritual) works *par excellence*; the land of initiation and of divine knowledge.

Can one fail to recognise in Creuzer great powers of intuition, when, being almost unacquainted with the Aryan Hindu philosophies, little known in his day, he wrote :—

"We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But we repeat again, the *natural good sense and the upright*

* See also *Mémoires à l'Académie, etc., of de Mirville, Vol. III.*, for a mass of evidence.

† In *Vishnu-Purāna, Book II., chap. 3, 4, et seq.*, may be found many corroborations of the same, if one reads carefully. The reigns of gods, lower gods, and men are all enumerated in the descriptions of the seven Islands, seven seas, seven mountains, etc., etc., ruled by Kings. Each king is said invariably to have seven sons, an allusion to the seven sub-races. One instance will do. The King of *Kusa dwipa* had seven sons (follow names) . . . "after whom the seven portions (Varsha) of the island were called. *There reside mankind along with Daityas and Danavas, as well as with spirits of Heaven (Gandharvas, Yakshas, Kimpurushas, etc.) and gods.*" (Chapter iv.) There is but one exception in the case of King Priyavrata, the son of the first Manu, Swayambhūva—who had ten sons. But of these, three—Medha, Agnibāhu, and Putra—became ascetics, and refused their portions. Thus Priyavrata divided the earth again into seven continents.

judgment of the ancient peoples, quite foreign to our *entirely material* ideas upon celestial mechanics and physical sciences . . . could not see in the stars and planets only that which we see: namely, simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; but they saw in them *living* bodies, *animated* by spirits as they saw the same in every kingdom of nature. . . . *This doctrine of spirits, so consistent and conformable to nature*, from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political aspects were all blended together . . .” (*“Egypte,” pp. 450 to 455.*)

It is such a conception only that can lead man to form a correct conclusion about his origin and the genesis of everything in the universe—of Heaven and Earth, between which he is a living link. Without such a psychological link, and the feeling of its presence, no science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only.

Occultists believe in “spirits,” because they *feel* (and some see) themselves surrounded on every side by them.* Materialists do not. They live on this earth, just as, in the world of insects and even of fishes, some creatures live surrounded by myriads of their own *genus*, without seeing, or so much as sensing them.†

Plato is the first sage among the classics who speaks at length of the

* As a general rule, *now* that the very nature of the *inner* man has become as blind as his physical nature, man is situated on this globe as the *Amphioxus* is in the Ocean. Surrounded by shoals and millions of various other fishes and creatures that see it, the *Amphioxus* species—having neither brain nor any of the senses possessed by the other classes—sees them not. Who knows whether, on the Darwinian theory, these “Branchiostoma” are not the direct ancestors of our Materialists.

† The Occultists have been accused of worshipping *gods* or devils. We deny this. Among the numberless hosts of spirits—*men* that were, and those who will be men—there are those immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and wiser than any mortal without exception. And there are those again who are no better than we are, as some are far worse and inferior to the lowest savage. It is the latter classes that command the readiest communication with our earth, who perceive and sense us, as the clairvoyants perceive and sense them. The close proximity of our respective abodes and planes of perception are in favour of such inter-communication unfortunately, as they are ever ready to interfere with our affairs for weal or woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and psycho-pathic persons see and occasionally talk with “Spirits,” we answer the question by several other queries. We ask: “Do you know the nature of hallucination, and can you define its psychic process? How can you tell that all such visions are due merely to physical hallucinations? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our *normal* senses (so-called) *do not* reveal at the same time vistas unknown to the healthy man, by throwing open doors usually closed against your scientific perceptions (?): or that a psycho-spiritual faculty *does not* forthwith replace the loss, or the temporary atrophy, of a purely physical sense? It is disease, or the exuberance of nervous fluid which produces mediumship and visions—hallucinations, as you call them. But what *does* Science know even of mediumship?” Truly were the

divine Dynasties, and locates them on a vast continent which he calls Atlantis. Bailly was not the first nor last to believe the same, and he had been preceded and anticipated in this theory by Father Kircher. This learned Jesuit writes in ("*Edipus Ægyptiacus*" (Vol. I., p. 70):—

"I confess, for a long time I had regarded all this (dynasties and the Atlantis) as pure fables (*meras nugas*) to the day when, better instructed in Oriental languages, I judged that all those legends must be, after all, only the development of a great truth. . . ."

As de Rougemont shows, Theopompus, in his *Meropis*, made the priests of Phrygia and Asia Minor speak exactly as the priests of Sais did when they revealed to Solon the history and fate of Atlantis. According to Theopompus, it was a unique continent of an indefinite size, and containing two countries inhabited by *two races*—a fighting, warrior race, and a pious, meditative race,* which Theopompus symbolizes by two cities.† The pious "city" was *continually visited by the the gods*; the belligerent "city" was inhabited by various beings *invulnerable* to iron, liable to be *mortally wounded* only by stone and wood.‡ De Rougemont treats this as a pure *fiction* of Theopompus ("*Peuple Primitif*," vol. iii. 157) and even sees a fraud (*superchérie*) in the assertion of the Saitic priests. This was denounced by the "Demonologists" as illogical. In the words of De Mirville:—"A *superchérie* which was based on a belief, the product of faith of the whole antiquity; a *supposition* which yet gave its name to a whole mountain chain (the Atlas); which specified with the greatest precision a topographical region (by placing some of its lands at a small distance from Cadiz and the strait of Calpetus), which prophesied, 2,000 years before Columbus, *the great trans-oceanic land* situated beyond that Atlantis and which "is reached" it said—"by the *islands* not of the blessed, but of the good spirits *ἐνθαύματα* (our '*Iles Fortunées*')—such a supposition can never be an universal chimera." (*A word on "Atlantis*," p. 29.)

It is certain that, whether "chimera" or reality, the priests of the whole world had it from one and the same source: the universal tradition

modern Charcots to pay attention to the *delirium* of their patients from a more psychic standpoint, Science, and physiology especially, might be more benefited than they are now, and truth have a wider field of fact in its knowledge.

* These were the early Aryans and the bulk of the Fourth Root Races—the former pious and meditative (*yoga*-contemplation), the latter—a fighting race of sorcerers, who were rapidly degenerating owing to their uncontrolled passions.

† The Northern and Southern Divisions of Lemuria-Atlantis. The Hyperborean and the Equatorial lands of the two continents. (See Sections about Lemuria and Atlantis in History.)

‡ This is Occult and refers to the property of iron which, attracted by magnetic elements, is repelled by others, which are made, by an occult process, as impervious to it as water to a blow.

about the third great continent which perished some 850,000 years ago,* A continent inhabited by two distinct races ; distinct physically and especially morally ; both deeply versed in primeval wisdom and the secrets of nature ; mutually antagonistic in their struggle, during the course and progress of their double evolution. Whence even the Chinese teachings upon the subject, if it is but a *fiction* ? Have they not recorded the existence once upon a time of a *holy* island beyond the sun (*Tcheou*), and beyond which were situated the lands of the *immortal men* ? (See *de Rougemont, ibid.*) Do they not still believe that the remnants of those *immortal men* — who survived when the *holy* island had become black with sin and perished—have found refuge in the great desert of Gobi, where they still reside invisible to all, and defended from approach by hosts of Spirits ?

“If one has to lend ear to traditions,” writes the very unbelieving Boulanger, (“*Regne des Dieux*,” *Introduction*) . . . “the latter place before the reign of Kings, that of the Heroes and demi-gods ; and still earlier and beyond they place the marvellous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples ; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we do not understand them now*, must have had motives for believing in them furnished by their greater proximity to the first ages, and which the distance that separates us from them refuses to us Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. As it is the golden age he refers to, or to that reign of gods so celebrated in ancient fables let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results (*Karma*). Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn’s reign, and of a thousand other matters that remained scattered about in human memory ; but *one never hears anything of the EVIL which has*

* The first continent, or island, if so preferred, “the cap of the North Pole,” has never perished ; nor will it to the end of the Seven Races.

produced those revolutions, nor of the evil which directly followed them. Yet . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power. . . ."

That *evil*, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature*. It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but—"Spirits and genii (*δαίμονες*) of a divine nature more excellent than that of man."

It was god, the Logos (the synthesis of the Host) who thus presiding over the genii, became the first shepherd and leader of men.* When the world had ceased to be so governed and the gods retired, "ferocious beasts devoured a portion of mankind." "Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them" (*De Legibus* 1, iv.; in *Crit. and in Politic*).

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

"*Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas (spheres). . .*" say the Commentaries. Now: "The earliest inventions (?) of mankind are the most wonderful that the race has ever made. . . The *first use of fire*, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, *the processes by which the various cereals were first developed* out of some wild grasses (?)—these are all *discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare*. They are all unknown to history—all lost in the light of an EFFULGENT DAWN." (*"Unity of Nature,"* Argyll.)

This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth*. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has

* The Secret Doctrine explains and expounds that which Plato says, for it teaches that those "inventors" were gods and demi-gods (Devas and Rishis) who had become—some deliberately, some forced to by Karma—incarnated in man.

hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. Remember:—"The servants of Horus glean the wheat in the field of Aanroo, . . . wheat seven cubits high." (*"Book of the Dead," chap. xcix., 33; and clvi., 4.*)* The reader is referred to Stanza VII., Verse 3, Book I., wherein this verse is explained in another of its meanings, and also to the *"Book of the Dead," chap. cix., v. 4 and 5.*

"I am the Queen of these regions," says the Egyptian Isis; "I was the first to reveal to mortals the mysteries of wheat and corn. . . . I am she who rises in the constellation of the dog . . . (Dog-star) . . . Rejoice, O Egypt! thou who wert my nurse." (Book I., chap. XIV.)†

Sirius was called the *dog-star*. It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas.

The book of the Chinese Y-King, attributes the discovery of agriculture to "the instruction given to men by celestial genii."

"Woe, woe to the men who know nought, observe nought, nor will they see. . . . They are all blind‡ since they remain ignorant how much the world is full of various and invisible creatures which crowd even in the most sacred places" (*Zohar, Part I., col. 177.*)

The "Sons of God" have existed and do exist. From the Hindu *Brahmâputras* and *Manasâputras* (Sons of Brahmâ and Mind-born sons) down to the *B'ne-aleim* of the Jewish Bible, the faith of the centuries and

* This is a direct reference to the esoteric division of man's principles symbolised by the divine wheat. The legend which inscribes the third Registrar of the papyrus (*Chap. cx. of the "Book of the Dead"*) states: "This is the region of the *Manes* (disembodied men) seven cubits high"—to wit: those just translated and supposed to be still sevenfold with all their principles, even the body represented *astrally* in the Kama-loka or *Hades*, before their separation "and, there is wheat three cubits high for mummies in a state of perfection" (i.e., those already separated, whose three higher principles are in Devachan "who are permitted to glean it." This region (Devachan) is called "the land of the re-birth of gods," and shown to be inhabited by Scheo, Tefnant, and Seb. The "region for the manes seven cubits high," (for the yet imperfect mummies), and the region for those "in a state of perfection" who "glean wheat three cubits high," is as clear as possible. The Egyptians had the same esoteric philosophy which is now taught by the cis-Himalayan adepts, who, when buried, have corn and wheat placed over them.

† There are Egyptologists who have tried to identify Osiris with Menes, which is quite erroneous. Bunsen assigns to Menes an antiquity of 5867 years B.C., and is denounced for it by Christians. But "Isis-Osiris" reigned in Egypt before the Dendera Zodiac was painted on the ceiling of that temple, and that is over 75,000 years ago!

‡ In the text, "corked up" or "screwed up."

universal tradition force reason to yield to such evidence. Of what value is *independent criticism* so called, or “ internal evidence ” (based usually on the respective hobbies of the critics), in the face of the universal testimony, which never varied throughout the historical cycles? Read esoterically the sixth chapter of Genesis, which repeats the statements of the Secret Doctrine, only changing slightly its form, and drawing a different conclusion which clashes even with the *Zohar*. “ There were giants in the earth in those days; and *also after that* when ‘ the Sons of God ’ (*b’ne-aleim*) “ came in unto the daughters of men, and they bare children to them, the same became *mighty men* which were of old, men of renown ” (or giants).*

What does this sentence “ and also after that ” signify unless it means when explained: “ There were giants in the earth BEFORE, *i.e.*, before the sinless sons of the Third Race; and *also after that* when other sons of God, lower in nature, inaugurated sexual connection on earth (as Daksha did, when he saw that his *Manasaputras* would not people the earth) ”? And then comes a long break in this chapter vi. of Genesis, between verses 4 and 5. For surely, it was not in or through the wickedness of the “ mighty men ” men of renown, among whom is placed Nimrod the “ mighty hunter before the Lord,” that “ god saw that the wickedness of man *was* great,” nor in the builders of Babel, for this was *after* the Deluge; but in the progeny of the giants who produced *monstra quædam de genere giganteo*, monsters from whence sprang the lower races of men, now represented on earth by a few miserable dying-out tribes and the huge anthropoid apes.

And if we are taken to task by theologians, whether Protestant or Roman Catholic, we have only to refer them to their own literal texts. The above quoted verse was ever a dilemma, not alone for the men of science and Biblical scholars, but also for priests. For, as the Rev. Father Peronne puts it:—“ Either they (the *B’ne-aleim*) were good angels, and in such case how could they fall? Or they were bad (angels) and in this case could not be called *b’ne-aleim*, the “ sons of God.” (*Prælectiones theol. ch. ii.*) This Biblical riddle—“ the real sense of which no author has ever understood,” as candidly confessed by Fourmont†—can only be explained by the Occult doctrine, through the *Zohar* to the Western, and the *Book of Dzyan* to the Eastern. What the former says we have seen; what the *Zohar* tells us is this: *B’ne-aleim* was a name common to the *Malachim* (the good Messengers) and to the *Ischin* (“ the lower angels ”) (*Rabbi Parcha*).

We may add for the benefit of the demonologists that their Satan,

* *Genesis vi., v. 4.*

† *Reflexions critiques sur l’origine des anciens peuples.*

"the adversary," is included in *Job* among the sons of God or *b'ne-aleim* who visit their father." (*Chapter i.*) But of this later on.

Now the Zohar says that the *Ischin*, the beautiful *B'ne-aleim*, were not guilty, but mixed themselves with mortal men because they were sent on earth to do so. (*Book of Ruth and Schadash*; fol. 63, col. 3.; Amsterdam edition). Elsewhere the same volume shows these *b'ne-aleim* belonging to the tenth sub-division of the "Thrones" (*Zohar, part iii., col. 113. But see also 1st vol. 184*). It also explains that the *Ischin*, "men-spirits," *virī spirituales*, now that men can see them no longer, help magicians to produce, through their science, *homunculi* which are not *small men* but "men smaller (in the sense of inferiority) than men." Both show themselves under the form that the *Ischin* had then, *i.e.*, gaseous and ethereal. Their chief is Azazel.

But Azazel, whom the Church dogma will associate with Satan, is nothing of the kind. Azazel is a *mystery*, as explained elsewhere, and it is so expressed in Maimonides, "*Ini More Nevochim*" (*chapter xxvi., p. 8*). "There is an impenetrable mystery in the narrative concerning Azazel." And so there is, as Lanci, a librarian to the Vatican and one who ought to know, says—we have quoted him before—that "this venerable divine name (*nome divino e venerabile*) has become through the pen of Biblical scholars, a devil, a wilderness, a mountain, and a he-goat" (*Sagra Scrittura*). Therefore it seems foolish to derive the name as Spencer does, from *Ajāl* (separated) and *El* (god), hence "one separated from God," the DEVIL. In the Zohar, Azazel is rather the Sacrificial victim than the "formal adversary of Jehovah," as Spencer would have it (*II., pp. 14, 29*).

The amount of malicious fancy and fiction bestowed on that "Host" by various fanatical writers is quite extraordinary. Azazel and his "host" are simply the Hebrew "Prometheus," and ought to be viewed from the same standpoint. The Zohar shows the *Ischin* chained on the mountain in the desert, allegorically; thus simply alluding to those "spirits" as being chained to the earth during the cycle of incarnation. Azazel (or Azazel) is one of the chiefs of the "transgressing" angels in *Enoch*, who descending upon Ardis, the top of Mount Armon, bound themselves by swearing loyalty to each other. It is said that Azazel taught men to make swords, knives, shields, to fabricate mirrors (?) to make one see what is behind him (*viz., "magic mirrors"*). Amazarak taught all the sorcerers and dividers of roots; Amers taught the solution of magic; Barkayal, astrology; Akibeel, the meaning of portents and signs; Tamial, astronomy; and Asaradel taught the motion of the moon. "These seven were the first instructors of the Fourth man" (*i.e., of the Fourth Race*). But why should allegory be always understood as meaning all that its dead-letter expresses?

It is the symbolical representation of the great struggle between divine wisdom, *nous*, and its earthly reflection, *Psuche*, or between Spirit and Soul, in Heaven and on Earth. In Heaven—because the divine MONAD had voluntarily exiled itself therefrom, to descend, for incarnating purposes, to a lower plane and thus transform the animal of clay *into an immortal god*. For, as Eliphas Lévi tells us, “the angels aspire to become men; for the perfect man, the man-god, is above even angels.” On Earth—because no sooner had Spirit descended than it was strangled in the coils of matter.

Strange to say, the Occult teaching reverses the characters; it is the anthropomorphous archangel with the Christians, and the man-like God with the Hindus, which represent matter in this case; and the Dragon, or Serpent, Spirit. Occult symbolism furnishes the key to the mystery; theological symbolics conceal it still more. For the former explains many a saying in the Bible and even in the New Testament which have hitherto remained incomprehensible; while the latter, owing to its dogma of Satan and his rebellion, has belittled the character and nature of its would-be infinite, absolutely perfect god, and created the greatest evil and curse on earth—belief in a personal Devil. This mystery is opened with the key to its metaphysical symbolism now restored; while that of theological interpretation shows the gods and the archangels standing as symbols for the dead letter or dogmatic religions, and as arrayed against the pure truths of Spirit, naked and unadorned with fancy.

Many were the hints thrown out in this direction in “Isis Unveiled,” and a still greater number of references to this mystery may be found scattered throughout these volumes. To make the point clear once for all: that which the clergy of every dogmatic religion—pre-eminently the Christian—points out as Satan, the enemy of God, is in reality, the highest divine Spirit—(occult Wisdom on Earth)—in its naturally antagonistic character to every worldly, evanescent illusion, dogmatic or ecclesiastical religions included. Thus, the Latin Church, intolerant, bigoted and cruel to all who do not choose to be its slaves; the Church which calls itself the bride of Christ, and the trustee at the same time of Peter, to whom the rebuke of the Master “get thee behind me Satan” was justly addressed; and again the Protestant Church which, while calling itself Christian, paradoxically replaces the New Dispensation by the old “Law of Moses” which Christ openly repudiated: both these Churches are fighting against divine Truth, when repudiating and slandering the Dragon of esoteric (because *divine*) Wisdom. Whenever anathematizing the Gnostic Solar Chnouphis—the Agathodæmon—Christos, or the theosophical Serpent of Eternity, or even the Serpent of Genesis—they

are moved by the same Spirit of dark fanaticism that moved the Pharisees to curse Jesus by saying to him "Say we not well thou hast a devil?"

Read the account about Indra (Vayu) in the *Rig-Veda*, the occult volume *par excellence* of Aryanism, and then compare it with the same in the Purânas—the exoteric version thereof, and the purposely garbled account of the true Wisdom religion. In the Rig Veda Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the Purânas Indra becomes a profligate, and a regular drunkard on the Soma juice, in the terrestrial way. He is the conqueror of all the "enemies of the gods"—the Daityas, Nâgas (Serpents), Asuras, all the *Serpent*-gods, and of Vritri, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon—the chief of the *militant* Host. Turning to the Bible, we find Satan, one of the "Sons of God" (*Job. i. 6*), becoming in exoteric interpretation the Devil, and the Dragon in its infernal, evil sense. But in the Kabala ("Book of Numbers") Samael, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*. How is this? For it is said that Tselem (the image) reflects alike Michael and Samael *who are one*. Both proceed, it is taught, from *Ruach* (Spirit), *Neschamah* (Soul) and *Nepheshch* (life). In the "Chaldean Book of Numbers" Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from the *mundane soul*, which on Earth is *Mahat* (intellectual understanding, or *Manas* (the seat of Intellect)). They diverge, because one (Michael) is *influenced* by *Neschamah*, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all)—the adversary of its anthropomorphic God and sensual physical man, the DEVIL!

THE ORIGIN OF THE SATANIC MYTH.

Let us then fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new *Satanic* myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret initiations among the profane, and was established universally through the once universal heliolatrous religion. There was a time when the four parts of the world were covered with the temples sacred to the Sun and the Dragon;

but the cult is now preserved mostly in China and the Buddhist countries, "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God" ("Archæology," Vol. xxv., p. 220, London). In the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship crossed over with its Sun-gods into the land of the Pharaohs from India. In the gods of Stonehenge we recognise the divinities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Krishna and Kaliya, Osiris and Typhon are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is "one as God," or his "Double," for terrestrial purposes, and is one of the Elohim, the fighting angel, he is thus simply a permutation of Jehovah. Whatever the Cosmic or astronomical event that first gave rise to the allegory of the "War of Heaven," its earthly origin has to be sought in the temples of Initiation and archaic crypts. The following are the proofs:—

We find (a) the priests assuming the name of the gods they served; (b) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus the teachings of the Secret Doctrine are thereby corroborated.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amenthan region.

In de Bourbourg's book, *Votan*, the Mexican demi-god, in narrating his expedition, describes a subterranean passage which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "un agujero de colubra"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent. ("Die Phoinizier," 70.)

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled them-

selves the "Sons of the Serpent-god," or "Sons of the Dragon," during the mysteries.

"The Assyrian priest bore always the name of his god," says Movers. The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid," they exclaimed. The Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god—the Phœnician Elon or Elion, whom Abraham recognised as El Elion.* Besides the surname of serpents, they were called the "builders," the "architects"; for the immense grandeur of their temples and monuments was such that even now the pulverised remains of them "frighten the mathematical calculations of our modern engineers," says Taliesin.†

De Bourbourg hints that the chiefs of the name of *Votan*, the *Quetzco-Cohuatl*, or Serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim." ("Cartas," 51; "*Isis Unveiled*," Vol. I., 553, *et seq.*)

Furthermore, the "War in Heaven" is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations; and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity. (See Part II. on the Satanic Myth.)

Seth, the reputed forefather of Israel, is only a Jewish travesty of Hermes, the God of Wisdom, called also Thoth, Tat, Seth, Set, and Satan. He is also Typhon—the same as Apophis, the Dragon slain by Horus; for Typhon was also called Set. He is simply the *dark side* of Osiris, his brother, as Angra Mainyu is the black shadow of Ahura-mazda. Terrestrially, all these allegories were connected with the trials of adeptship and initiation. Astronomically, they referred to the Solar and Lunar eclipses, the mythical explanations of which we find to this day in India and Ceylon, where any one can study the allegorical narratives and traditions which have remained unchanged for many thousands of years.

* See Sanchoniathon in "Eusebius," Pr. Ev. 36; Genesis xiv.

† "Society of Antiquaries of London," vol. xxv. p. 220.

Rahu, mythologically is a *Daitya*—a giant, a Demi-god, the lower part of whose body ended in a Dragon or Serpent's tail. During the churning of the Ocean, when the gods produced *amrita*—the water of Immortality—he stole some of it, and drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (Ketu) the Dragon's tail; the two being the ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable had another mystic meaning, since *Rahu*, the Dragon's head, played a prominent part in the mysteries of the Sun's (*Vikārtana*'s) initiation, when the candidate and the Dragon had a supreme fight.

The caves of the Rishis, the abodes of Tiresias and the Greek seers, were modelled on those of the *Nāgas*—the Hindu *King-Snakes*, who dwelled in cavities of the rocks under the ground. From *Sesha*, the thousand-headed Serpent, on which Vishnu rests, down to Python, the dragon *serpent oracle*, all point to the secret meaning of the myth. In India we find the fact mentioned in the earliest Purāṇas. The children of Surasa are the “mighty Dragons.” The *Vayu* Purāṇa replacing “Surasa” (of *Vishnu* Purāṇa) by Danayas or *Danavas*—the descendants of Danu by the sage Kasyapa—and those Danavas being the giants (or Titans) who warred against the gods, they are thus shown identical with the “Dragons” and “Serpents” of Wisdom.

By simply comparing the Sun-gods of every country, one may find their allegories agreeing perfectly with one another; and the more the allegorical symbol is occult the more its corresponding symbol in other systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Aryan, the ancient Greek, and the modern Christian schemes—we select several Sun-gods and dragons at random, these will be found copied from each other.

Let us take Agni the fire-god, Indra the firmament, and Karttikeya from the Hindus; the Greek Apollo; and *Mikael*, the “Angel of the Sun,” the first of the Æons, called by the Gnostics “the saviour”—and proceed in order.

(1) Agni—the fire-god—is called in the Rig-Veda Vaiswanara. Now Vaisvanara is a Danava—a giant-demon,* whose daughters Puloma and Kalaka are the mothers of numberless Danavas (30 millions), by

* He is thus named and included in the list of the Danavas in *Vayu Purāṇa*; the Commentator of Bhagavata Purāṇa calls him a son of Danu, but the name means also “Spirit of Humanity.”

Kasyapa,* and live in *Hiranyapura*, “the golden city,” floating in the air. Therefore, Indra is, in a fashion, the step-son of these two as a son of Kasyapa; and Kasyapa is, in this sense, identical with Agni, the fire-god, or Sun (Kasyapa-Aditya). To this same group belongs Skanda or Karttikeya (god of War, the *six-faced* planet Mars astronomically), a Kumâra, or virgin-youth, born of Agni,† for the purpose of destroying Taraka, the Danava Demon, the grandson of Kasyapa by Hiranyaksha, his son,‡ whose (Taraka’s) yogi austerities were so extraordinary that they became formidable to the gods, who feared such a rival in power.§ While Indra, the bright god of the Firmament, kills Vritra (or Ahi), the Serpent-Demon—for which feat he is called *Vritra-han*, “the destroyer of Vritra”; he also leads the hosts of *Devas* (Angels or gods) against other gods who rebel against Brahmâ, for which he is entitled *Īshnu*, “leader of the celestial Host.” Karttikeya is found bearing the same titles. For killing Taraka, the Danava, he is Taraka-Jit, “Vanquisher of Taraka,”|| “*Kumâra Guha*,” “the mysterious Virgin-youth,” “*Siddha-Sena*”—“the leader of the Siddhas”; and *Saktidhara*—“Spear-holder.”

(2.) Now take Apollo, the Grecian sun-god, and by comparing the mythical accounts given of him, see whether he does not answer both

* Kasyapa is called the Son of Brahmâ, and is the “Self-Born” to whom a great part of the work of creation is attributed. He is one of the seven Rishis; *exoterically*, the son of Marichi, the son of Brahmâ; while Atharva-veda says, “The Self-born Kasyapa sprang from Time”; and *esoterically*—Time and Space are forms of the One *incognizable* Deity. As an *Aditya*, Indra is son of Kasyapa, as also Vaivasvata Manu, our progenitor. In the instance given in the text, he is Kasyapa-Aditya, the Sun, and the Sun-god, from whom all the “Cosmic” Demons, Dragons (nâgas), Serpent, or Snake-gods, and Danavas, the giants, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all.

† All such stories differ in the *exoteric* texts. In the Mahabhârata, Karttikeya, “the six-faced Mars,” is the son of Rudra or Siva, Self-born *without a mother* from the seed of Siva cast into the fire. But Karttikeya is generally called *Agnibhu*, “fire born.”

‡ Hiranyaksha is the ruler or king of the *fifth* region of Pâtâla, a Snake-god.

§ The *Elohim* also feared the knowledge of Good and Evil for Adam, and therefore are shown as expelling him from Eden or killing him *spiritually*.

|| The story told is, that Taraka (called also Kalabhana), owing to his extraordinary Yoga-powers, had obtained all the divine knowledge of yoga-vidya and occult powers of the gods, who conspired against him. Here we see the “obedient” Host of *Arch-angels* or minor gods conspiring against the (future) *Fallen* angels, whom Enoch accuses of the great crime of disclosing to the world all “the *secret things* done in heaven.” It is Michael, Gabriel, Raphael, Surgal and Uriel who denounced to the Lord God those of their Brethren who were said to have *pryed into the divine mysteries* and taught them to men: by this means they themselves escaped a like punishment. Michael was commissioned to fight the Dragon, and so was Karttikeya, and under the same circumstances. Both are “leaders of the Celestial Host,” both Virgins, both “leaders of Saints,” “Spear-holders” (*Saktidhara*), etc., etc. Karttikeya is the original of Michael and St. George, as surely as Indra is the prototype of Karttikeya.

to Indra, Karttikeya, and even Kasyapa-Aditya, and at the same time to Michael (as the Angelic form of Jehovah) the "angel of the Sun," who is "like," and "one with, God." Later ingenious interpretations for monotheistic purposes, elevated though they be into not-to-be-questioned Church dogmas, prove nothing, except the abuse of human authority and power, perhaps.

Apollo is *Helios* (the Sun), Phoibos-Apollo ("the light of life and of the World"*) who arises out of the golden-winged cup (the sun); hence he is the sun-god *par excellence*. At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth,† and whom he is divinely commissioned to destroy—like Karttikeya, who is born for the purpose of killing Taraka, *the too holy and wise demon*. Apollo is born on a sidereal island called *Asteria*—"the golden star island," the "earth which floats in the air," which is the Hindu golden *Hiranyapura*; "he is called the pure, ἄγρος, *Agnus Dei* (the Indian *Agni*, as Dr. Kenealy thinks), and in the primal myth he is exempt "from all sensual love" ("*Book of God*," p. 88). He is, therefore, a *Kumāra*, like Karttikeya, and as Indra was in his earlier life and biographies. Python, moreover, the "red Dragon," connects Apollo with Michael, who fights the Apocalyptic Dragon, who wants to attack the woman in child-birth (See *Revelation xii.*), as Python attacks Apollo's mother. Can any one fail to see the identity? Had the Rt. Hon. W. E. Gladstone, who prides himself on his Greek scholarship and understanding of the spirit of Homer's allegories, ever had a real inkling of the *esoteric* meaning of the *Iliad* and *Odyssey*, he would have understood St. John's "*Revelation*," and even the Pentateuch, better than he does. For the way to the Bible lies through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldean religious symbols.

The repetition of this archaic tradition is found in ch. xii. of St. John's *Revelations*, and comes from the Babylonian legends without the smallest doubt, though the Babylonian story had its origin in the allegories of the Aryans. The fragment read by the late George Smith (See "The Chaldean account of Genesis," p. 304) is sufficient to disclose the source of the xii. chapter of the Apocalypse. Here it is as given by the eminent Assyriologist:

"Our . . . fragment refers to the creation of *mankind*, called Adam; as (the man) in the Bible, he is made perfect . . . but afterwards joins

* The "life and the light" of the material *physical* world, the delight of the senses—not of the soul. Apollo is pre-eminently the *human* god, the god of emotional, pomp-loving and theatrical Church ritualism, with lights and music.

† See chap. xii. in *Revelation* where we find Apollo's mother persecuted by that Python, the Red Dragon, who is also *Porphyryion*, the scarlet or red Titan.

with the dragon of the Deep, the animal of Tiamat, the Spirit of Chaos, and offends against his god, who *curses him*, and calls down on his head all the evils and troubles of Humanity.”*

“This is followed by a war between the dragon and the powers of evil, or chaos on one side and the gods on the other.”

“The gods have weapons forged for them,† and Merodach (the archangel Michael in *Revelation*) undertakes to lead the heavenly host against the dragons. The war, which is described with spirit, ends, of course, in the triumph of the principles of Good. . . .”‡

This war of gods with the powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Aryan adepts of the nascent Fifth Race and the Sorcerers of Atlantis, the Demons of the Deep, the Islanders surrounded with water who disappeared in the Deluge. (See the last pages of Vol. I., “*Isis Unveiled*,” Atlantis.)

The symbols of the dragons and “War in Heaven” have, as already stated, more than one significance; religious, astronomical and geological events being included in the one common allegory. But it had also a Cosmological meaning. In India the Dragon story is repeated in one of its forms in the battles of Indra with *Vritra*. In the Vedas this Ahi-Vritra is referred to as the Demon of Drought, the terrible hot Wind. Indra is shown to be constantly at war with him; and with the help of his thunder and lightning the god compels Ahi-Vritra to pour down in rain on Earth, and then slays him. Hence, Indra is called the *Vritra-Han* or “the slayer of Vritra,” as Michael is called the Conqueror and “Slayer of the Dragon.” Both these “Enemies” are then the “Old Dragon” precipitated into the depths of the Earth, in this one sense.

The Zend-Avestic Amshaspendas are a Host with a leader like St. Michael over them, and seem identical with the legions of Heaven, when one reads the *Vendidad*. Thus in Fargard XIX., ii. 13 (42), Zarathustra is told by Ahura Mazda to “invoke the Amesha Spenta who rule over the seven *Karshvares*§ of the Earth”; which Karshvares in their seven

* No “god” who *curses* his (supposed) own work, because he has made it imperfect, can be the one infinite absolute wisdom, whether called Bel or Jehovah.

† In the Indian allegory of *Tarakamaya*, the war between the gods and the Asuras headed by Soma (the moon, the King of Plants), it is Viswa-Karma, the artificer of the gods, who forges, like Vulcan (Tubal-Kain), their weapons for them.

‡ We have said elsewhere that the “woman with child” of Revelation (xii.) was Aime, the great mother, or Binah, the third Sephiroth, “whose name is Jehovah”; and the “Dragon,” who seeks to devour her coming child (the Universe), is the Dragon of absolute Wisdom—that Wisdom which, recognising the non-separateness of the Universe and everything in it from the Absolute ALL, sees in it no better than the great Illusion, *Mahamaya*, hence the cause of misery and suffering.

§ The “Seven Karshvares of the Earth”—the seven spheres of our planetary chain,

applications refer equally to the seven spheres of our planetary chain, to the seven planets, the seven heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal world. In the same *Fargard* (ii. and iii.), in his invocation against Angra Mainyu and his Host, Zarathustra appeals to them in these worlds: "I invoke the seven bright *Sravah* with their sons and their flocks" (42 *Vendid. Sâdâh*). The "*Sravah*"—a word which the Orientalists have given up as one "of unknown meaning"—means the same Amshaspendis, but in their highest occult meaning. The "*Sravah*" are the noumenoi of the phenomenal Amshaspendis, the souls or spirits of those *manifested* Powers; and "their sons and their flock" refers to the planetary angels and their sidereal flock of stars and constellations. "Amshaspend" is the exoteric term used in terrestrial combinations and affairs only. Zarathustra addresses Ahura Mazda constantly as "thou, the maker of the material world." Ormazd is the father of our earth (Spenta Armaiti), and she is referred to, when personified, as "the fair daughter of Ahura Mazda" (*Fargard*, XIX. ii.), who is also the creator of the Tree (of occult and spiritual knowledge and wisdom) from which the mystic and mysterious *Caresma* is taken. But the occult name of the bright God was never pronounced outside the temple.

Samael or Satan, the seducing Serpent of Genesis, and one of the primeval angels who rebelled, is the name of the "Red Dragon." He is the Angel of *Death*, the Talmud saying that "the Angel of Death and Satan are the same," and, killed by Michael, he is once more killed by St. George, who also is a Dragon Slayer; but see the transformations of this. Samael is identical with the *Simoom*, the hot wind of the desert, or again with the Vedic demon of drought, as Vritra; "*Simoon* is called *Atabutos*" or—*Diabolos*, the devil.

Typhon, or the Dragon Aphis—the *Accuser* in the "Book of the Dead"—is worsted by Horus, who pierces his opponent's head with a spear; and Typhon is the all-destroying wind of the desert, the rebellious element that throws everything into confusion. As *Set*—he is the darkness of night, the murderer of Osiris, who is the light of day and the sun. Archæology demonstrates that Horus is identical with Anubis,* whose effigy was discovered upon an Egyptian monument, with a cuirass and a spear, like Michael and St. George. Anubis is also represented

the seven worlds—also mentioned in the Rig-Veda—are fully referred to elsewhere. There are six *rājamsi* (worlds) above *prithivi*—the earth, or "this" (*idām*), as opposed to that which is *yonder* (the six globes on the three other planes). (See *Rig-Veda*, I., 34; III., 56; VII., 10411, and V., 60, 6. See § on Chronology.)

* Verse 62, chap. xvii., "Book of the Dead:" Anubis is Horus who melts in him who is eyeless.

as slaying a dragon, that has the head and tail of a serpent. (See Lenoir's "Du Dragon de Metz.")

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or *creative* powers. In the "Book of the Dead" those principles are called "the Sons of Rebellion." (See also "*Egyptian Pantheon*," pp. 20, 23.) "In that night, the oppressor, the murderer of Osiris, otherwise called the *deceiving Serpent* (Verse 54) . . . calls the Sons of Rebellion in *Air*, and when they arrive to the East of Heavens, then there is War in Heaven and in the entire World" (v. 49, "*Book of the Dead*," xvii.).

In the Scandinavian *Eddas* the "War" of the Ases with the Hrimthurses (frost-giants), and of Asathor with the Jotuns, the Serpents and Dragons and the "wolf" who comes out of "Darkness"—is the repetition of the same myth. The "evil Spirits,"* having begun by being simply the emblems of Chaos, became euhemerized by the superstition of the rabble, until they have finally won the right of citizenship in the most civilized and learned races of this globe—*since its creation* as alleged—and became a dogma with Christians. As George Smith has it: "The evil principles (Spirits) emblems of Chaos" (in Chaldea and Assyria as in Egypt, we see) . . . "resist this change and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus and the atmospheric god Vul." ("*Assyrian Discoveries*," p. 403.) This is only another version of the Hindu "War in Heaven," between Soma, the moon, and the gods—Indra being the atmospheric Vul; which shows it plainly to be both a Cosmogonical and an astronomical allegory, woven into and drawn from the earliest theogony as taught in the Mysteries.

It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of powers now called *Evil*, can be seen the best; as it is they who divulged the esoteric nature of the Jewish Substitute for *AIN-SOPH* in their teachings; of the true meaning of which, while the Rabbins concealed it, the Christians, with a few exceptions, knew nothing. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the *Evil one*; nor would the Ophites, the learned Egyptian Gnostics of "the Brotherhood of the Serpent," have revered a living snake in their ceremonies as the emblem of *WISDOM*, the divine *Sophia* (and a type of the all-good, not the all-bad), were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol; and

* These "evil Spirits" can by no means be identified with Satan or the Great Dragon. They are the Elementals generated or begotten by ignorance—Cosmic and human passions—or Chaos.

as a Dragon it had never been anything else than a symbol of the manifested Deity in its great Wisdom. The *Draco volans*, the flying Dragon of the early painters, may be an exaggerated picture of the real extinct antediluvian animal; but those who have faith in the Occult teachings believe that in the days of old there were such creatures as flying Dragons, or a kind of Pterodactyl, and that it is those gigantic winged lizards that served as the prototypes for the Seraph of Moses and his great Brazen Serpent.* The Jews had worshipped the latter *idol* themselves, but, after the religious reforms brought about by Hezekiah, turned round, and called that symbol of the great or Higher God of every other nation—a Devil, and their own usurper—the “One God.”†

The appellation Sa'tan, in Hebrew *sâtân*, “an adversary” (from the verb *shatana*, “to be adverse,” to persecute) belongs by right to the first and cruellest “adversary of all the other gods”—Jehovah, not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, “the adversary of men.” This dogma, based as it is on chapter iii. of *Genesis*, is as illogical and unjust as it is paradoxical. For who was the first to *create* that original and henceforward universal tempter of man—the woman? Not the serpent surely, but the “Lord God” himself, who, saying:—“It is not good that the man should be alone”—made woman, and “brought her unto the man” (18-22). If the unpleasant little incident that followed *was* and is still to be regarded as the “original sin,” then it exhibits the Creator's divine foresight in a poor light indeed. It would have been far better for the first Adam (of chap 1.) to have been left either “male and female,” or “alone.” It is the Lord God, evidently, who was the real cause of all the mischief, the “agent provocateur,” and the Serpent—only a prototype of *Azazel*, “the scapegoat for the sin of (the God of) Israel,” the poor *Tragos* having to pay the penalty for his Master's and Creator's blunder. This, of course, is addressed only to those who accept the opening events of the drama of humanity in *Genesis* in their dead-letter sense. Those who read them esoterically, are not reduced to fanciful

* See Numbers xxi. 8-9. God orders Moses to build a brazen Serpent “Saraph”; to look upon which heals those bitten by the *fiery serpents*. The latter were the *Seraphim*, each one of which, as Isaiah shows (vi. 2), “had six wings”; they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses—Seven with their Creator. Thus, the Brazen Serpent *is* Jehovah, the chief of the “fiery serpents.” And yet, in 2 Kings xviii., it is shown that King Hezekiah, who, like as David his father, “did that which was right in the sight of the Lord”—“brake in pieces the brazen serpent that Moses had made . . . and called it *Nehushtan*,” or piece of brass.

† And Satan stood up against Israel and moved David to number Israel (Chron. xxi. 1.) “The anger of the Lord Jehovah was kindled against Israel,” and he moved David to say: “Go, number Israel” (2 Samuel, xxiv. 1). The two are then identical.

speculations and hypothesis; *they know* how to read the symbolism therein contained, and cannot err.

There is at present no need to touch upon the mystic and manifold meaning of the name Jehovah in its abstract sense, one independent of the Deity *falsely* called by that name. It was a blind created purposely by the Rabbins, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.* But the following statement is made. The personage who is named in the first four chapters of *Genesis* variously as “God,” the “Lord God,” and “Lord” simply, is not one and the same person; certainly it is not *Jehovah*. There are three distinct classes or groups of the Elohim called Sephiroth in the Kabala, Jehovah appearing only in chapter iv., in the first verse of which he is named Cain, and in the last transformed into *mankind*—male and female, Jah-veh.† The “Serpent,” moreover, is not Satan, but the bright Angel, one of the *Elohim* clothed in radiance and glory, who, promising the woman that if they ate of the forbidden fruit “*ye shall not surely die*,” kept his promise, and made man immortal in his *incorruptible nature*. He is the Lao of the mysteries, the chief of the Androgyne creators of men. Chapter iii. contains (esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the “Boneless” gods, and the opening of his consciousness to his real nature; thus showing the bright Angel (Lucifer) in the light of a giver of Immortality, and as the “Enlightener”; while the real Fall into generation and matter is to be sought in chapter iv. There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her “Abel,” *the first natural woman*,‡ and sheds the *Virgin blood*. Now Cain, being shown identical with Jehovah, on the authority of the correct reading of verse i. (chapter iv., *Genesis*), in the original Hebrew text; and the Rabbins teaching that “*Kin* (Cain), the Evil, was the Son of Eve by Samael, the devil who took Adam’s place”; and the Talmud adding that “the evil Spirit, Satan, and Samael, the angel of Death, are the same”—(*Babba Battra*, 16a)—it becomes easy to see that Jehovah (*mankind*, or “Jah-hovah”) and Satan (therefore the tempting Serpent) are one and

* Dozens of the most erudite writers have sifted thoroughly the various meanings of the name J’hovah (with, and without the masoretic points), and shown their multifarious bearings. The best of such works is the “Source of Measures, the Hebrew Egyptian Mystery.”

† In the above-mentioned work (p. 233 App.), verse 26 of the 4th chap. of *Genesis* is correctly translated “then men began to call themselves *Jehovah*,” but less correctly explained, perhaps, as the last word ought to be written *Jah* (male) *Hovah* (female), to show that from that time the race of distinctly separate man and woman began.

‡ See for explanation the excellent pages of appendix vii. of the same work.

the same in every particular. *There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life—that man may live for ever.

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature.* He is the “adversary,” allegorically, the “murderer,” and the great Enemy of *all*, because there is nothing in the whole universe that has not two sides—the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are the *adversaries* of darkness, badness, and ugliness. And now the philosophy and the *rationale* of certain early Christian sects—called *heretical* and viewed as the abomination of the times—will become more comprehensible. We may understand how it was that the sect of SATANIANS came to be degraded, and were anathematized without any hope of vindication in a future day, since they kept their tenets secret. How, on the same principle, the CAINITES came to be degraded, and even the (Judas) ISCARIOTES; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of Humanity.

As a direct consequence, the tenets of the Gnostic sects also become clear. Each of these sects was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation. Thus it becomes comprehensible why Ilda-Baoth was regarded by most of them as the god of Moses, and was held as a proud, ambitious, and impure spirit, who had abused his power by usurping the place of the *highest God*, though he was no better, and in some respects far worse than *his brethren Elohim*; the latter representing the all-embracing, manifested deity only in their collectivity, since they were the fashioners of the first differentiations of the primary Cosmic substance for the creation of the phenomenal Universe. Therefore Jehovah was called by the Gnostics the Creator of, and one with Ophiomorphos, the Serpent, Satan, or *EVIL*. (See “*Isis Unveiled*,” II, 184). They taught that Iurbo and Adonai were “names of Jao-Jehovah, who is an emanation of Ilda Baoth” (*Codex Nazareus*). (See Part II., “*The Fallen Angels*.”) This amounted in their language to saying what the Rabbins expressed in a more veiled way, by stating that—“Cain had been generated by Samael or Satan.”

* In Demonology, Satan is the leader of the opposition in Hell, the monarch of which was Beelzebub. He belongs to the fifth kind or class of demons (of which there are nine according to mediæval demonology), and he is at the head of witches and sorcerers. But see in the text the true meaning of Baphomet, the goat-headed Satan, one with Azazel, the scape goat of Israel. Nature is the god PAN.

The fallen Angels are made in every ancient system the prototypes of *fallen* men—allegorically, and, *those men themselves*—esoterically. Thus the Elohim of the hour of creation became the “Beni-Elohim,” the sons of God, among whom is Satan—in the Semitic traditions; war in heaven between Thraetaona and Azhi-dahaka, the destroying Serpent, ends on earth, according to Burnouf, in the battle of pious men against the power of Evil, “of the Iranians with the Aryan Brahmins of India.” And the conflict of the gods with the *Asuras* is repeated in the Great War—the Mahabhârata. In the latest religion of all, Christianity, all the Combatants, gods and demons, adversaries in both the camps, are now transformed into Dragons and Satans, simply in order to connect *EVIL* personified with the Serpent of Genesis, and thus prove the new dogma.*

NOAH WAS A KABIR, HENCE HE MUST HAVE BEEN A DEMON.

It matters little whether it is Isis, or Ceres—the “Kabiria”—or again the Kabiri, who have taught men agriculture; but it is very important to prevent fanatics from monopolising all the facts in history and legend, and from fathering their distortions of truth, history, and legend upon one man. Noah is either a *myth* along with the others, or one whose legend was built upon the Kabirian or Titanic tradition, as taught in Samothrace; he has, therefore, no claim to be monopolized by either Jew or Christian. If, as Faber tried to demonstrate at such cost of learning and research, Noah is an Atlantean and a Titan, and his family are the Kabiri or pious Titans, etc.—then biblical chronology falls by its own weight, and along with it all the patriarchs—the antediluvian and pre-Atlantean Titans. As now discovered and proven, Cain is Mars, the god of *power and generation*, and of the first (sexual) bloodshed.† Tubal-Cain is a Kabir, “an instructor of every artificer in brass and iron”; or—if this will please better—he is one with Hephæstos or Vulcan; Jabal is taken from the Kabiri—instructors in agriculture, “such as have cattle,” and Jubal is “the father of all those who handle the harp,” he, or *they* who fabricated the *harp* for Kronos and the trident for Poseidon.‡

* *Vide* for further details upon the Satanic myth, Part II. on Symbolism, in this volume.

† As he is also Vulcan or Vul-cain, the greatest god with the later Egyptians, and the greatest Kabir. The god of *time* was *Chium* in Egypt, or Saturn, or Seth, and Chium is the same as Cain.

‡ See *Strabo, comparing them to the Cyclopes—XIV. p. 653 sqq. (Callim in Del., 31 Stat. Silo. IV., 6, 47; etc., etc.)*

The history or "fables" about the mysterious Telchines—fables echoing each and all the archaic events of our esoteric teachings—furnish us with a key to the origin of Cain's genealogy (*Genesis*, ch. iii.); they give the reason why the Roman Catholic Church identifies "the accursed blood" of Cain and Ham with Sorcery, and makes it responsible for the Deluge. Were not the Telchines—it is argued—the mysterious ironworkers of Rhodes; they who were the first to raise statues to the gods, furnish them with weapons, and men with magic arts? And is it not they who were destroyed by a deluge at the command of Zeus, as the *Cainites* were by that of Jehovah?

The Telchines are simply the Kabiri and the Titans, in another form. They are the Atlanteans also. "Like Lemnos and Samothrace," says Decharme, "Rhodes, the birth-place of the Telchines, is an island of volcanic formation." (*Genii of Fire*, p. 271.) The island of Rhodes emerged suddenly out of the seas, after having been previously engulfed by the Ocean, say the traditions. Like Samothrace (of the Kabiri) it is connected in the memory of men with the Flood legends. As enough has been said on this subject, however, it may be left for the present.

But we may add a few more words about Noah, the Jewish representative of nearly every pagan God in one or another character. The Homeric songs contain, poetized, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies—those of Seth and Cain*—and the further attempt, as futile, to show them *real*, *historical* men, has only led to more serious inquiries into the history of the Past, and to discoveries which have damaged for ever the supposed *revelation*. For instance, the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Sadik, with Kronos-Saturn is proved also.

That it is so may be easily demonstrated. It is not denied by any of the Christian writers. Bryant (*See "Analysis of Ancient Mythology," Vol. II., p. 760*) concurs with all those who are of opinion, that Sydic, or

* Nothing could be more awkward and childish, we say, than this fruitless attempt to disconnect the genealogies of Cain and of Seth, or to conceal the identity of names under a different spelling. Thus, Cain has a Son ENOCH, and Seth a Son ENOCH also (Enos, Ch'anoch, Hanoch;—one may do what one likes with Hebrew unvowelled names). In the Cainite line Enoch begets IRAD, Irad MEHUJAEI, the latter METHUSAEI, and Methusael, Lamech. In the Sethite line, Enoch begets Cainan, and this one MAHALEEL (a variation on Mehujael), who gives birth to JARAD (or Irad); Jarad to ENOCH (Number 3), who produces Methuselah (from Methusael), and finally Lamech closes the list. Now all these are symbols (Kabalistically) of solar and lunar years, of astronomical periods, and of physiological (phallic) functions, just as in any other pagan symbolical creed. This has been proven by a number of writers.

Sadic, was the patriarch Noah (as also Melchizedek); and that the name by which he is called, or Sadic, corresponds to the character given of him in *Genesis*, chap. vi., 9. "He was צַדִּיק, Sadic, a just man, and perfect in his generation. All science and every useful art were attributed to him, and through his sons transmitted to posterity." (*See New Encyclopædia by Abraham Rees, F.R.S.*)

Now it is Sanchoniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchizedek). True enough, this information, having descended to us through Eusebius (*Preparatio Evangelica*), may be regarded with a certain amount of suspicion, as it is more than likely that he dealt with Sanchoniathon's works as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Kronos, or Saturn with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, King of Salem, and priest of the high god, after "his own order" (*See Hebrews, ch. v. 6, and vii. 1, et seq.*); and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became *rabbinically* and *KABALISTICALLY*.

Speaking of Adam, Kain, Mars, etc., as *personifications*, we find the author of "*The Source of Measures*" enunciating our very esoteric teachings in his Kabalistic researches. Thus he says:—

"Now Mars was the lord of *birth* and of *death*, of *generation* and of *destruction*, of *ploughing*, of *building*, of *sculpture* or *stone-cutting*, of *Architecture* in fine, of all ARTS. He was the *primeval principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too,* he held the birthplace of the day and year, the place of its *increase of strength*, *Aries*, and likewise the place of its death, *Scorpio*. He held the house of *Venus*, and that of the *Scorpion*. He, as *birth*, was *good*; as *death*, was *Evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good*, he was *man*; as *bad*, he was *woman*. He held the cardinal points, and as *Cain*, or *Vulcan*,† or *Pater Sadic*, or *Melchizadek*, he was lord of the *Ecliptic*, or

* The Æolian name of Mars was "Apevs, and the Greek Ares, "Αρης, is a name over the etymological significance of which, philologists and Indianists, Greek and Sanskrit scholars have vainly worked to this day. Very strangely, Max Müller connects both the names *Mars* and *Ares* with the Sanskrit root *mar*, whence he traces their derivation, and from which, he says, the name of *Maruts* (the storm-gods) comes. Welcker, however, offers more correct etymologies. (*See Griech. Götterlehre, I., 415.*) However it may be, etymologies of roots and words alone will never yield the esoteric meaning fully, though they may help to useful guesses.

† As the same author shows: "The very name *Vulcain* appears in the reading; for in the first words (of chap. iv. *Genesis*, 5) is to be found *V'elcain*, or *V'ulcain*, agreeably to the deepened *u* sound of the letter *vau*. Out of its immediate context, it may be

balance, or line of adjustment, and therefore was THE JUST ONE. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadik, *the Just or Right One*, was lord of the eighth, which was *Mater Terra*. ("Source of Measures," p. 186-70.)

This makes their functions plain enough after they had been degraded, and establishes the identity.

The *Noachian* Deluge, as described in its dead letter and within the period of Biblical chronology, having been shown to have never existed, the pious, but very arbitrary supposition of Bishop Cumberland has but to follow that deluge into the land of fiction. Indeed it seems rather fanciful to any impartial observer to be told that there were "two distinct races of Kabiri," the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and Dionysus of Mnaseas; the second, "of the children of Shem, are the Kabiri of Sochoniston, while their father Sydyk is consequently the Scriptural Shem." (*Append. de Cabiris, ap. Orig. gent. p. 364, 376, and the latter statement on p. 357.*)

The Kabirim, "the mighty ones," are identical with our primeval Dhyān-Chohans, with the corporeal and the incorporeal Pitris, and with all the rulers and instructors of the primeval races, which are referred to as the Gods and Kings of the divine Dynasties.

THE OLDEST PERSIAN TRADITIONS ABOUT THE POLAR, AND THE SUBMERGED CONTINENTS.

Legendary lore could not distort facts so effectually as to reduce them to unrecognisable shape. Between the traditions of Egypt and Greece on the one hand, and Persia on the other—a country ever at war with the former—there is too great a similarity of figures and numbers to allow such coincidence to be due to simple chance. This was well proven by Bailly. Let us pause for a moment to examine these traditions from every available source, to compare the better those of the Magi with the so-called Grecian "fables."

Those legends have now passed into popular tales, the folklore of Persia, as many a real fiction has found its way into our universal History. The stories of King Arthur and his knights of the Round Table are also fairy tales to all appearance; yet they are based on facts, and pertain to the History of England. Why should not the folklore of Iran be part and parcel of the history and the pre-historic events of Atlantis? That folklore says as follows:—

read as "*and the god Cain*," or Vulcain. If, however, anything is wanting to confirm the Cain-Vulcain idea, Fuerst says: "קַיִן, *Cain, the iron point of a lance, a smith* (black-smith), inventor of sharp iron tools and smith work" (p. 278).

Before the creation of *Adam*, two races lived and succeeded each other on Earth; the Devas who reigned 7,000 years, and the Peris (the Izeds) who reigned but 2,000, during the existence of the former. The Devas were giants, strong and wicked; the Peris were smaller in stature, but wiser and kinder.

Here we recognize the Atlantean giants and the Aryans, or the Rākshasas of the Ramayana and the children of Bharata Varsha, or India; the ante- and the post-diluvians of the Bible.

Gyan (or rather Gnan, true or occult Wisdom and knowledge), also called *Gian-ben-Gian* (or Wisdom, son of Wisdom), was the king of the Peris.* He had a shield as famous as that of Achilles, only instead of serving against an enemy in war, it served as a protection against black magic, the *sorcery* of the Devas. Gian-ben-Gian had reigned 2,000 years when *Iblis*, the devil, was permitted by God to defeat the Deos and scatter them to the other end of the world. Even the magic shield, which, produced on the principles of astrology, destroyed charms, enchantments, and bad spells, could not prevail against *Iblis*, who was an agent of Fate (or Karma).† They count ten kings in their last metropolis called Khanoom, and make the tenth, Kaimurath, identical with the Hebrew Adam. These kings answer to the ten antediluvian generations of kings as given by Berosus.

Distorted as those legends are now found, one can hardly fail to identify them with the Chaldean, Egyptian, Greek, and even Hebrew traditions. The latter, disdaining in its exclusiveness to speak of pre-adamite nations, yet allows these to be clearly inferred, by sending out Cain—one of the two only living men on earth—into the land of Nod, where he gets married and builds a city (*Gen. iv.*), etc.

Now if we compare the 9,000 years mentioned by the Persian tales with the 9,000 years, which Plato declared had passed since the submersion of the last Atlantis, a very strange fact is made apparent. Bailly remarked, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. "First of all," we read in "Critias" that "one must remember that 9,000 years have elapsed since the war of the nations, which lived above and outside the Pillars of Hercules, and those which peopled the lands on this side."

* Some derive the word from *Paras* which produced Pars, Persia, *Pars*; but it may be equally derived from Pitar or Pitris, the Hindu progenitors of the Fifth Race—the Fathers of Wisdom or the Sons of "Will and Yoga"—who were called Pitar, as were the divine Pitars of the First Race.

† See for these traditions the "Collection of Persian Legends," in Russian, Georgian, Armenian, and Persian; Herbelot's narrative *Legendes Persanes*, "Bibliothèque Orientale," p. 298, 387, etc., and Danville's *Mémoires*. We give in a condensed narrative that which is scattered in hundreds of volumes in European and Asiatic languages, as well as in oral traditions.

In "*Timæus*" Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great "island" or continent was submerged, there hardly seems any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and Persia, through whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, one finds the Hebrews calling a week "seven days," and "a week of years" when each of its days represents 360 solar years, and the whole "week" is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, etc., etc., and their Sabbath lasted indifferently 24 hours or 24,000 years—in their secret calculations of the Sods. We of the present times call an age *a century*. They of Plato's day, the initiated writers, at any rate, meant by a millennium, not a thousand but 100,000 years; Hindus, more independent than any, never concealed their chronology. Thus, when saying 9,000 years, the Initiates will read 900,000 years, during which space of time—*i.e.*, from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking* and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was the Mahabhâratean war so famous in Indian History. Such blending of the events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures given. The latter event has never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for, being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History, for the first time, catches a glimpse of Egypt and its great mysteries through Herodotus, if we do not take into account the Bible, and its queer chronology.† And how little Herodotus *could* tell is

* The *main* continent perished in the Miocene times, as already stated.

† From Bede downwards all the chronologists of the Church have differed among themselves, and contradicted each other. "The chronology of the Hebrew text has been grossly altered, especially in the interval next after the Deluge":—says Whiston (*Old Test.*, p. 20).

confessed by himself when speaking of a mysterious tomb of an Initiate at Sais, in the sacred precinct of Minerva. There, he says "behind the chapel . . . is the tomb of One, *whose name I consider it impious to divulge* . . . In the enclosure stand large obelisks and there is a lake near, surrounded with a stone wall formed in a circle. In this lake they perform by night, that person's adventures, which they call *Mysteries*: on these matters, however, though I am accurately acquainted with the particulars of them, *I must observe a discreet silence*" (ii. 170).

On the other hand, it is well to know that no secret was so well preserved and so sacred with the ancients, as that of their cycles and computations. From the Egyptians down to the Jews it was held as the highest sin to divulge anything pertaining to the correct measure of time. It was for divulging *the secrets of the Gods*, that Tantalus was plunged into the infernal regions; the keepers of the sacred Sibylline Books were threatened with the death penalty for revealing a word from them. Sigalions (images of Harpocrates) were in every temple—especially in those of Isis and Serapis—each pressing a finger to the lips; while the Hebrews taught that to divulge, after initiation into the Rabbinical mysteries, the secrets of Kabala, was like eating of the fruit of the Tree of Knowledge: it was punishable by death.

And yet, we Europeans accepted the exoteric chronology of the Jews! What wonder that it has influenced and coloured ever since all our conceptions of science and the duration of things!

The Persian traditions, then, are full of two nations or races, now entirely extinct, as some think; whereas, they are only transformed. They are ever speaking of, and describing the mountains of Kaf (Kafaristan?), which contain a gallery built by the giant Argeak, wherein the statues of the ancient men under all their forms are preserved. They call them *Sulimans* (Solomons), or the wise kings of the East, and count seventy-two kings of that name.* Three among them reigned for 1,000 years each. (*Herbelot*, p. 829.)

Siamek, the beloved son of Kaimurath (Adam), their first king, died murdered by his giant brother. The father had a perpetual fire preserved on the tomb which contained his cremated ashes; hence—the origin of fire-worship, as some Orientalists think.

Then came *Huschenk*, the prudent and the wise. It was his dynasty which re-discovered metals and precious stones, which had been concealed by the Devs or Giants in the bowels of the earth; how to make brass-work, to cut canals, and improve agriculture. As usual, it is *Huschenk*, again, who is credited with having written the work called

* Thence King Solomon, whose traces are nowhere to be found outside of the Bible, and the description of whose magnificent palace and city dovetail with those of the Persian tales; though they were unknown to all pagan travellers, even to Herodotus.

"Eternal Wisdom," and even with having built the cities of Luz, Babylon and Ispahan, though they were built ages later. But as modern Delhi is built on six other older cities, so these just-named cities may be built on emplacements of other cities of an immense antiquity. As to his date, it can only be inferred from another legend.

In the same tradition that wise prince is credited with having made war against the giants on a twelve-legged horse, whose birth is attributed to the *amours* of a crocodile with a female hippotamus. This *dodecaped* was found on the "dry island" or new continent; much force and cunning had to be used to secure the wonderful animal, but no sooner had Huschenk mounted him, than he defeated every enemy. No giants could withstand his tremendous power. Notwithstanding, this king of kings was killed by an enormous rock thrown at him by the giants from the great mountains of *Damavend*.*

Tahmurath is the third king of Persia, the St. George of Iran, the knight who always has the best of, and who kills, the Dragon. He is the great enemy of the Devs who, in his day, dwelled in the mountains of Kaf, and occasionally made raids on the Peris. The old French chronicles of the Persian folklore call him the *Dev-bend*, the conqueror of the giants. He, too, is credited with having founded Babylon, Nineveh, Diarbek, etc., etc. Like his grand-sire Huschenk, Tahmurath (Taimuraz) also had his steed, only far more rare and rapid—a bird called *Simorgh-Anke*. A marvellous bird, in truth, intelligent, a polyglot, and even very religious. (See *Orient. Collect. ii.*, 119.) What says that Persian Phœnix? It complains of its old age, for it is born cycles and cycles before the days of Adam (also Kaimurath). It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 840,000 years.† (*Orient. Collect. ii.*, 119 *et seq.*) Simorgh is born with the last deluge of the pre-Adamites, says the "romance of Simorgh and the good Khalif"! (*Tales of Derbent*.)

What says the "Book of Numbers"? Esoterically, Adam Rishoon is the lunar Spirit (Jehovah, in a sense, or the Pitris) and his three Sons—Ka-yin, Habel, and Seth—represent the three races, as already explained. Noah-Xisuthrus represents in his turn (in the cosmo-geological key) the 3rd Race separated, and his three sons, its last three races; Ham, moreover, symbolizing that race which uncovered the "nakedness" of the Parent Race, and of the "Mindless," *i.e.*, committed sin.

* *Orient. Trad.*, p. 454. See also Bailly's "*Lettres sur l'Atlantide*."

† Remember that the Rabbins teach that there are to be seven successive renewals of the globe; that each will last 7,000 years, the total duration being thus 49,000 years (See Rabbi Parcha's "*wheel*"; also Kenealy's "*Book of God*," p. 176). This refers to 7 Rounds, 7 Root-races, and sub-races, the truly occult figures, though sorely confused.

Tahmurath visits on his winged steed (Ahriman) the Mountains of Koh-Kaf or *Kaph*. He finds there the Peris ill-treated by the giants, and slays Argen, and the giant *Demrusch*. Then he liberates the good Peri, Mergiana*, whom Demrusch had kept as a prisoner, and takes her over to the *dry* island, *i.e.*, the new continent of Europe.† After him came Giamschid, who builds *Esikekar*, or Persepolis. This king reigns 700 years, and believes himself, in his great pride, immortal, and demands divine honours. Fate punishes him, he wanders for 100 years in the world under the name of *Dhulkarnayn* "the two horned." But this epithet has no connection with the "two-horned" gentleman of the cloven foot. The "two-horned" is the epithet given in Asia, uncivilized enough to know nothing of the attributes of the devil, to those conquerors who have subdued the world from the East to the West.

Then come the usurper *Zohac*, and Feridan, one of the Persian heroes, who vanquishes the former, and shuts him up in the mountains of Damavend. These are followed by many others down to *Kaikobad*, who founded a new dynasty.

Such is the legendary history of Persia, and we have to analyze it. What are the mountains of *Kaf* to begin with?

Whatever they may be in their geographical status, whether they are the Caucasian or Central Asian mountains, it is far beyond these mountains to the North, that legend places the Devs and Peris; the latter the remote ancestors of the Parses or Farses. Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated the *Fortunate Islands*, wherein bubbles, from the beginning of life on earth, the *fountain of life* (*Herbelot*, p. 593; *Armenian Tales*, p. 35). But the legend asserts, moreover, that a portion of the first *dry* island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-kaf, "the stony girdle that surrounds the world." A journey of seven months' duration will bring him who is possessed of "Soliman's ring" to that "fountain," if he keeps on journeying North straight before him as the bird flies. Journeying therefore from Persia *straight north*, will bring one along the sixtieth degree of longitude, holding to the west, to Nova Zembla; and from the Caucasus to the eternal ice beyond the Arctic circle would land one between 60 and 45 degrees of longitude, or between Nova Zembla and Spitzbergen. This, of course, if one has the dodecapedian horse of

* Mergain, or Morgana, the fairy sister of King Arthur, is thus shown of Oriental descent.

† Where we find her, indeed, in Great Britain, in the romance of the Knights of the Round Table. Whence the identity of name and fairy-hood, if both heroines did not symbolize the same historical event which had passed into a legend?

Huschenk or the winged Simorgh of Tahmurath (or Taimuraz), upon which to cross over the Arctic Ocean.*

Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap, or Caucasus, *there is a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings*†; or by those who have the patience to wait for the good pleasure of *Simorgh-anke*, who promised that before she dies she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Deys will build between that portion of the “dry island” and its severed parts.‡ This relates, of course, to the seventh race, Simorgh being the Manvantaric cycle.

It is very curious that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born, and dwelt at first in a country *beyond the Ocean*, a proof of which had been given him in India, by a learned Chaldean (*Cosmas Indicopleustes in Collect. novâ Patrum, t. ii, p. 188; also see Journ. des Savants, Suppl. 1707, p. 20.*) He says: “The lands we live in are surrounded by the ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits.” (*Ibid.*) The twelve-legged horse of Huschenk was found on that continent named the *dry island*. (*Supra, p. 154.*)

The “Christian topography” of Cosmas Indicopleustes and its merits are well known; but here the good father repeats a universal tradition, now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a “dry island” beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries may become clearer.

* To this day the aborigines of Caucasus speak of their mountains as Kap-kaz, using the consonant p instead of the usual v (Kavkaz or Caucasus). But their bards say that it requires seven months for a swift horse to reach the “dry land” beyond Kaf, holding north without ever deviating from one’s way.

† Bailly thought he saw in this horse a twelve-oared ship. The Secret Doctrine teaches that the early Third Race built boats and flotillas before it built houses. But the “horse,” though a much later animal, has, nevertheless, a more occult primitive meaning. The crocodile and the hippopotamus were held sacred and represented divine symbols, both with the ancient Egyptians and with the Mexicans. Poseidon is, in Homer, the God of the Horse, and assumes that form himself to please Ceres. Arion, their progeny, is one of the aspects of that “horse,” which is a cycle.

‡ The severed parts must be Norway and other lands in the neighbourhood of the Arctic Circle.

"In the first beginnings of (human) life, the only dry land was on the Right end of the sphere, where it (the globe) is motionless.† The whole earth was one vast watery desert, and the waters were tepid There man was born on the seven zones of the immortal, the indestructible of the Manvantara.‡ There was eternal spring in darkness. (But) that which is darkness to the man of to-day, was light to the man of his dawn. There, the gods rested, and Fohat§ reigns ever since Thus the wise fathers say that man is born in the head of his mother (earth), and that her feet at the left end generated (begot) the evil winds that blow from the mouth of the lower Dragon Between the first and second (races) the eternal central (land) was divided by the water of life.||*

"It flows around and animates her (mother earth's) body. Its one end issues from her head ; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Shambalah, which then (in the beginnings) was not yet born. For it is in the belt of man's dwelling (the earth) that lies concealed the life and health of all that lives and breathes.¶ During the first and second (races) the belt was covered with the great waters. (But) the great mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear (the cap). She travailed harder for the third (race) and her waist and navel appeared above the

* The two poles are called the right and left ends of our globe—the right being the North Pole—or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North ; every lethal influence from the South Pole. They are much connected with and influence "right" and "left" hand magic.

† The more one approaches the poles the less rotation is felt ; at the poles proper, the diurnal revolution is quite neutralized. Thence the expression that the sphere is "motionless."

‡ It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

§ Bear in mind that the Vedic and Avestian name of Fohat is Apâm-Napât. In the Avesta he stands between the *fire-yazatas* and the *water-yazatas*. The literal meaning is "Son of the Waters," but these "waters" are not the liquid we know, but Ether—the fiery waters of space. Fohat is the "Son of Ether" in its highest aspect, Akâsa, the Mother-Father of the primitive Seven, and of Sound or Logos. Fohat is the *light* of the latter. See Book I.

|| This "water" is the blood or fluid of life which animates the earth, compared here to a living body.

¶ Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries ; and which is said to be found stored in the "navel" of the earth.

water. It was the belt, the sacred Himavat, which stretches around the world. She broke toward the setting sun from her neck† downward (to the south west), into many lands and islands, but the eternal land (the cap) broke not asunder. Dry lands covered the face of the silent waters to the four sides of the world. All these perished (in their turn). Then appeared the abode of the wicked (the Atlantis). The eternal land was now hid, for the waters became solid (frozen) under the breath of her nostrils and the evil winds from the Dragon's mouth," etc., etc.*

This shows that Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root-continent*, so to speak, already existed ; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters.

If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few arctic travellers* who perceived it.

During the Second Race more land emerged from under the waters as a continuation of the "head" from the neck. Beginning on both hemispheres, on the line above the most northern part of Spitzbergen‡ on

* Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe. The *navel* is described as situated to the setting sun or to the west of the Himavat in which lie the roots of Meru, which mountain is north of the Himalaya. Meru is *not* "the fabulous mountain in the navel or centre of the earth," but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the "central" land "that never perishes"; the land in which "the day of the mortal lasts six months and his night another six months." As the Vishnu Purâna has it: "for the North of Meru there is, therefore, always night during day in *other regions*; for Meru is north of all the *dwiipas* and *varshas*" (islands and countries). (*Book II., chap. viii.*) Meru is therefore neither on *Atlas* as Wilford suggests, nor, as Wilson tried to show, "absolutely in the centre of the globe," only because "relatively with the inhabitants of the several portions, to all of whom the East is that quarter where the sun first appears."

† Even the Commentaries do not refrain from Oriental metaphor. The globe is likened to the body of a woman, "mother earth." From her neck downward, means from the inland sea now beyond the impassable barrier of ice. The Earth, as Parasâra says: "is the mother and nurse, augmented with all creatures and *their* qualities, the *comprehender* of all the worlds."

‡ For the Stanzas call this locality by a term translated in the commentary as a *place of no latitude* (niraksha) the abode of the gods. As a scholiast says from the *Sûrya, Sidhanta* :

"Above this (the Siddhâ) goes the sun when situated at the equinoxes; they have neither equinoctial shadow nor elevation of the pole (*akshonnati*, v. 42). In both directions from these are two pole-stars (*dhruvatara*), fixed in the midst of the sky ;

Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here*—it formed the horse-shoe continent of which the commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the 50th degree a little south west, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared. In the early part of the Third Race—Lemuria was formed (*Vide supra*). When it was destroyed in its turn, Atlantis appeared.

WESTERN SPECULATIONS,
FOUNDED ON THE GREEK AND PURĀNIC TRADITIONS.

Thus it becomes natural to find that, on even such meagre data as have reached the profane historian, Rudbeck, a Swedish scientist, tried to prove about two centuries ago that Sweden was the Atlantis of Plato. He thought, even, that he had found in the configuration of ancient Upsala, the situation and measurements given by the Greek sage of the capital of "Atlantis." As Bailly proved, Rudbeck was mistaken; but so was Bailly likewise, and still more. For Sweden and Norway had formed part and parcel of ancient Lemuria, and also of Atlantis on the European side, just as Eastern and Western Siberia and Kamschatka had belonged to it, on the Asiatic. Only, once more, when was it? We can find it out approximately only by studying the *Purānas*, if we will have nought to do with the Secret teachings.

Three quarters of a century have already elapsed since Captain (now Colonel) Wilford brought forward his fanciful theories about the British islands being the "White Island," the *Atala* of the *Purānas*. This was sheer nonsense, as the *Atala* is one of the seven *dwīpas*, or islands, belonging to the nether lokas, one of the seven regions of Pâtāla (the antipodes). Moreover, as Wilford* shows, the *Purānas* place it "on

to those *who are situated in places of no latitude* (niraksha) both these have their place in the horizon. Hence there is (on that land) no elevation of the poles, the two pole-stars being situated in their horizon; but their degrees of colatitude (*lumbaka*) are 90; at Meru the degrees of latitude (*aksha*) are of the same number." (43 and 44.)

* Wilford makes many mistakes. He identifies, for instance, Sveta-dwīpa (the white Island), the "island in the northern part of *Toyambhudi*," with England, and then tries to identify it with *Atala* (a nether region) and Atlantis. Now the former is the abode of Vishnu, *exoterically*, and *Atala* is a hell. He also places it in the Euxine or Icsu (Black) Sea, and then seems to connect it, in another place, with Africa and Atlas.